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The Catholic Fortnightly Review

Founded, Edited, and Published
BY ARTHUR PREUSS

VOLUME XIV: 1907

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TECHNY, ILL.

ARTHUR PREUSS

Bridgeton, St. Louis County,
Missouri

The Catholic Fortnightly Review

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Vol. xiv. No. 1 January 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Non-Catholic Pupils in Our Catholic Schools and Colleges



OF THE many communications received on this important topic, opened for discussion by one of our right reverend bishops in Vol. xiii, No. 17, of the CATHOLIC FORTNIGHTLY REVIEW, we give space to two more to-day.

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:

It would certainly be better for Catholic children if non-Catholics were not received into Catholic schools and colleges. But are the authorities entirely free to refuse absolutely? Non-Catholic parents send their children to Catholic and especially convent schools because they know they will be better protected than in Protestant institutions. Protestant parents say so themselves. A Protestant lady, Mrs. Dr., whose father was an Episcopalian minister, sent her two daughters to a Catholic convent school; she told me her father expressed great displeasure at her doing so. She told him she would prefer to send them to a Protestant college if he could find her one where her children would be as safe as in the care of the Catholic sisters. Needless to say the young ladies remained at the convent school.

The Catholic Church and Catholic institutions have been very much misrepresented. The children of non-Catholic parents attending Catholic schools see us as we are and bring back to their homes, and the society in which they move, the truth about us. Many of the best non-Catholic ladies in society to-day have been educated in Catholic schools and they pride themselves on the distinction and frequently refer in endearing terms to their happy school days with the "good sisters." It seems to me that charity would sanction their reception.

I would suggest that non-Catholic students should not attend (except at their own individual special request) at the celebration of the Holy Sacrifice, nor at any other office in the chapel. The Catholic students approaching and returning from the holy table after receiving Holy Communion—when non-Catholics are present—are liable to be bothered with the thought of what the Protestant students are thinking of them, and are therefore distracted in the most solemn moments of their religious life, and after a time, going to Communion, instead of a holy and pleasing privilege, becomes an irksome duty fraught with the lamentable consequences of which your right reverend correspondent speaks.

Chicago, Ill. T. J. M.

To the Editor of the Catholic Fortnightly Review:

Now that a bishop has placed his finger on a cancerous sore in the Catholic body of the United States, we ordinary priests may give vent to our pent-up feelings in the hope that a remedy may be found and applied at some time. God bless your Rt. Rev. correspondent for drawing attention to the losses we sustain through the presence of Protestant, infidel, and Jewish pupils at many of our Catholic colleges and academies. The Lord forbid that we should encourage attendance of Catholic young men and women at State universities or high schools, but it may be doubted if the loss to the Church through the State institutions is greater than that which is caused by the so-called Catholic establishments which admit students of every religion and no religion. Fore-warned is fore-armed. The youths that choose to frequent State universities know what they will have to encounter and are put upon their mettle, whereas the Catholic youths who, under the impression that their faith is secure, are delivered up by conscientious parents to Catholic colleges and academies, where those of any or no faith are perfectly at ease, are not prepared for the atmosphere of religious indifference they must inhale. The result is too often a painful disappointment to the parents or guardians who had expected their boys and girls to return, if anything, better grounded in their religion and with even stronger affection for their holy Church, in addition to the knowledge and accomplishments that are after all of only secondary moment.

Not infrequently the pastor who recommended such a school is made to feel the keenest regret at the outcome of his solicitude. Naturally he would be glad to avail himself of the assistance the college-bred man and the academy-trained woman could lend with much spiritual profit to themselves; it is just such aid which is wanted nowadays; but alas! the poor pastor more often than otherwise finds his fond hopes turned into deep concern. I knew a very pious family that sent two boys to a well-advertised Catholic college which has its doors wide ajar for Christians, Jews, and infidels. One of the young men is a practical infidel, who neither attends Mass nor receives the Sacraments; the brother attended a low Mass on Sundays, but his behavior was as irreverent as that of an infidel. I could not learn that he received the Sacraments The college is in charge of priests of a religious order. This is only one instance which came under my immediate observation. Not so very long ago a priest with every sign of grief related to me that he had ten young men within his country parish who had attended another similarly well-advertised

college, which is likewise in charge of religious priests. Not one of the whilom college pupils now attends Mass or receives the Sacraments. Another pastor of a smaller town complained to me with intense sorrow that he had four young men among his parishioners who had attended the same boarding college mentioned before, not one of whom is ever seen inside the church. Both priests had expected much help from the young men on their return from school; their hopes are not only dashed to pieces, but they have the additional trouble of counteracting the bad effects of the example of these college men. "Of course, I shall no longer encourage any boy to go to that college," is a most natural determination with such disappointed pastors.

As regards the girls and young women who attended academies where non-Catholic pupils are accepted, any priest of some experience can point out those of them who are Catholic no longer. One should suppose that girls trained by nuns, who profess love for their Divine Spouse and genuine anxiety for the spiritual welfare of their pupils, would nurse a holy horror for unholy alliances. The experience of those who know is that the product of such,—let me say it,—un-Catholic Catholic academies, which admit Catholics and non-Catholics alike, seems to take to the baneful mixed marriage as naturally as ducks to water, with the usual results of that kind of unions.

To my mind such lamentable effects must be due largely to the mixing of Catholic pupils with those who are not Catholic at a period when especially the girls are most susceptible to the insidious influences of indifference and worldliness emanating from their irreligious associates. This is particularly the case when the religious instructions offered at such institutions are both insufficient and impractical, merely thrown in, as it were, like something that for the sake of propriety cannot be omitted. Both these drawbacks, non-Catholic companions and superficial religious instruction, would seem to indicate a deplorable degree of worldliness and commercialism in the managers and teachers themselves whose influence is felt in the very parish schools conducted by teachers from such academies. Catechetical instruction, plain, practical, intelligent, zealous, appears to bore that kind of teachers. Unfortunately the children are quick to notice the want of heart in that branch of most necessary knowledge, and they will, if the pastor himself does not take a hand as he should, turn out similarly indifferent.

There is stress put upon a number of accomplishments and things of little or no practical use, in the advertisements appeal-

ing for Catholic pupils, but rarely, if ever, do you meet with the statement that sound and thorough religious instruction is the principal object of a particular college or academy. Now I respectfully submit that the Catholic college or academy which has not this end in view primarly,—it cannot have if its doors are open to Jew and heathen and sectarian,—is guilty of imposition. Surely we do not erect and maintain colleges and academies for the purpose of communicating worldly knowledge and accomplishments to non-Catholics! It is for our own who are not at liberty to attend non-Catholic schools we claim them and want them reserved. At any rate, our boys and girls, young men and young women, should be safeguarded against the disastrous influence of irreligious associates at least at our own educational institutions. I for one,—and all those who have experienced similar disappointments will have come to the same resolution,—will never advise boys or girls to entrust themselves to a college or academy where they may be thrown together with non-Catholic companions. Rather, conscience will dictate that they be dissuaded, lest they swell the number of those who have lost reverence for their holy faith, and faith itself, in consequence of having attended such mixed institutions.

SACERDOS.

The Automobile as a Menace to the Church and a Promoter of Immorality

Our objections to the automobile so far have been confined to its dust-raising propensity and the carelessness of the average chauffeur. But its dangers seem to be far more formidable.

Thus the *Motor World* (quoted in the N. Y. *Evening Post*, Nov. 7,) says:

"A cry of alarm comes from the country church concerning the automobile. For years an uphill proposition, the rural parish declares its fortunes to be far worse now than ever before. Pastors throughout New England, save in some parts of New Hampshire, Vermont, and Maine, and in all parts of New York, New Jersey, Pennsylvania, Maryland, and the District of Columbia, and in the Middle West in the vicinity of the large cities, are reporting to their denominational headquarters the well-nigh ruin of their work. Their troubles are due to the automobile entirely, they say, and in hundreds of cases they say that ruin of their life work and the end of their congregations are practically certain to be the outcome."

And again:

"People who keep Sunday fairly well during the year are reported to be carried away at resorts this year as never before, and to take Sundays entire for long trips in their machines. The men of families come on Sundays only, and they must have rides to see the country. There is no time to attend religious worship. And if not at church they give nothing to the collection plate. Widespread woe exists in many quarters, in hundreds of churches, because of these changed conditions. Even Roman Catholic churches, usually the steadiest in their financial support, are admitting injury from that source. The bicycle was a menace to the church, but it proved a fad and disappeared. Maybe the automobile will prove a passing craze. While it lasts it takes, not the young men, as the bicycle used to do, but the well-to-do citizen, even the regular church attendant. This is true in more cases than the public dreams to be the case. Churches are suffering, the city ones as well as the country ones."

One of our Catholic exchanges, the *Church Progress* (xxix, 30) inveighs editorially against "the automobile as a promoter of immorality":

"The close reader of the daily news budget has certainly not failed to observe that it [the automobile] is beginning to play an important and unsavory part in many of our divorce proceedings. The exercising pedestrian and the belated business man meets with it under strange conditions and in suspicious occupations. It is turning the heads of silly girls; making clandestine meetings more secure; compromising companionships; popularizing drink resorts; cultivating dangerous habits and taking virtue too far away from public view at hours when it should be sharing the peaceful rest of the home.

"These are some of the uses which give rise to the suspicion that the automobile is becoming a promoter of vice, if not of immorality. Evidence adduced in the divorce courts is proof of the truth of the claim. In this direction it is abundant and conclusive. Yet it is not the only proof. The charge is frequently finding confirmation from unwilling witnesses and in ways equally damaging. It comes to us in the press reports of accidents occurring in the early morning hours, disclosing the conclusion of escapades and revealing the names and relations of individuals whose claim to correct living is clouded thereby.

"All these facts seem to make a strong case. They certainly supply ample justification for the claim that the automobile is becoming a new and dangerous vice promoter in our large cities."

Yes; but what are you going to do to stop it?

The Horse in Evolution

No example has been and is more often cited in evolutionary literature than the horse. To show how uncertain the whole theory is, we will quote from a recent paper of Prof. Windle in the *Dublin Review* (No. 277) a few interesting passages on the present status of the horse in evolution:

The ancestry of the horse has been the common-place of evolutionary text-books. One of the last of the many little manuals on this subject tells us that "this great service, the affording of unquestionable proof of this momentous theory (of transformism) mankind owes to its trusty servant the horse." Yet, as has been pointed out time and again, there are various great difficulties still not cleared up in connexion with the much vaunted horse-pedigree, difficulties which render it quite absurd to assert that this affords "unquestionable" proof of the theory in whose favor it is brought forward. Sedgwick in his masterly *Student's Text-Book of Zoology* (vol. ii, p. 600), states the case fully and fairly: "So far as the characters mentioned are concerned, we have here a very remarkable series of forms which at first sight appear to constitute a linear series with no cross connexions. Whether, however, they really do this is a difficult point to decide. There are flaws in the chain of evidence, which require careful and detailed consideration. For instance, the genus *Equus* appears in the Upper Siwalik beds, which have been ascribed to the Miocene age. It has, however, been maintained that these beds are really Lower Pliocene or even Upper Pliocene. It is clear that the decision of this question is of the utmost importance. If *Equus* really existed in the Upper Miocene, it was antecedent to some of its supposed ancestors. Again in the series of equine forms, *Mesohippus*, *Miohippus*, *Desmathippus*, *Protohippus*, which are generally regarded as coming into the direct line of equine descent, Scott points out that each genus is, in some respect or other, less modernized than its predecessor. In other words, it would appear that in this succession of North American forms the earlier genera show, in some points, closer resemblance to the modern *Equus* than to their immediate successors. It is possible that these difficulties and others of the same kind will be overcome with the growth of knowledge, but it is necessary to take note of them, for in the search after truth nothing is gained by ignoring such apparent discrepancies between theory and fact."

Apart from the evidence of his skeleton, there is another line of argument which has constantly been based upon the occasional

occurrence of stripings on the skin of the legs and withers, which Darwin thought were a reversion to the character of a very remote ancestor, the common ancestor, in fact, of all our present horses and asses; an ancestor which was striped all over its body like a zebra. Of course, no one has ever seen this hypothetical ancestor, which is postulated to account for certain appearances and may be a wholly imaginary creature. Darwin considered that the striped Kathiwar horse was a typical example of the primitive dun-colored striped animal from which our domestic breeds have come: and, as a matter of fact, such a Kathiwar horse is exhibited stuffed, as an example of the doctrine in question, in the National Museum of Zoology (London). Professor Ridgeway (*The Origin and Influence of the Thorough-bred Horse.* Cambridge, 1905) has recently set himself to study again the horse problem, and has attacked this particular point with great acumen, indicating that a good deal depends on whether the Kathiwar horses are indigenous and uncrossed, or at least uncrossed, for "if it should turn out they are neither indigenous nor uncrossed, the argument founded on them by Darwin and succeeding writers will lose its validity."

And, after examining into the evidence, he concludes (p. 261) that these "dun-striped horses of Kathiwar are the result of crossing the upper Asiatic dun horses with Libyan blood."

He sums up the evidence which he has been able to collect on this point as follows (p. 464): "Darwin's view that the original ancestor of the Equidae was a dun-colored animal, striped all over, was based not merely on the occurrence of stripes in horses which we have just discussed, but on his belief that such stripes were common in dun-colored horses, and that there was a tendency in horses to revert to dun color. But it must be confessed that the facts do not warrant this conclusion..... It is clear that stripes are at least as often a concomitant of dark as of dun color. Moreover, if Darwin's hypothesis of a dun-colored ancestor with stripes is sound, dark colors such as bay and brown must be of more recent origin, and accordingly there ought to be a great readiness on the part of a progeny of a light-colored animal when mated with a dark to revert to the light. But Prof. Ewart's zebra stallion has never been able to stamp his own peculiar pattern or his own colors on his hybrid offspring. The ground color has been determined by the dams of the hybrid.

It is well to dwell upon these and similar points, because the very great difficulties which quite obviously exist in ascertaining the exact state of the case in connection with so many underlying facts, to say nothing of the difficulty of interpreting

the facts, should, in the words of Prof. Windle, indicate the necessity for great caution in accepting or claiming as proved, in the present state of knowledge, any but a few of the modern biological doctrines.

Municipal Ownership

Theoretically and on principle, municipal ownership is indifferent. Experience will have to tell whether it is good or bad. The evidence is not yet all in; obviously the time has not arrived to decide the case either *pro* or *contra*.

The *facts*, to date, are that municipal functions both in Europe and America have greatly expanded within the last few years, Great Britain leading the way, with Germany following close upon her heels, and America following more slowly. Great Britain numbers among the enterprises undertaken by her cities, not only the familiar water works, gas, and electric lighting plants, and tramways, but also municipal markets, baths, dwelling houses, telephones, theatres, warehouses, hotels, lodginghouses, abattoirs, golf links, savings banks, crematories and cemeteries, oyster fisheries, rabbit warrens, sheep farms, hop farms, coke and tar factories, brick yards, etc. Germany has gone extensively into municipal lighting and street-car service. American cities have thus far generally confined themselves to municipal water works, gas works, and electric lighting plants. No American city has yet undertaken to operate street cars, though there are several instances. as in New York and Boston, where the city owns the right of way and leases to an operating company which supplies the equipment.

Have the results thus far been favorable or unfavorable? Here the conflict begins. Dr. Bemis and Professor Howe have one opinion; Professor Rowe and Professor Meyer hold another. The report of the Bureau of Labor, based on three separate investigations of the results of municipal trading in Great Britain, admits a principal charge against the system—that it increases municipal debt and raises the tax rate—but, on the whole, is mildly favorable. The most complete presentation by a single econmist, *Municipal Ownership in Great Britain*, by Prof. Hugo R. Meyer, is strongly against the substitution of municipal management for private enterprise. The Civic Federation, which promises an elaborate report, is yet to be heard from.

Of the results in this country, no complete summary is avail-

able. It seems to be generally agreed that American municipalities can satisfactorily maintain and operate water works, but opponents of municipalization urge, with some force, that the case of water is exceptional, not only because the supply is in most cases wholly natural and means of distribution simple, but also because the water is required by all, while gas, electricity, and street cars are used by only a portion of the community.

Apart from water, the reports from American cities are as confusing as the conflicting testimony from Great Britain.

There is certainly nothing now in the record which calls for a generalization in favor of the wide extension of municipal functions, commonly implied within the term "municipal ownership." For the present, at least, it will be best to follow the advice of the *Nation*: Each proposal should be compelled to prove its own case, and the closer the scrutiny the better.

Who is Saint Arthur?

It occurs quite frequently that persons select the name of Arthur for a child when it is brought to baptism. Although the name figures largely in the legendary lore of the Middle Ages we have never been able to find any authentic account of a saint by that name. Hence the question frequently arises: can a Catholic child be christened Arthur? The *Ecclesiastical Review* some ten or twelve years ago collated what information is available, and we use its article in the following note.

According to Stadler (*Heiligen-Lexikon*), who seems to have made careful investigation in regard to the origin of the name, there exists no authentic account of a Saint Arthur. Nevertheless the name has been very popular at all times since the introduction of Christianity into England. It was probably adopted to honor the memory of King Arthur, who is supposed to have rallied the British tribes in defence of Christianity in the sixth century. The accounts concerning this king are on the whole mythical and have come to us mainly through the stories of the early troubadours. The Bollandists do not mention the name among the canonized or beatified saints of the Church.

Mgr. Guérin (in his *Petits Bollandistes*) gives a brief account of a Franciscan monk from Douai, by name of Arthur Bell, who suffered martyrdom in London during the persecutions of the English Reformation. He is commemorated on the fifteenth of December.

The same authority places among the list of those who died with the reputation of sanctity, although not canonized, the celebrated Irish Franciscan, Father Arthur O'Leary, who died about the end of the eighteenth century, and whose heroic labors in behalf of the temporal as well as eternal salvation of his people are cherished in his native city of Cork, and commemorated by a beautiful monument, erected by the Marquis of Hastings in San Pancras, Euston Road, London. The name of Father Arthur O'Leary occurs in the Hagiography on the eighth of January.

It is needless to say that, in conjunction with the name of some other canonized patron saint, the use of Arthur in the baptismal form offers no objection.[1]

The Mutual Life Insurance Question Again

Ever since assessment life insurance was discussed in this REVIEW—and it was discussed almost from the very beginning—we have insisted on the importance of grading the rates on the basis of taking each age at entry separately and figuring on the supposition that a class of members of the same age will remain members, without addition of "new blood," until the last man dies. Only on that basis is it possible to adjust the rates equitably for each of the different ages and to make adequate provision for the payment of "the last man."

Our readers know how universally this essential principle is disregarded by fraternal societies professing to furnish insurance on the mutual plan. Most of us also realize how hard it is to drive correct insurance principles into the head of the average layman. The agitation of this matter for the past ten years or so has been for the CATHOLIC FORTNIGHTLY REVIEW the source of much opposition and even persecution, and our only consolation, besides the supreme one of having defended the truth, is that the principles for which we have been battling so strenuously, are surely, if slowly, making their way among the people.

It is quite evident that, as long as new members will join in sufficient numbers, any life insurance society will be able to offset the losses caused by the slowly increasing death rate among its older members and by withdrawals; there will always be cash enough on hand to pay death losses as they occur.

[1] The Editor of this REVIEW, who has no other baptismal name, was batized in the Lutheran church; his father did not return to the Catholic Church until a year later.

For the first time to our knowledge recently a State insurance department has insisted on having assessment concerns file with their annual reports a tabulated statement showing the number of members classified according to ages, the amount of total insurance carried for each age, the income from them, and the losses paid.

Lack of space does not permit us to reprint all the data thus brought out in the last annual report of the Insurance Department of Wisconsin, whose head, Commissioner Host, deserves great credit for going to the trouble of collecting and tabulating these data.

For the information of our readers we will quote a few of the statements of some of the most pretentious concerns. Any one desiring fuller information will find it in Commissioner Host's report (Madison, Wis.).

But one class is illustrated of the following organizations:

	Age now	N'ber of Mbers	Am't of Insurance 1905	Paid in Premiums or Assessments in 1905	No. of deaths	Death Losses in 1905
Ancient Order Hibernian Life Ins. Fund, Minn.	63	3	$ 3.000.—	$ 41.40	1	$ 1.000.—
Ancient Order United Workmen, Wisc.	64	111	$ 163.000.50	$ 5.786.26	9	$ 12.585.—
Catholic Knights of America	73	87	$ 146.927.—	10,360.82	16	$ 27.576.—
Catholic Order of Foresters	50	1981	2,223.500.—	$ 128.16	27	$ 27.000.—
Family Protective Association of Wisc.	60	29	$ 16.767.—	$ 433.36	3	$ 2.176.—
Improved Order Heptasophs	66	181	$ 354.000.—	$ 4,001.77	10	$ 22.000.—
Knights of Honor	75	289	$ 525.500.—	39,842.15	44	$ 86.000.—
Knights of Pythias (Endowment Rank)	66	261	$ 556.000.—	13,462.65	15	$ 37.000.—
Knights of the Maccabees of the World	71	7	$ 6.949.—	$ 379.—	2	$ 3.050.—
Ladies of the Maccabees of the World	67	40	$ 35.943.—	$ 1,036.18	2	$ 2.500.—
Modern Woodmen of America	70	100	$ 215.000.—	$ 1,215.75	4	$ 10.000.—
Royal Arcanum	73	357	1,007.500.—	10,281.60	37	$108.000.—
United Order of Foresters, Wisc.	67	4	$ 5.000.—	$ 180.—	1	$ 3.000.—
Women's Cath. Order of Foresters, Ills.	80	37	$ 68.000.—	$ 4,587.50	8	$ 15.000.—
Woodmen of the World	73	6	$ 6.600.—	$ 208.80	2	$ 1.900.—

As none of these organizations has any reserve fund worth speaking of (considering the amount of insurance carried) it needs

no special explanation for understanding that the difference between the death losses and the income for each of the above classes was taken from the contributions of younger members. In the Royal Arcanum, for example, are 357 men, each 73 years old, carrying $1.007.500 insurance, showing a deficit of $97.000 for 1905. What prospects would these men have for getting their so-called insurance, if the other members ever grew tired of making up the big annual deficiency?

This way of doing things may be fraternal, but it certainly is not business; and is not the time bound to come when the order will no longer find willing victims?—when the present young members will have reached the same status as the above mentioned 375?—and what then?

It is high time indeed for the members of all fraternal insurance societies, Catholic included, to understand that life insurance is a business, which, to be successful and honest, must be conducted on business principles.

A One-Sided View of a Very Important Question

Under different headings our Catholic weeklies have recently reported on "Catholic halls" established, or to be established, in various State universities for the benefit of Catholic students attending these institutions.

Our readers know that we have always been heartily in favor of making spiritual provision for the many (too many!) Catholic students who are at present studying at these universities. They will not be surprised if we say now, unreservedly, that we are very glad indeed to learn that priests have been appointed to look after the Catholic students at Columbia, at Iowa State University, and other similar institutions, while preparations are making to provide for those of our faith at several other State universities.

The tone of the report referred to in the first paragraph of this notice, is apt to inspire a degree of apprehension lest American Catholics generally be led to take a one-sided view of this question.

In our comments (Vol. xiii Nos. 22 and 23), on a certain mischievous *Ave Maria* article we have recently pointed out that this is a momentous question which needs to be treated very carefully and judiciously. We could not help feeling surprised that so many

of our Catholic papers reprinted verbatim this notice on "Catholic halls' without a word on our own Catholic institutions of learning which we should try to raise to equal rank with the State universities. Such virtual recommendation in favor of State universities came with bad grace at the time when Catholics all over the country were being exhorted by their bishops to contribute for the Catholic University at Washington.

We have shown it to be the well-supported opinion of Fr. Hunter-Blair, that, if Catholic students are to be encouraged to attend the non-Catholic universities of England, a *very careful selection* must be made, lest the loss be greater than the gain in the end. Here in America, we venture to think, such care is even more imperative than in England. If Catholic students are to be allowed to attend the State or other non-Catholic universities, in the opinion of our best Catholic educators they ought not only to have finished a good course in a Catholic high school of real college grade, but they should likewise have passed through a solid course of mental and moral philosophy.

Latino sine Flexione: The New World-Language

In our Vol. xiii, No. 24, we have given a brief description of Professor Peano's new world-language—"Latino sine Flexione."

What are we to think of this new attempt to solve the universal language problem?

It can not be the business of a magazine like the CATHOLIC FORTNIGHTLY REVIEW to furnish an exhaustive philological criticism: an undertaking which, even if we tried it, would be ungrateful, because Peano has failed, in the pamphlets referred to, in our previous paper to give us more than just a few outlines all too vague and meagre to allow of pronouncing a final verdict either for or against the possibilities of his grammarless Latin as a universal language. Until he furnishes us with a complete and well-rounded system, it will be a waste of time to give it more than passing attention.

While the lack of case endings undoubtedly goes a long way toward reducing the difficulties usually met with in the mastery of the Latin tongue, it must be insisted that prepositions alone are at best but a poor and inadequate substitute for them. Take the sentence: He leaped from the wall. This is in ancient Latin: *Saluit de muro.* What will Peano say? Not *de muro*, as *de* indicates the possessive case. Neither can it be *ab muro*, for *ab* means

something totally different from *de*. Perhaps Peano will have yet to coin new prepositions. But then his language will cease to be Latin. Besides, is not the peculiar idiomatic character of any language apparent precisely in its use of prepositions? Well, the Romans took in many things a different view from modern nations, and it is greatly to be feared in consequence that, in the event of a general acceptance of Peano's Latin, confusion will attend the use of prepositions by writers of different nationalities.

Peano seems to assume that in ancient times case endings were but an ornament, which the Romans might just as well have done without. It would be erroneous to think so. Much attention was paid by classical writers to the construction of sentences, and in this they were effectively helped precisely by case or verbal endings. Besides the grammatical, there was a rhythmical arrangement of the period of a sentence. Cicero might have said: *Pietas saepe laeditur vultu*. For obvious reasons, he preferred to push *vultu* to the front, and there is a world of meaning embodied in the present form: *Vultu saepe laeditur pietas*, owing simply to his departure from the grammatical order, as though he wanted to say: A glance, sometimes, sufficeth to violate the duty of a son. If we now turn to inflectionless Latin, we are left at sea. The Ciceronian *vultu* was recognized as ablative by its very ending. But Peano has no ending for the ablative, neither has he a preposition as an appropriate substitute. Of those already mentioned: *in*, *cum*, *ex*, *ab*—none can here be used. Nor did Cicero need fear being obscure by heading the phrase with *vultu*. Whether it stood at the beginning, or in the middle, or at the end of a sentence, everywhere its ending marked it out as the ablative. In grammarless Latin, *vultu* expresses no definite case relation whatever. Peano has done away with case endings. Consequently he can have at best but one arrangement of words: the grammatical, as any other would not make his meaning clear. The Ciceronian *Vultu saepe laeditur pietas* is as brief as it is fraught with meaning. Peano has nothing to compare with it.

Peano has thrown practically all syntax over board. He has thus stripped Latin of its characteristic beauty. He has robbed himself, moreover, of the possibility of either expressing a multitude of the finer shades of meaning at all, or of expressing them tersely and without roundabout methods. He says, *ut* and *si* and *quod* sufficiently indicate the subjunctive. But are not *ut* and *si* and *quod* joined to the indicative, no less than to the subjunctive mood? And is it immaterial whether the one or the other mood be employed? Besides, what about the subjunctive in independent

sentences, as, for instance, in *faciamus*, let us do? And what about the imperative? And what about the tenses? And what about a host of other more or less fine points usually treated of in syntax? *Altum silentium*—but, *qui tacet, clamat,* in one sense or another.

The dictionary of uninflected Latin has yet to be written. Peano's *Vocabulario*, it is true, contains a variety of hints for the compiler of such a work. But even so one may doubt whether the vocabulary will satisfy all reasonable demands. For, who will write it? Peano? But Peano is a native of Italy. For him, Italian is the natural starting-point in the compilation of the new vocabulary. Will or can he satisfy foreigners? Take the word: object-lesson. Who is to give us its exact equivalent in the new idiom? A born Englishman would be inclined to say: *lectione objectivo* (this is our own coinage!), and be readily understood by his countrymen. But what is *lectione objectivo* to a German with his *Anschauungsunterricht?* What is it to a Spaniard's, or a Frenchman's, or a Russian's ear? And yet they all must be satisfied.

Has Peano's uninflected Latin the elements of final success? It is too early as yet to pronounce on the real value of Peano's invention. Judging from a linguistic point of view, we believe it will not appeal to literary minds. It seems so artificial and arbitrary, so dwarfed and stunted, so without all life and soul, so devoid of charm and interest. Language never does, as Minerva did of old from the head of Zeus, spring readymade into existence from the brain of any one man, and least of all from that of a mathematician! Language, which is ever something concrete, and not a mere abstraction, is a natural growth, the result of a slow evolutionary process of centuries, and withal a living reflection of the mind of the nation that gave it birth. However, failure and success are not always in proportion to merits or demerits. In the history of language, in particular, there are instances on record of innovations of the most bizarre character which *did* catch the popular fancy, and once they had done so, they were destined to perpetuity. Whether or not Peano's Latin will long survive, or enjoy but an ephemeral existence like so many of its predecessors, remains to be seen. Inflectionless Latin is not without merit as an international language, and its ease of mastery would seem to commend it to popular favor. Still, it is more likely that it will starve to death sooner or later: so weak is its internal structure, so meagre are its resources, and so limited its chances for survival.[1]

[1] We have taken for granted in the above criticism that Peano does not mean his grammarless Latin to supplant the teaching of classical Latin in our secondary schools. If he did, we should have to pronounce him guilty of a foolish undertaking.

How "The Marvelous Fays" Work Upon the Gullibility of the Public

Some months ago we received from a subscriber in Utica, N. Y., the following letter:

"The Fays are exploiting in this city just now, and for some time past. They are reaping a rich harvest, crowded houses the order, which fact reflects considerably on Utica.

"In a quiet way, we have been waging war on her and all of her kind. Therefore it was, somewhat, a surprise to me to receive the enclosed from a man whom I know to be thoroughly reliable, and who had attended a performance for the sole purpose of investigation. Could you explain a little more fully in the REVIEW?"

The letter enclosed by our reverend correspondent read as follows:

"Last evening I attended a performance of Anna Eva Fay. The performance was held in a hall which is not as large as most theaters, the seats are all on the same floor level and the stage is dieffrent from the stage of a theater in that it is a small simple platform absolutely devoid of scenery, and the whole hall was brilliantly lighted.

"After witnessing a number of 'experiments', as they were called, all of which were very mystifying, we were presented with the marvelous part of the performance. Miss Fay was brought to the center of the stage, the floor of which was covered with carpet, and that in turn was covered with a large rug, both of which were examined by a committee of prominent citizens to disclose a trap door if any existed. They could find none.

"A common wooden chair was placed on the center of the stage and Miss Fay sat down; she was blindfolded with a silk handkerchief and a sheet was thrown over her which covered her completely but for her right hand and part of her forearm. She now proceeded to talk and make gestures with the exposed hand. Her voice assumed the tone of a person who is deeply thinking and trying to recall to memory certain circumstances which he speaks out with an accent of positiveness. She would callout the names of persons in the hall, many of them prominent citizens.

"The hall, by the way, was completely filled with a most representative audience. As a name was called, that person was requested to raise his hand and the ushers would see the raised hand and announce 'All right Miss Fay, I found him,' and run to that person and take from his hand the paper he was holding. Miss

Fay would continue talking and usually before the usher would have the paper, she would be telling what the question was and give an answer to the same; she would never pause for more than two seconds. Her answers were quite varied, such as telling the number of a lost watch and where the same could be found; about missing husbands and relatives, etc.

"Now for the climax. I made up my mind to write a question and tell no one what the question was, not even my own friend. Accordingly before leaving the house I picked up a cardboard ticket and wrote on the back of the same with lead pencil, 'Who will be Queen of the Street Fair?—T. K.' I folded this card and put it in my pocket. My companion wrote on a piece of paper while in the hall the following: 'Where is Mr. Ferguson? F. G. T.' This question also had not been heard by any one. Very soon Miss Fay called out, 'Find F. G. T.' But my friend did not answer, as the initials were not his, however Miss Fay continued, 'You are thinking of a man, a Mr. Ferguson, you want to know where he is. You think he is dead, but he is not, he is far from dead. If you write to Minerva, Ky., Jackson St., or Ave., I don't know which, you will hear from him.' The usher now took the paper from his hand and read the question to the audience. In explanation of the question I would say that Mr. F. is a friend of his family who used to reside in Pa., then went to Klondike, Alaska, and wrote to them from there. They answered the letter but it was returned from the Dead Letter Office unopened. That was about three years ago. They never heard from him since. They think he is dead.

"It was a very few minutes after this demonstration that Miss Fay called out: 'Find me T. K.; there are two Kelly's in this hall; one is a man.' I held up my hand. The usher sang out: 'I see him, Miss Fay.' She continued: 'You are thinking about your business; you want to know if it will be good. Yes, your business is clothing.' I told the usher that was not my question; he announced the same to Miss Fay. I still held on to my question paper. She continued to answer other questions. After about five minutes she again called out: 'Find Mr. T. Kelly.' I raised my hand. She continued: 'You are thinking of a girl. You want to know who will be Queen of the Street Fair. She will be named tonight. She is being named now while we are here. You knowher.'

"Of course, I know she did not give a direct answer to my question; but is it not most remarkable that she should even tell me what question I had written on the paper? What am I to think now?—Thomas Kelly."

In a long affidavit filed in the New York Supreme Court Sept. 13, 1905, and published in part by the N.Y. *Evening Sun* of the same date, Herbert Lambourne, former stage manager of John Fay and Anna Eva Fay, gives an exposé of how the "Marvelous Fays" work upon the "credulity and gullibility of the public" in their stage performance described by them as "their wonderful work of thaumaturgy," including "occult demonstrations extraodinary."

"During the performance whereby the credulity and gullibility of the public is sought to be aroused in order to advance the sale of the dream book," he says, "Mrs. Fay, pretending to be in some imaginary state of mesmerism or mind reading, calls upon the audience to write questions upon papers, sign them with their names, and keep their mind upon the matter inquired about, with the promise that the questions asked will be correctly stated by her and correct answers given. The answers are written upon pads, which are ostensibly plain sheets of paper, but which are so prepared that when one sheet is torn off the writing can be shown by the use of charcoal powder upon a sheet underneath. These sheets are developed by confederates in the audience, correct answers are obtained from the questioners, and while Mrs. Fay appears on the stage ostensibly in a trance, and is covered by a veil, she uses a telephone, and the correct answers are conveyed through tubes from the audience to the basement below the stage and from there telephoned to Mrs. Fay."

"The audience being mystified," continues the former stage manager of "The Marvellous Fays," "John Fay makes an announcement that Mrs. Fay cannot be seen privately, and can be corresponded with only upon the purchase of her book, which contains a coupon authorizing the purchasers so correspond with her."

"It is also announced," says Mr. Lambourne, "that the purchaser of the book will receive a fac-simile of an Egyptian coin worn by Mrs. Fay, known as 'The Fay Mascot,' which is supposed to bring luck to the person who carries it.

"A large number of books are sold thereupon, and coins distributed, and during deponent's employment by the Fays, they received on an average 200 coupons and letters asking advice about most important matters, such as questions whether the correspondent should enter into a certain business, whether certain property should be sold, whether the husband of the correspondent was true to her, who stole jewelry, and similar questions.

None of such questions, says Lambourne, was answered personally by Mrs. Fay. "All she had to do with the correspondence was to ridicule some of the questions in the presence of this de-

ponent, and this deponent, one William Ely, Miss Clara Warmington, Mr. Smith, and Mr. Paul Lenox, all employees of the Fays, answered such questions at haphazard, with the intent that the correspondents should rely upon and be guided in their future conduct by such answers."

Mr. Lambourne further says that he has in his possession, among others, slips in the handwriting of John T. Fay, used for the purpose of telephoning to his wife while on the stage in an alleged trance.

Louis Granat, who describes himself as "the main assistant of the Fays in the audience," declares in an affidavit, likewise filed in the Supreme Court of New York, that he knows that there is nothing in the performance of the plaintiffs "in anywise appertaining to any mind reading, trance, art of the Yogis or Mahatmas, and that the whole performance consists of trick, confederacy, and the use of mechanical means. Mrs. Fay," he says, "has stated to me that she was not a native of India but was born in a little town near St. Louis, Mo."

We may be permitted to remind our readers that these revelations agree substantially with the exposé of the Fays made by G. Allie Martin and F. B. Moore, of Albuquerque, N. M., and published in this REVIEW, Vol. xii, No. 13, pp. 196—199 and 215—217. (Cfr. also THE REVIEW, xi, 43, 688).

PARERGA AND PARALIPOMENA

How and Why the Portiuncula Indulgence Came to be Associated With St. Benedict's Jubilee Medal.—We are requested to publish the following explanation:

Vol. xiii, No. 22, of your esteemed REVIEW contains, on p. 721, a recent Roman decree bearing on the claim of the Jubilee Medal of St. Benedict to the Portiuncula Indulgence. The decision given is to the effect that this claim was based on an erroneous interpretation of the Brief of Pius IX of Aug. 31, 1877. As this decision might lead to the belief that the pretended privilege was a pious fraud, an unscrupulous imposition on the faithful by the admirers of the Medal, it may not be out of place to give in brief the grounds upon which this claim was made to rest.

In 1877 a new form of the Medal of St. Benedict, called the Jubilee Medal, was struck to commemorate the 1400th anniversary of the birth of the Patriarch of Western Monasticism. To give it a more distinctive character than that which it bore in its outward form, Pope Pius IX, by Brief of Aug. 31, 1877, enriched it

with numerous indulgences over and above those granted by Benedict XIV to the ordinary Medal which was already for some centuries widely spread and in esteem among the faithful. This new grant was couched in the following general terms: The faithful carrying the Jubilee Medal, duly blessed, can gain "omnes et singulas tam plenarias quam partiales Indulgentias sacra loca supradicta, idest Basilicam Cathedralem Ecclesiam et Cryptam ac Turrim S. Benedicti visitantibus ab hac Sancta Sede concessas."

It now devolved upon Montecassino to draw up a list of authenticated indulgences granted by the Holy See to the above mentioned places, up to the time of the Brief of Pius IX. In this list appeared also the Portiuncula Indulgence which had but two months previously been granted to the Church of Montecassino "in perpetuum" by rescript of the Sacred Congregation of Indulgences, July 2, 1877.

The late decision implies that the transfer of the Portiuncula from the Church of Montecassino to the Jubilee Medal on the strength of the Brief of Pius IX was unwarranted and not included in the general grant of the Sovereign Pontiff. Before the above decision was given, the existence of this privilege was, for many, an indisputable fact. This is the more evident from the fact that so skilled an interpreter of documents of this kind as Fr. Beringer, S. J., himself a consultor of the Sacred Congregation of Indulgences, lent the weight of his authority to the current interpretation. In his quasi-official work (*Die Ablässe, zwölfte von der hl. Ablass-Kongregation approbierte und als authentisch anerkannte Auflage*, p. 384) he enumerates the Portiuncula among the special indulgences on the Jubilee Medal of St. Benedict. It can scarcely be accounted rash to follow so able a guide.

These reasons were deemed more than sufficient by the champions of the Medal of St. Benedict to claim for it the great privilege of the Portiuncula. This claim was put forth, not in a covert way, as fearing the light of day, nor by unscrupulous devotees, but by men known for their learning and piety, in periodicals, pamphlets, and prayer-books bearing the approbation of Church authorities. *Le Messager de S. Benoît* of Maredsous, Belgium; *Le Bulletin de S. Martin* of Ligugé, France; *Il Sacro Speco* of Subiaco, Italy; *El Boletin de Santo Domingo* of Silos, Spain; the *Paradieses-Früchte* of St. Meinrad, Ind., are some of the monthly publications which have for years insisted on this privilege in favor of the Jubilee Medal. The men represented by these publications would certainly not have urged the matter, had they not been convinced that the grounds for doing so were safe and good.—P. Martin Veth, O. S. B., *St. Benedict's Abbey, Atchison, Kansas.*

The Real Merit of Denifle's Much-Discussed Work on Luther[1] is well and succinctly stated by a writer in the *Dublin Review* (No. 279, pp. 435—6) as follows:

"Denifle's estimate of Luther and Lutheranism is a matter of

[1] *Luther und das Luthertum in der ersten Entwickelung von P. Heinrich Denifle, O. P.* Mainz: Kirchheim. Reviewed in the Catholic Fortnightly Review. xiii, 11, 338.

comparatively minor interest. If all that he has to say on this subject were eliminated from his pages, his book would still remain one of the most remarkable recent contributions to historical and theological literature. Whatever may be our judgment on Luther's character, there can be no question that, whether through malice or ignorance, he gravely misrepresented Catholic doctrine and mediæval theology, and his mistaken views on these matters have been widely accepted by later generations. The real merit of Denifle's work lies in his masterly presentment of the true facts. His estimate of Luther may be too one-sided; but his vindication of mediæval Catholicism is unassailable."

New Testament Greek.—We believe we have already noted that Dr. J. H. Moulton's new *Grammar of New Testament Greek* (Vol. I: *Prolegomena*. T. & T. Clark. 1906) is quite novel in that it is based upon the study of papyri rather than of the classics. "Dr. Moulton has searched the papyri on his own account," says a learned reviewer in the *Dublin* (No. 279, pp. 431—2), "and has systematized the whole with great clearness. The inscriptions have been to some extent utilized..... Survivals in modern Greek have been brought to bear on the history of the spoken language. Possibly yet more will be done in this line some day. Patristic Greek might be further studied."

While the result of modern studies of papyrus Greek has revolutionized our ideas of the history of the "common" language, it has not by any means, as the same writer points out, revolutionized the actual interpretation of the New Testament. "Many, indeed most of the so-called Semitisms, Hebraisms, Aramaisms, have disappeared, though some still remain. But the translations remain the same, and the new light from the rubbish heaps of Oxyrhynchus rarely suggests a new meaning, though it often strengthens one of two alternative renderings."

So that textual criticism gains far more from these new studies than exegesis.

Jesuit Statistics.—The Society of Jesus numbers at present 15,564 members, distributed over the world in five "assistancies", which are divided into "provinces", many of which have "missions" (dependencies) in Protestant or pagan countries.

Thus the Italian assistancy comprises the Roman province with 400 religious, the Neapolitan with 329, the Sicilian with 240, the Turin with 563, the Venetian with 390, in all 1922 members.

The German assistancy is composed of the Austro-Hungarian province with 734, the Belgian with 1150, the Galician with 465, the German (exiled from the empire) with 1455, the Dutch with 532, in all 4336 members.

The French assistancy embraces the strictly French provinces with 902 religious, the Champagne province with 631, the Lyons with 811, the Toulouse with 711, in all 3055 members.

The Spanish assistancy includes the Aragonian province with 1089, the Castilian with 1159, the Portuguese with 332, the Mexican with 258, the Toledo with 576, in all 3414 religious.

The English assistancy comprises the English province with 689 Jesuits, the Irish with 352, the New York-Maryland with 898, the Missouri with 583, the Canadian with 282, in all 2804 Jesuits.

An Important Contribution to the "Polish Question" in the U. States is the following letter from Archbishop F. A. Symon, who was in this country last year to investigate conditions, to the *Dziennik Chicagoski*. We quote it from the Milwaukee *Catholic Citizen* (xxvii, 4), without however being able to guarantee the correctness of the translation:

"Rome, Oct. 31, 1906. Having returned lately from a long trip to Poland, I had today an audience with the Holy Father and among other things I spoke also about the Polish American cause. The Holy Father gave me this answer:

"'No doubt, we will do something, and in the meantime we send to America Archbishop Weber with all jurisdiction, attached to his episcopal character, and at the same time we recommend him to the American bishops as an auxiliary in religious matters for the Poles of their dioceses. For the present, the Poles should be satisfied with this, until we can do for them something more. We have many difficulties to overcome, and this the Poles ought to remember.'

"From these words of the Holy Father follows quite clearly that Archbishop Weber will go to America, not so much as a member of the religious Order of the Resurrectionists, as in the capacity of a bishop; that, furthermore, he will go there not by the disposal of his general, the superior of the Order of Resurrectionists, but by the will and command of the Holy Father himself, and this at once secures him a position quite eminent among American bishops; and finally, that the American bishops will have to consider him as an auxiliary in their relation to the Poles and in (satisfying) the spiritual needs of the Poles. At the same time the above words of the Holy Father are a proof that he remembers our countrymen in America and desires to satisfy their just religious demands; but wishes also, that we should not forget the many difficulties he has to encounter. †Fr. A. Symon, Archbishop."

Santa Claus vs. the Christ-Child: or the Pagan Influence of Sunday-Schools.—Nothing used to stir the wrath of my good old father (R. I. P.) so much as the sad mess so many Americans have made of the Holy Child and "Santa Claus." Many were the articles he wrote to protest against this practice and the perversion of the Christian conception of Christmas. It would have gladdened his heart to have been able to read the editorial page of the widely circulated *Ladies' Home Journal* for December 1906. Speaking of the deplorable mix-up of Christ-Child and Santa Claus, editor Bok says:

"Just consider, for one moment, the marvelous inconsistency of the average Sunday-school in this respect: For an entire year our children are taught about Christ and what He has done for the world, and particularly is the childish mind told how Christ came into the world and what he came for. This goes on for a whole year, and then comes the season when the school celebrates

what we accept as the time when He came into the world, and would you not think that in any celebration of that time, the time of all times, Christ's own birthday, His birth would be emphasized? But no! Instead of the Holy Child we have substituted in nine out of every ten Sunday-school celebrations, a pagan idea: a gnome or elf who comes down the chimney and gives gifts! In other words, instead of the holiest example that ever lived to teach our children, we have Santa Claus standing in the pulpit as the children's preacher or saint at Christmas! And then a Sunday-school superintendent—with Santa Claus standing by his side, please bear in mind—was surprised last Christmas when he asked the question of 'Whose birthday is this, children?' and over eighty per cent. of the scholars answered: 'Santa Claus's!' And afterward this man deplored to me the hopelessness of bringing Christ to the minds of children! Very little indeed can be expected from the efforts of parents to bring back the Christian conception of Christmas so long as our Sunday-schools foster the pagan idea of Santa Claus. If we do not strike the right keynote of the day with our children, pray where then shall we begin? The whole thing resolves itself to one point which should be an inviolable rule in all Sunday-schools: the absolute elimination of Santa Claus and the substitution of the Christ-Child."

It is scarcely to be expected that this appeal will be heeded by any large number of parents or Sunday-school teachers. The whole incident is a fresh proof of the sad plight of modern Protestantism: the chief agency it has set up to foster the religion which it has shut out from the public school, becomes an instrument for paganizing the young!

Graphology is revealed in a rather unfavorable light by the recent experiments of Prof. Alfred Binet of the Sorbonne. As a beginning, the handwriting of Renan was circulated. A famous graphologue gave the following analysis of the great skeptic: "A mind originally mediocre and little cultivated. Little reflection. On the other hand, the credulity and loquaciousness of the subject are noteworthy." With another expert Renan came off a little better, as "a clear and fine mind, but hardly reaching talent." Graphology suffered most when it fell foul of the manuscript of the brutal assassin Vidal, who had slain many women. One authority declared the writing to be "that of a young girl who must be classed among the gentler characters." Another doctor in the science observed, "although we have never seen the handwriting of Taine, we imagine it like this. In any case he who wrote these lines was a thinker." If this be true, suggests a malicious contemporary, the essay on "Murder as a Fine Art" should be rewritten with a view to proving it an exact science, allied to so-called evolutionary criticism. The total result of Professor Binet's experiments is to suggest that in graphology a fair field and no favor is the rule. Most of us would have struck rather nearer the white than the adepts in the above-mentioned cases.

Health and Sexual Continence.—At its Fifty-seventh Annual Session, the American Medical Association held, in its Section on Hygiene and Sanitary Science, a discussion of venereal diseases, which revolved largely around the duty of the medical profession to the public in the matter of venereal diseases. The entire discussion is published in the *Journal* of the Association (Chicago), Vol. xlvii, No. 16, pp. 1244—1258, and is well worthy of being studied especially by those engaged in the training of youth. The subject is one into which, for various reasons, we cannot enter in this REVIEW. We notice it here chiefly for the reason that at least three of the participants in the symposium, all prominent men in their profession, emphatically expressed the conviction that sexual continence is not only a virtue but also a habit compatible with, and conducive to, good health. Thus Dr. Albert E. Carrier, of Detroit, said in a paper on, "What Shall We Teach the Public Regarding Venereal Diseases?":

"We must teach that continence is compatible with health. Sometimes physicians have advised the sexual act as a cure for certain conditions by recommending marriage. Such an advice is a debasement of the sexual function and prostitution of the sacrament of marriage. Patients reasoning on such erroneous advice come to the conclusion that the sexual act is the cure and select a paramour instead of a wife."

Dr. W. J. Herdman, of Ann Arbor, Mich., speaking of "certain misconceptions or fallacies" which must be removed before an effective campaign can be waged by the medical profession, against the ravages of venereal diseases, places at the head of these fallacies "the medical or physiological one that continence in sexual life is in any way injurious to him or her who practices it."

In the ensuing discussion, Dr. Prince A. Morrow, of New York, said that the Society of Sanitary and Moral Prophylaxis, organized in New York over twelve months ago, has received a great many letters from teachers, fathers, and even mothers, "and the universal sentiment is that it is impossible to make any effective argument to young men against incontinent living so long as their minds are imbued with the idea of what has been termed the sexual necessity: that is, that sexual intercourse is necessary to health." Dr. Morrow declared that "the medical profession is responsible for this heresy..... So long as doctors tell young men that sexual intercourse is a necessity, they [parents and teachers] cannot do one iota of good in trying to teach them the principles of chastity and right living."

He added that resolutions declaring continence to be not injuriuos have been passed by the Brussels International Congress some three or four years ago, by the German Society for the Prevention of Venereal Diseases, by the American Society of Sanitary and Moral Prophylaxis, and by a number of State medical societies.

MARGINALIA

"Now that the Knights of Columbus stand in the great white light of publicity," says our enthusiastic contemporary, the Boston *Republic* (Nov. 24), they should not be timorous of attacking big projects. We Catholics are the inheritors of the most precious traditions, but we must be more than men of the past. We only are responsible, in a land teeming with opportunity, for the position which we take in the intellectual and social life of the country."

And what is "the big project" which the *Republic* would have the valiant Sir Knights "attack"?

Nascitur ridiculus mus!

The Knights of Columbus "should produce an opera, of serious purpose, founded upon the career and religious ideals of Christopher Columbus..... The creation of an authentic work of art—based upon the great navigator's career—should be the fine flower of American Catholic life."

Risum teneatis, amici?

The waning supply of ministers in the various Protestant denominations, has led to a serious discussion of the question: Shall we have a ministry recruited by women? (Cfr. *Literary Digest*, No. 865).

The staid and solid *American Catholic Quarterly Review* (No. 123, pp. 598—599), in a notice of Fr. Phelan's second volume of sermons (*Christ the Preacher*. B. Herder. $2) observes: "If we had any suggestion to make it might be that a sermon ten pages in length is, to the average layman, a trifle too much for his ordinary Sunday diet. It is the short Gregorian chant, with a sermon not exceeding fifteen minutes, that is steadily increasing the popular attendance at the High Mass. A gifted preacher like Father Phelan might safely be permitted to extend the limit to twenty minutes." To go beyond that would be unwise under any circumstances.

With the request "Please Publish" there comes to us from the office of the Catholic Truth Society, 562 Harrison Str., Chicago, the following curious notice:

"Whatever Cardinal Gibbons writes, is so moderate in tone, so calm and persuasive, that he enjoys the confidence and favor of our whole nation. In a kindly era it is difficult to present such a truth as that of Eternal Punishment without shocking the sensibilities of those we are seeking to benefit. The Catholic Truth Society of the West has wisely selected the chapter on Eternal Punishment from the Cardinal's work entitled *Our Christian Heritage* and offers it to the public as the latest number of its series of doctrinal pamphlets. The Catholic Truth Society calls the

attention of all its patrons to the fact that Hell did not appear until its sixth year, and now it is served up in its mildest form."

The last sentence reads as if it had come from the pen of Mark Twain. Is the Catholic Truth Society becoming an engine of "Americanism,"—which, as our readers know, is only another name for minimism in theology,—or have its directors unwisely left the important work of writing puffs to the office boy???

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According to the *Ave Maria* (lxiii, 19), one-fifth of all the bishops in the Church now belong to religious orders, that of St. Francis heading the list with 37. The Society of Foreign Missions comes next with 35. The total number of bishops is about 1500.

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To ask that those who write the lives of eminent men should write more freely and more frankly, is not to betray unhealthy curiosity. We do not advocate the publication of "yellow" biographies. But very few men deserve to have their lives written at all, and these few had their faults. The Lives of the Saints are open to all, and every one may read and admire those pictures of devotion and holiness. But if the less holy beings are to be portrayed in a biography, it is quite as legitimate that their failings should be known, as that their virtues should be praised. There is doubtless a golden mean between a campaign biography and a lampoon.

⁂

The U. S. Supreme Court, a few weeks ago, decided the Arizona Foundling case, dismissing the appeal, so that the decision of the Arizona State Court stands as the final disposition of the whole matter. The U. S. Supreme Court, unfortunately, decides nothing on the merits. The case simply goes off on the question of jurisdiction. We had hoped that the Court would have reviewed the events and condemned the action of the people in Arizona.

⁂

The *Independent* (No. 3025) finds that "A great debilitator of the American mind is the public school as at present often conducted. The wonderful product of such up-to-date public school system is some hundreds of thousands of ten-year-old babies."

Our contemporary concludes its editorial as follows: "The American nation needs many reforms today, but there is none that it needs more than a revival of plain, elementary schooling."

⁂

Rev. Frank Goodchild of the Central Baptist Church of New York, we learn from the *Globe-Democrat* (Nov. 25), has introduced a "limited vaudeville performance" as an attraction for his Sunday evening service. "Last Sunday the performance included 'the largest and most complete set of musical glasses ever placed before the public,' according to the announcement of the church bulletin. The pastor says he does not propose to let the Sunday

night shows in the theaters take his congregation away from him without making a fight. He says that anything that will attract a crowd without marring the sacredness of worship [*sic!*] is permissible and justifiable."

Rev. P. Geiermann, C. SS. R., in his *Manual of Theology for the Laity*, among some other slips (pointed out by Fr. Hull, S. J., in the *Examiner*, lviii, 40) also quotes (p. 134) the alleged Bible saw: "The just man falls seven times a day." (Prov. xxiv, 16). This is a familiar misquotation. The text runs: "A just man shall fall seven times and shall rise again, but the wicked shall fall down into evil." The idea is not that the just man *sins* seven times, but that however often he falls into misfortune he will rise out of it again, whereas the wicked when he falls shall be overcome with his misfortune. St. Augustine corrects the common mistake of some pious writers in their misuse of this text by saying: "The just man shall fall seven times and rise again; that is, as often as he falls he shall not perish—which is to be understood not of sins but of tribulation leading to humiliation." There is nothing in the text about falling *seven times in the day*. [See Bainvel, *Contresens Bibliques*, p. 101.]

It is not necessary to hold the sacramental idea of marriage, observes the *Nation*, in order to be filled with disgust and alarm at the light and immoral way in which its obligations are cast aside. Especially among the idle and silly rich, millionaires made so overnight in steel and what not, do we get examples of appalling levity and heartlessness in the break-up of irksome marriages. The resulting hugger-mugger is often not unlike that described in a recent English trial. "Plaintiff said defendant had told her that his mother had been divorced from his father, that she had married the co-respondent, who in his turn had divorced her, and she thought the mother was again divorced. At any rate, when the sons grew up they said, 'These things must stop.'" From that conclusion there can certainly be no dissent.

The *Catholic Union and Times* rightly objects to "kissing games." Speaking of Malden, Mass., which has had an epidemic of diphtheria, caused largely by the so-called "kissing games" among young people at church socials, our contemporary says (xxxv, 34) that the city authorities have prohibited the osculatory pastime until the diphtheria has run its course, and adds: "'Twould be well if the kissing game were tabooed everywhere. It's a queer notion of propriety that will not permit dancing or card games, but encourages the kissing game with its distinctly immoral tendency. Needless to say that no Catholic festivity is attended by kissing games."

LITERARY NOTES

—*The Glories of the Sacred Heart of Jesus: How it is and Ought to be Venerated and Adored* (iv & 544 pp. 16mo. Benziger Brothers. 1906. Price $1.25) is, according to the subtitle, a manual of "Instructions and Exhortations Taken From or Composed in the Spirit of Bl. Margareth Mary, Together with an Enumeration of the Various Devotions to the Sacred Heart of Jesus," translated from the German of Rev. M. Hausherr, S. J. Rev. John J. Wynne, S. J., says of it in his Preface: "Based on the writings of Blessed Margareth Mary, and composed entirely in her spirit, the book contains more of what she did than of what she said by way of devotion to the Sacred Heart. It is thus a convincing answer for those who believe that this devotion savors too much of sentimentality or too little of earnest piety; to others who complain of the tendency to invent new practices of piety and prayers, or who lament the disuse of liturgical forms of prayer, it will be welcome as illustrating how this devotion inspires one to use the prayers of the Church with quickened intelligence and fervor."

—*Jesus of Nazareth. The Story of His Life Written for Children by Mother Mary Loyola.* (Price 90 cts. Benziger Bros.) This book, profusely illustrated and well written, fills a long-felt want. We are sure the children will like it.

—If Father Phelan says it in the *Western Watchman* (Sunday edition, xix, 50), it must be so, that "the best history of the Irish Church is written by a German, Bellesheim." Canon A. Bellesheim is also the author of the best Church history of Scotland. But while the latter has been translated into English, his Church History of Ireland can be had only in the original German. It may be profitable for the one or other among our readers to learn that B. Herder, 17 S. Broadway, St. Louis, is just now offering for sale a limited number of sets of Bellesheim's *Geschichte der katholischen Kirche in Irland*, (three volumes containing nearly 2,300 pages octavo), at the greatly reduced price of $4. per set, bound; and the same author's *Geschichte der katholischen Kirche in Schottland* (two volumes) at $2.25 per set. I remember when I bought these invaluable works a number of years ago, I had to pay $14.50 for the Church History of Ireland and $6.40 for the Church of Scotland.

—Rev. Horace K. Mann surprises us agreeably by giving us the third volume of his *Lives of the Popes in the Early Middle Ages* (The Popes During the Carolingian Empire, 795—891: Vol. iii 858—891) so soon after the appearance of the second, and especially by the way in which his work improves in style and interest from volume to volume. Volume iii treats of St. Nicholas I (the Great), Hadrian II, John VIII, Marinus I, Hadrian III, and Stephen (V) VI. Under Nicholas I we have an excursus on "The False Decretals;" under Hadrian II, a description of the Papal Library, and under John VIII, an account of the Liber Pontificalis. While neither of these three digressions is quite up to the standard of Dr. Pastor, and the one on The False Decretals especially must be called rather inadequate, this third volume on the whole denotes an improvement over its predecessors and withal is sufficiently accurate and interesting to accomplish the author's chief purpose—that of presenting the lives of the earlier pontiffs in an authentic and readable manner. The work is published by Kegan Paul, Trench, Trübner & Co. B. Herder has the American agency. The present volume (really the fourth, since the first is in two parts) comprises 411 pages 8vo, has its own separate index, and sells for three dollars net.

—St. Justin the Martyr was not only the most prominent apologist of the second century, but also the first Christian who unfolded an extensive activity as a writer. While not models of art in regard to form, his writings are very valuable in content, because of the information they give of the life and faith of the Church in that early day. It is with pleasure, therefore, that we hail the appearance of such a profound and extensive monograph as Fr. Alfred L. Feder's, S. J.: *Justin des Märtyrers Lehre von Jesus Christus dem Messias und dem menschgewordenen Sohne Gottes* (xiv & 304 pp. 8vo. B. Herder 1906. Net $2.60). Up

to most recent times, both among Catholics and Protestants, opinions have remained divided on the question whether Justin's doctrine of the Logos deserves approbation or condemnation. Fr. Feder's studies throw no inconsiderable light upon this problem. The author's characteristic German exactness, his perfect grasp of the difficult subject, and the remarkable lucidity of his exposition are worthy of unreserved commendation. Fr. Feder sums up his conclusions (p. 289) as follows: "Justin's teaching is not without its flaws and errors. But, as we have repeatedly emphasized, these defects are to be laid less to the account of the believing theologian than to that of the philosopher who makes enquiry and explains. His far-reaching attempt to grasp rationally, and prove by the aid of human philosophy, the stability of the Church's faith, could scarcely escape the stamp of human frailty"..... "In his ideas about the divine essence and God's relations to the world, Justin could not wholly emancipate himself from the influence of the pagan or Alexandrine-Judaic philosophy; he extends the transcendence of God the Father beyond the limits of the Christian idea of God; and consequently reduces the Logos, the Begotten of the Father, to the subordinate position of mediator between God and the world."..... "Against these errors, however, and against his one-sided attitude with regard to the Logos, we must weigh Justin's great merits, won by his activity and teaching in behalf of the Catholic faith. He is the first in the long series of Christian apologists, for whom he blazed the trail." His endeavor to reconcile science and religion has made Justin particularly interesting to us moderns. Fr. Feder's scholarly volume, we are sure, will help to restore him to the place he rightly deserves among the great theologians and apologists of the early days.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Dominican Year Book for 1907. Published by the Dominican Fathers of the Province of St. Joseph. The Rosary Press, Somerset, Ohio. 25 cts.

Christian Education. By V. Rev. C. J. O'Connell, Dean, Bardstown, Ky. viii & 192 pp. 16mo. Benziger Brothers. 1906. 60 cts. net.

Lehrbuch der Philosophie auf aristotelisch-scholastischer Grundlage zum Gebrauche an höheren Lehranstalten und zum Selbstunterricht. Von Alfons Lehmen, S. J. IV. (Schluss-) Band: Moralphilosophie. xix & 33 pp. large 8vo. B. Herder. 1906. Net $1.65.

Aus Kunst und Leben. Neue Folge. Von Dr. Paul Wilhelm von Keppler, Bischof v. Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. viii & 294 pp. large 8vo. B. Herder. 1906. Net $2.

Bibliothek deutscher Klassiker für Schule und Haus. Mit Lebensbeschreibungen, Einleitungen und Anmerkungen. Begründet von W. Lindemann. Zweite, völlig neu bearbeitete Auflage, herausgegeben von Dr. Otto Hellinghaus, Gymnasialdirektor. Zwölf Bände IV—VI Band: Goethe's Werke. I: Gedichte. Aus dem "Westöstlichen Diwan." Mit einem Bildnis Goethe's nach G. O. May. xxiv & 620 pp. II: Reineke Fuchs. Hermann und Dorothea. Achilleis. Leiden des jungen Werthers. Götz von Berlichingen. Mit einem Bildnis Goethe's nach der Büste von Alex. Trippel. vi & 582 pp. III: Egmont. Iphigenie auf Tauris. Torquato Tasso. Faust. Mit einem Bildnis Goethe's nach Jos. Karl Stieler. vi & 638 pp. B. Herder. 1906. Net $2.50 for the three volumes.

Tooralladdy. By Julius C. Walsh. 158 pp. 12mo. Benziger Brothers. 1906. 45 cts.

The Training of Silas. By Rev. E. J. Devine, S. J. 322 pp. 8vo. Benziger Brothers. 1906. $1.25.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 2 January 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Some Reflections on the Catholic Educational Association



PROBABLY in no branch of endeavor has organization effected so much as in education. Since we have no public minister of education who prescribes and controls courses of studies, unity of effort has been secured by voluntary associations of teachers and educators. The number of these associations is almost legion. To unite them, alliances have been formed, of which the National Educational Association with its many departments is the most influential. This Association advocates and works for a complete centralization and control of all educational activities by the government. It would like even federal control, to some extent, by establishing at Washington, in place of the Bureau of Education, a Department of Education with an officer of cabinet rank.

In view of these tendencies it has appeared to us very timely ly and even necessary that the Catholic educational forces of the country should also federate and unite. It is only by a strong organization that the influence, yea the very existence, of our Catholic schools can be preserved. It is, therefore, a matter of the most vital interest to the Catholic body that a union of all Catholic educational forces has been effected in the Catholic Educational Association with its three departments: Parochial School, College, and Seminary. The last meeting, held in Cleveland, has shown that such a federation by its annual gatherings stirs up universal interest in educational affairs and is productive of much good.

That not everything can be perfect from the beginning is evident. Imperfection is not a sign of failure, but ought to be a stimulus to improvement and progress. Of necessity some questions of adjustment will have to be solved.

There is for instance the problem of the Catholic high school. What should be its aim, and its work? What relation should it hold to the parochial school—to the Catholic college? It is quite plain that not every move and arrangement of the Catholic Educational Association should be modelled upon, and copied from, the public school system. This is true especially with regard to the high school question.

The preparation of our teaching brotherhoods and sisterhoods is another very important problem.

Furthermore, what is the proper relation between the Catholic college and the seminary? It has often been said that the early pioneer days, when candidates for the holy priesthood were raised

to the ministry with a minimum of learning, are past and gone; that in our age we need priests who are well equipped in all branches of learning; who, while specially trained in dogmatic and moral theology, exegesis, Canon Law, philosophy, and sacred eloquence, must also possess a fair knowledge of the natural sciences, mathematics, history, and literature. The question may be raised whether it is altogether hopeful for the young students to be secluded in a boarding seminary from the early days of their student life, or whether an education obtained in a day school amid fairly secure home surroundings is not more profitable than seclusion in a boarding house. Whilst some seminaries subject candidates to an examination that supposes at least six years' training in the classics, others are satisfied with a minimum of preparation hardly above that of the pioneer missionary time. Some seminaries seem to pay no attention whatever to sciences and mathematics, and a student who has been drilled for a few years in the classical languages exclusively, could easily pass their tests. Is this proper?

All these questions will bear discussion and elucidation and call for practical resolutions.

To us it would seem that the old-fashioned solid training in the classics, enriched by a comprehensive course in philosophy, history, mathematics, the natural sciences, and English literature—a training which presupposes something like a four years' well-graded high school course, which in turn is built up on a well-defined elementary school—should be made to be better appreciated by the Catholic body at large. There is still the prejudice among many of our people that such a course is good only for candidates for the priesthood. Many of us are inclined to forget that the stepping stone to all successful professional work and to leadership in public life, is mental power developed and trained and ready to be applied to any difficult problem. This training, obtained in a solid college course, is energy stored up, energy which is generated ever anew when the supply seems exhausted. If we could only induce more of our American Catholic young men to work for and secure that culture which is expressed in the degree of Bachelor of Arts, coming from an institution which upholds the real honor and worth of said degree.

More brilliant than this distinction, of course, must be the sterling virtue, the strength of faith, the purity of life, the generosity of heart, readiness to lend itself to works of charity, which are so much appreciated in our times. If for our material-

istic needs some more practical studies are required, let them be embodied in the time-honored and tried curriculum.

Considering and pondering over the resolution passed at the recent Cleveland conference of the Catholic Educational Association, we realize that the following suggestions, if faithfully carried out, will benefit the Church as well as the State:

Resolved, that in keeping with the advice and practice of enlightened educators in prominent universities we recommend that young men who intend to study for the professions, enter upon these professional studies only after they shall have obtained the degree of Bachelor of Arts, or an equivalent degree in a Catholic college.

Resolved, that we deplore that in the past not so much attention has been paid to the higher education of boys as to that of the girls; and we entreat the pastors, teachers, and parents to help the colleges to bring the possibilities and opportunities of a higher Catholic education within reach of all able and promising young men.

Resolved, that the Catholic Educational Association, realizing that in unity there is strength, feels that the great aim of our work can be obtained only by organization, and it welcomes the hearty co-operation and cordial mutual support of parish schools, academies, high schools, colleges, and universities; and is convinced that while the lines of demarcation of the several educational departments should be well observed, the promotion of the good cause in one department will prove beneficial for all the other divisions.

At any rate, the watchword is organization. May the Catholic Educational Association prosper and may all our Catholic institutions of learning, from the parish school up to the seminary and the university, join hands, perfect their harmonious interrelation, and raise up not only zealous and virtuous priests, but also sterling educated Catholic laymen who can be and will be leaders of the people.

Church Illumination

In the *Theologisch-praktische Monatsschrift* (Passau) Rev. Dr. J. Ernst protests against the too great darkening of the interior of our churches by stained glass windows. Only such window designs should be selected, he says, which will admit sufficient light, even on foggy days, to enable the faithful to use their prayer-books.

Dr. Ernst also remarks that many of our churches are poorly lighted during the early masses and at evening devotions. There was a time when the faithful were wont to bring each his little candle to church; now-a-days they justly expect that the church be sufficiently illuminated by lamps, gas or electricity, to enable them to read their books.

Dr. Ernst adds a discussion of church illumination from the esthetic point of view, which is well worth summarizing.

If a church is too brightly lighted by gas or electricity, the candles on the high altar, which is and ought to remain the center of the church, are apt to appear dim and flickering. To offset this, many altars have been studded with incandescent lamps, whose light, often with the aid of powerful reflectors, concentrates the vision of the faithful upon the tabernacle.

Abstracting from the consideration that these newfangled lamps practically annihilate the candle light which is essential to the sacred liturgy, there is this serious objection to mantle and incandescent light, that it is thin and colorless. As a scientific writer recently said in the Cologne *Volkszeitung*, it is a dead light, it does not flicker, it is absolutely constant, and therefore it is not beautiful from the esthetic point of view, no matter how radiant it makes things round about it appear. The light of wax candles is a living, mobile, burning light, most beautifully symbolizing self-consuming Christian charity, and the profound respect we owe to the majesty of God ("Qui emittit lumen et vadit et vocavit illud, *et obedit illi in tremore*."—Baruch iii. 33). A burning candle is a veritable "Sursum corda." Even the old-time open-tip gas lights retained this quality to some extent. The modern gas mantle and incandescent electric lamp lacks it entirely.

Hence the decision of the Congregation of Rites forbidding the use of gas and electric light for liturgical purposes is well justified even from the purely esthetic point of view.[1]

There is yet another reason which militates against the use of gas and electric light on our altars: lest the beautiful symbolism of the wax candle (cfr. e. g. Thalhofer, *Liturgik*, i, 681) be entirely lost.

Dr. Ernst suggests that gas and electric light be kept out of the sanctuary and confined to lighting up the body of the church—sparingly, however, lest the altar appear dark in comparison. For practical and liturgical as well as esthetical motives large ceiling chandeliers should give way to incandescent lamps distributed along the aisles in sufficient number to enable the faithful to read,—but no more.

The illumination of some of our larger city churches, we are

[1] "An super altaribus praeter candelas ex cera tolerari possit ut habeatur etiam illuminatio ex gaz, vel an usus praedictus prohiberi debeat? Negative ad primam partem, affirmative ad secundam." (March 8, 1879).—"Utrum lux electrica adhiberi possit in ecclesiis? Ad cultum: negative; ad depellendas autem tenebras ecclesiasque splendidius illuminandas: affirmative; caute tamen, ne modum prae se ferat theatralem." (June 4, 1895).

pained to observe, is not only unliturgical and unesthetic, but offends grievously against the warning of the Sacred Congregation, "ne modum prae se ferat *theatralem*"!

The Church Music Controversy[1]

To the Editor of the Catholic Fortnightly Review:—

At the risk of unduly prolonging the controversy which has been caused by my remarks about the Reverend Father Manzetti's accompaniment to the Requiem Mass, and which has already assumed dimensions far beyond the original intent, I beg you to publish a translation of Right Reverend Dom Pothier's letter to Charles Marie Widor, which seems not to be generally known or understood, at least in its entirety.

The original may be found in the *Tribune de St.-Gervais* for January, 1906. It reads as follows:

Sir: During a visit to the Cardinal Secretary of State, His Eminence spoke to me about a letter you have addressed to him and which has caused him particular satisfaction. The Cardinal took this opportunity to instruct me to extend to you the necessary explanations in regard to your difficulties and fears. The latter are only too easily understood, and I know that other scholars and other artists have expressed on the same question and on the same facts similar astonishment and the same disquietude.

The Sacred Congregation of Rites, the guardian of principles, could not approve a reproduction of the Vatican edition which is not exact and faithful. Is the so-called rhythmic edition published by Desclée in sufficient conformity with the typical edition? Yes, as far as the notes are concerned, and in making abstraction of the signs which have been added thereto. It was thought for a moment that the conformity as regards the notes safeguarded the essential and that the concordat might be accorded. This was done, with the restriction 'de caetero,' that is to say, for that which is not rhythmic signs.

However, on closer examination, and after receiving protests from various sources, it was recognized that the accessory usurped the place of the essential, that these rhythmic signs could easily be confused with the traditional notes with which they are now and then interwoven, and that consequently they constitute a grave alteration of the notations, inasmuch as these supplementary signs have nothing traditional about them, and that they have not even an exact relation with the famous Romanus signs of St. Gall, a reproduction of which they claim to be. Even if they were faithfully reproduced these latter rhythmic signs belonging to a particular school have no legal right to force themselves on the universal practice, as it is intended by the typical and official edition.

[1] This communication should have appeared in an earlier issue of the Catholic Fortnightly Review, but was crowded out much to the editor's regret.—A. P.

This was the judgment of the Pontifical Commission from the beginning. It is a question of safeguarding the responsibility of the Sacred Congregation of Rites; the rights of Catholic tradition, which cannot be that of a particular school, ancient or modern, the exigencies of art, which requires greater liberty, and, lastly, the claims of science itself, which offers a larger and more elevated horizon. It can therefore not have caused any surprise that the concordat which had been accorded through a misunderstanding has almost immediately been withdrawn in spite of the restriction 'de caetero' regarding rhythmic signs. This significant restriction was perhaps sufficient to protect the Sacred Congregation of Rites, but was not sufficient to prevent the abuse which might have been made of a concordat over its signature. For this reason the publishers have been requested to consider the concordat as null and void. Out of consideration and for special reasons the withdrawal of the concordat did not carry with it the obligation on the part of the publishers to withdraw from circulation the copies already issued. But it is understood that the concordat must not be printed in the future editions.

Such are the facts. Besides, it must be remembered that a declaration of conformity with the typical edition cannot be considered as an approbation; above all, not an approbation of supplementary signs which are clearly excluded from the favor of the concordat. On the other hand, the Motu Proprio accords full liberty to theoretical discussion. It is evident that particular theories, when exemplified graphically, must not interfere with the normal and traditional notation in such a manner as to alter it.

These few explanations, written under instructions, although on my own responsibility as to form and detail, will make clear to you the present situation which, delicate in certain respects, has been strangely falsified and altered through recent discussions in Italian and German papers—we all know under whose inspiration. I have seldom paid attention to polemics and rarely desired to take part in them. Nevertheless you are authorized to make of these explanations the use you think opportune.—F. Joseph Pothier, Abbot of St. Wranville.

Read in connection with the decree of the Sacred Congregation of Rites, of Feb. 14, 1906, and Archbishop Panici's letter to Biais, Lecoffre, and Lethielleux, of May 2 last, both printed in Vol. xiii, No. 17 of this REVIEW, the above statement will enable your many readers who are desirous of knowing the wishes of the Roman authorities and of following them, to judge for themselves as to whether the Reverend Fathers Burkard and Hemmersbach are justified in their attitude towards these authoritative utterances. With Father Hemmersbach I have no quarrel, for he combats not anything I myself have said, but the authorities I have quoted. As to whether the Reverend Father is fostering allegiance to authority in the mind of the average church musician by quoting Dom Pothier, founder and head of the Solesmes school, against Dom Pothier, chairman of the Pontifical Commission charged with carrying out the *present* will of the Holy See and at variance on several points with his former associates who now constitute

the Neo-Solesmes school, is a question which he must decide for himself.

Reverend Father Burkard, although here commends "discretion" in the discussion of the present "period of transition" in matters of Gregorian chant, nevertheless accuses me of sophistry because of the following sentence in my article of September 1: "An accompaniment *embodying* [this word was quoted from Father Wädenschwieler's article] and emphasizing a system which the highest authority commands shall not be printed in the official chant books, is condemned by that fact alone." Says Father Burkard, "Even a professor of logic could not concoct a more perfect specimen of a sophism." How the Reverend Father could have taken it for granted that I used the word "condemned" in its official sense is hard to understand, for he might have supposed that I am aware of the fact that the Holy See has never taken official notice of any accompaniment, of whatever system, to the chant. The word *condemned* was used in the sense of *rejected* or *discredited.* That it was so understood by some, at least, of the readers of this REVIEW is proved by the following which I quote from Father Hemmersbach's article in Vol. xiii, No. 21, where he formulates my argument thus: "Rome has withdrawn its approval from the edition [of Desclée and Co.] with rhythmic signs as employed by the Solesmes [It should be *Neo-Solesmes.* J. O.] school; Father Manzetti's work of harmonization is based on this rhythmic notation; hence his harmonization is *at fault and cannot be recommended.*" [Italics mine. J. O.]

Although Father Hemmersbach does not admit that the *embodying*, in an accompaniment, of *a particular theory which has no right to impose itself on universal practice* is, to say the least, not a recommendation of such accompaniment, he at least does not attribute to me the absurd intention of conveying that the "ictus was to be put on the index," as Father Burkard *discreetly* states it.

Father Manzetti's letter, in Vol. xiii, No. 23, of The CATHOLIC FORTNIGHTLY REVIEW, in defense of his system of accompaniment is truly charming in its naiveté. He attributes the lack of appreciation of his work on the part of some church musicians in this country to the supposed fact that "the study of Gregorian melodies has not yet advanced very far among us." If that is the reason why some of us are not sufficiently enthusiastic over his harmonization, Doctor Matthias, Monsignor Nekes, Dom Horn, O. S. B., Dom Johner, O. S. B., Amedée Gastoné, a member of the Pontifical Commission, and countless other equally eminent

musicians in Europe, are just as benighted as we are, for do they not follow radically different systems from that employed by Father Manzetti, and was not the principle upon which his accompaniment is based rejected in a resolution at the Congress of Strassburg, in 1905, as related in No. 17 of this REVIEW? Father Manzetti would also have us believe that Dom Perosi's polite note of thanks for having received a complimentary copy of the Reverend Father's accompaniment to the Kyriale, constitutes an approval "from the Vatican." Surely he does not expect us to take him seriously on this point. As has already been stated, an accompanient to the chant does not exist *officially*. Furthermore, Dom Perosi's note is purely personal and wholly without official significance. The endeavor on the part of the Reverend Father to have us accept this expression of personal friendliness as an official approbation is on a par with the persistent attempt made in some quarters to construe the legislation on the part of the Holy See abrogating the official approbation of the Medicæa, the return to traditional chant, and the order of the Holy Father that the Solesmes Liber Gradualis of 1895 be taken as the basis of the Vatican Graduale, into an official approbation of the *particular theories* of the Neo-Solesmes school.

The average church musician will not find it difficult to know the intentions and wishes of the supreme authority, unless he is confused by the subjective and conflicting interpretations put upon official documents; or, worse still, unless he is deprived of these documents by the refusal or neglect, on the part of some of our musical organs, to give these documents publicity. For this reason I believe that by publishing Dom Pothier's letter you will render your readers a service. They may then take cognizance of all the documents in the case and interpret them for themselves.

Pittsburg, Pa. JOSEPH OTTEN.

[This controversy should now close.—A. P.]

Why Catholic Critics Engage in Demolishing Untenable Legends

Why do Catholic critics busy themselves in the work of demolishing and exposing untenable pious legends, such as that of St. Dominic and the Rosary, the Holy House of Loreto, etc.? And why should we help to scatter abroad the fruits of their critical activity?

The *Catholic World* Magazine (No. 491) gives a very satisfactory answer to these timely questions in a review of the Bollandist Father Delehaye's epoch-making work on hagiographical legends, a book which cannot be recommended too warmly to all who are interested in the cause of historic truth and the reconciliation of the results of modern historical research with the ancient Catholic faith.[1] We quote:

"It does not depend upon Catholic scholars to say whether such information shall, or shall not, be made the property of the many. Critics innumerable, learned, keen, relentless, are exploring every nook and cranny of the past. They are scrutinizing every scrap of paper, every ruin, every fragment of wood or stone or metal bearing an intelligible sign, that has come down from the past, in search of the slightest scintilla of light on the history of Catholicism. The results of their labors are given to the world, and, from the level of the scientific magazine, percolate into every stratum of popular literature. These results, which are frequently incompatible with the contents of our devotional and historical books, are becoming known, sometimes in precise detail, more frequently and more extensively, in a vague, shadowy fashion, to increasing numbers of our people. Often facts are set forth and, gratuitously, alleged to be in conflict with pronouncements of the highest Church authority by persons unqualified to define the circumscriptions of the infallible prerogative. The Catholic Church, forsooth! is sponsor for every local tradition, for every statement in books of devotion, for all the legends that circle around places of pilgrimage, for every invention of a pious imagination that may once have attained some vogue! Here is reason sufficient to warrant the publication of the work of our own critics, and thereby to answer the calumny that Catholicism cannot face the light of modern research.

"This need becomes more imperative from the fact that some who would not, for worlds, willingly co-operate with the opponents of Catholicism in shaking the faith of the laity, unintentionally do play into their hands. They, as far as it is in their power to do so, rashly pledge the Church's authority for beliefs that are clothed with no such dignity. They declare that this or that claim of a relic or a place, or some belief, or alleged fact, has been confirmed by the Pope, or is taught by all theologians, and, therefore, *de fide*. If the consequences of such rashness were confided

[1] *Les Légendes Hagiographiques.* Par Hippolyte Delehaye, S. J., Bollandiste. Bruxelles: Bureaux de la Société des Bollandistes, 14 rue des Ursulines. 1905. (To be had from B. Herder for $1.10 net.)

to bringing down humiliation on the head of some zealous controversialist, whose simple trust in antiquated books has delivered him into the hands of his foe, the evil would be bad enough. But this injudicious, exaggerated conservatism helps to bring down upon Catholicism itself, as St. Thomas warned his generation, the scoffs of the unbeliever; it sometimes does worse—it shakes the faith of Catholics.

"A cursory glance at the history of apologetics for the past century—not to go back to the initial disaster—is enough to remind us eloquently of the unmeasured obloquy that may be involved upon ecclesiastical authority by confiding too implicitly in the infallibility of the inferential faculty of a mere theologian or scripturist. Our scholars have become more cautious; but the old tendency still remains in quarters where there is no suspicion of the progress that has been made by historical criticism. Certainly some, and probably many, Catholics are outside the Church to-day, who took the first step to unbelief when some religious guide, making his own convictions the rule of faith, insisted that some purely optional belief could not be rejected without disobedience to the supreme authority. In his recently published book [*Lex Levitarum*] Bishop Hedley gives some excellent and timely advice on this subject.

"Finally, even if the above motives of expediency did not exist, there is an intrinsic reason in Father Delehaye's work itself that suffices to justify any effort that may be made to obtain the widest circulation for its contents. The learned Bollandist's labors enhance the value of the Lives of the Saints, by separating the genuine from the false; by authorizing us to distinguish the inspiring records of the wonders that the Holy Spirit has wrought in frail, sinful humanity, from the mere vaporings of the popular imagination, or the insipid inventions of some tasteless scribe."

Concerning Miraculous Shrines, Credulity, and Superstition

It is well known that popular practice always goes far beyond official guarantees. The Church cannot be constantly heckling people in their devotions. She upholds as a general principle the occurrence of miracles, as against those who say that miracles, even if they happened once, have ceased to happen now.

The application of this principle is left to work itself out alone. The intellectual classes may be more critical, with a tendency towards practical scepticism; that of the simple will be

towards credulity. The trained mind withholds assent till compelled; the popular mind is all too eager to give its assent. The man of principles, like St. Louis of France,[1] almost prefers to believe in the supernatural without seeing it; the popular mind is all anxious to see the supernatural embodied in some tangible form. The critical attitude is not to be condemned; true criticism is in fact the perfect thing, so long as it does not run into the excess of scepticism. The credulity of the masses is rather the defect of a virtue—the virtue of faith. To the simple-minded the supernatural is so natural that its manifestation affords no surprise. It is just what they expect, and would be disappointed if they did not get. Hence we see the crowd flocking to shrines from which the select few stand aloof—we refer to such cases as the apparitions at Knock in Ireland, which were afterward proved to be a fraud. When they get there, they feel themselves in an atmosphere of miracle, and breathe itssu pernatural draughts with gusto. Credulity, simplicity, childishness it may be; but it is not superstition. They believe that God does it all, or that the saints do it only by God's delegated power. And that belief saves them from the charge.

But why does not the Church interfere?

Simply because, in the first place, the Church finds it a difficult business to decide critically on the question. She hears the public rumor, she sees the public credence; she feels that the evidence is not enough to prove the miraculous occurrence, nor is it enough to disprove it. In view of critical objections she does not approve; in view of the popular belief she does not condemn—till such time as the matter becomes clear beyond question on one side or another.

But suppose the evidence does seem strong against the popular belief? Even so she feels bound to take men as she finds them. The public exposure of a popular mistake would no doubt be desirable; but the people are not always ripe for the revelation; and so the Church must continue as before to leave matters alone and wait, letting the facts gradually filter down from the scholar to the educated, and from the educated to the uneducated, till the delusive belief sinks under its own weight to the ground. All this is highly unsatisfactory and disedifying to the critic. He wants to blow trumpets, and utter proclamations, and kill out perforce the bogus belief; and often enough he wants to

[1] St. Louis, when told of a miraculous host in which Christ disclosed his real presence in the form of a child, refused to go and see it, saying that in the mystery of the Blessed Sacrament he preferred faith to sight.

do this even before the belief has been demonstrated bogus. On the other hand the Church recognises her proper function as a *school of the imperfect* and will not for sake of the *élite* impose too rude and sudden a shock on the pious credulity of the simple masses—until her course is absolutely clear and imperative; and then she must and will act.

Another point is to be noted, viz., the distinction which must be made between "credulity" and "superstition." Superstition is a belief which is wrong in *principle*; credulity is a belief which is wrong *in fact*. Thus, a trust in charms and amulets is superstitious, because wrong in principle—because charms and amulets are unrealities. On the other hand, belief in miracles in general is not superstitious, because true; and hence a false belief in some particular miracle is not superstition but credulity. It is a mistake of fact, not an error of principle. Now taking the worst case—If a certain shrine has the reputation of miracles without foundation in fact, those who flock to it are not wrong in principle. Their fundamental belief is a true one; they are only mistaken in the particular case. Hence it is that the Church, who is so severe in suppressing anything which smacks of superstition, is very tolerant when it is a question of credulity regarding some particular fact—not only because the question of fact is often very difficult to determine, but also because the mistakes of credulity are not seriously pernicious, whereas the errors of superstition are destructive of sound doctrine and perversive of the divine scheme of revelation.

One general remark. Though personally opposed to everything which in any way smacks of superstition, even of the more harmless kind, we cannot help asking whether it is not possible to entertain too rigid and intolerant a view even in this matter. Superstition in general is calmly defined by St. Thomas as a perversion of the religious instinct by excess. Being an excess it is always unreasonable, and so far vicious. But superstition admits of wide range in degree—from what is merely childish but otherwise innocuous, to what is seriously noxious and degrading. Witchcraft, demonology, divination, soothsaying, magic, idolatry, are all superstitions of the more pernicious kind. Belief in fairies, charms, talismans, palmistry, fortune-telling, dreams, and omens will be harmful in proportion to the seriousness with which they are regarded and the use made of them. These are *fundamentally* irrational, and therefore more easily pernicious, because their underlying basis is a delusion. But take the beliefs, so common even among enlightened people, that crossed knives, salt-spilling or thirteen at

table import disaster, or that boasting about immunity from sickness or accident is sure to be followed by a misfortune. Such beliefs are superstitious and therefore irrational; still they are merely childish, and on the whole harmless. Finally, when we pass to those superstitions which have for their basis some religious truth, of which they are a perversion, it is possible that such tinges of superstition may indicate merely a harmless defect incidental to a virtue. Supposing, then, that some simple Catholics *do* believe that holy water, agnus deis, medals, scapulars, certain pictures and images possess an inherent physical quality of the supernatural about them—true, such an idea is superstitious, and therefore irrational. But after all, when we consider it merely as a misapplication of a belief in the power of God to make use of natural things for supernatural ends—then it seems really a question to our mind whether it is not a mistake to make too much fuss about it.

Personally, we have not the slighest attachment to superstition in any form—quite the contrary, theologically and philosophically we have not a word to say in its support; officially the Church condemns superstition root and branch. But looking at the matter practically, we do think that there is a deal of cant and humbug written about superstition; and that there is a tendency among literalistic and critical minds to overlook certain important distinctions and practical considerations; so that while protesting against a smaller form of excess in one direction, they run into fanaticism and extravagance on the other. Let us where we can wage war against superstition by all means; but let us be guided in our campaign by an insight of the evil which is in it, and try to root it out just where the evil appears. Let us not be the victims of a mere party-cry, a watchword, a shibboleth.[2]

Another "Pope Fable" Exploded

It is said that Sixtus V, after having been elected Pope, forthwith gave up the rôle of a sick man, which he had played with consummate skill for some years previously, and that, when he was congratulated upon his appearance by Cardinal Medici, he answered: "I used to seek the keys of Paradise, and therefore went about with my head bowed; now I have these keys in my hands I can raise my eyes to Heaven."

[2] From an article on superstition by Rev. Ernest R. Hull, S. J., in the Bombay *Examiner*, lvii, 27.

This is one of the innumerable fables told in connection with the history of the papacy-fables which will not die. It is so commonly believed that it is even quoted in a well-known and excellent Catholic "Weltgeschichte," that of Annegarn, and in a much-used homiletic repertory.

Writing on this anecdote under the significant caption, "Eine zählebige Papstfabel," in the *Literarische Beilage zur Augsburger Postzeitung* (1906, No. 27), J. K. Brechenmacher traces it to Gregorio Leti's notorious *Vita di Sisto V* (Losanna: 1669).

Leti, it seems, with mendacious impudence, ascribed a popular fable of his day to the Pontiff whose memory he had undertaken to blacken. In the *Facetiae* of the humanist Henry Bebel, an anti-clerical pamphlet published as early as 1506, substantially the same story is told as "Fabula Domini Georgij Abbatis Zvvifuldensis":

"Quidam erat monachus, qui semper demisso in terram vultu incidebat. Postquam autem abbas esset factus, erecto corpore ibat. Et interrogatus, cur more solito non incederet? respondit se prius terram intuendo monasterii claves quaesisse, nunc illis obtentis non esse opus ulterius inquisitione."

Brechenmacher thinks that this is the archetype of the notorious fable, and he shows how it was copied from Bebel's *Facetiae* with diverse modifications into a number of popular books and was finally, by Leti, fastened upon Pope Sixtus V.

We have here another example of how anecdotes, which have rightly been called "the decorative element of history," after having been attributed to this prominent person and that, will at length stick to some particular individual, preferably—if the anecdote be discreditable—to a pope or other ecclesiastical dignitary.

The National Divorce Congress

C. La Rue Munson, in the *Yale Law Journal*, has published a very readable contribution entitled "The Divorce Congress and Suggested Improvements in the Statutory Law Relating to Divorce." We offer some extracts with comments.[1]

"The divorce evil can be stated in no stronger terms than that it casts its shadow on every community and that *annually* there are *now granted in the United States more than 70,000 divorces*, increasing from 25,535 in 1886, and from 9,937 in 1867, thus greatly

[1] Our quotations are from the *Ohio Law Journal*, Oct. 1906, pp. 368 to 375.

exceeding the proportion of growth in our population, while, in comparison with other civilized nations, the cloud grows darker; England making less than 800 such decrees in a single year, while the proportion in Germany, and even in France, is far below the United States. Perhaps the most influential and in terms the strongest denunciation of this national evil was formulated by the interchurch conference of last autumn, but yet, like all else that has been said, and so well said, though nowhere with greater emphasis than in that conference, nothing practical has heretofore been accomplished providing a means whereby the disease may be cured, save only that public attention has been called to the dangerous situation, and thereby public opinion has been aroused to the necessity of remedial action."

"By the act of March 16, 1905, President Roosevelt was authorized to appoint a commission to codify our present laws on the subject of divorce. The governors of forty-two States appointed delegates to a congress as unique in its assembling as it was important in its declared object of meeting. Excepting the convention of 1787, which created our federal constitution—and where but five States were represented at one time—no official gathering has ever been held in the United States save, of course, our national Congress, at which there were representatives holding the credentials of the governors of the States, while to this convention delegates were appointed from all the States except South Carolina (which, having no divorce law, declined the invitation), Mississippi and Nevada."

"Organized on Feb. 13, 1906, in the spacious hall of the New Williard Hotel in Washington, the delegates from forty-one States and the District of Columbia answered to the roll call, numbering, all told, over one hundred, and including the names of distinguished jurists, lawyers, and clergymen from all parts of the Union. Naturally, as the questions involved were primarily of a legal character, a large majority of the delegates were men learned in the law." "The resolution and the skeleton code prepared by the delegates from Pennsylvania were submitted to the committee on resolutions, of which Walter George Smith, Esq., of Philadelphia, was chairman, and upon whom devolved a large portion of the labors on the floor of the convention in bringing these resolutions before the congress. It is but just to say that the results arrived at were in a large measure due to his unusual qualities, both of mind and character. For tact, graciousness of manner, breadth of view, subordination of his own personal convictions in the interest of the society, for earnestness of purpose, for ab-

solute honesty and fairness, not only to the congress but to his own conscience, and for his comprehensive grasp of all the questions involved, a stronger man could hardly have been found to lead the debates and discussions of the congress. The congress adopted eighteen basic resolutions, and by a very large majority of the States. These resolutions will be the foundation of a uniform code."

After learning about such magnificent preparations it is sad and discouraging indeed to hear that the practical result of this gathering amounts to almost nothing.

"The first resolution was as to federal legislation, and was unanimously adopted as follows: 1. It is the sense of the congress that *no federal divorce law is feasible*, and *that all efforts to secure a passage of a constitutional amendment—a necessary prerequisite—would be futile*."

If the nation, as a nation, is to be saved, who should lay the ax to the root of the evil but a national gathering? We might well question whether the delegates were sufficiently impressed with the evil of the nation which they had come from all parts of the country to consider with a view to cure. The Catholic Church had, of course, not anything to gain from the Divorce Congress. Of the other resolutions the fourth is of some special interest to us.

"An innocent and injured party, husband or wife, seeking a divorce, should not be compelled to ask for a dissolution of the bonds of matrimony, but should be allowed, at his or her option, at any time, to apply for a divorce from bed and board. Therefore, divorces *a mensa* should be retained where already existing, and provided for in States where no such rights exist."

The Catholic Church recognizes no cause for absolute divorce (i. e. separation including permission to marry again during the lifetime of either party.) For weighty reasons, however, the Church allows a separation of the parties, a divorce *a mensa et thoro*. In some States such a separation can not be obtained unless it means at the same time an absolute divorce. Thus the fourth resolution, if carried out, may assist the innocent party considerably in cases where a limited divorce (a divorce *a mensa et thoro*) is deemed necessary.

In the light of these facts a part of the resolution on divorce passed by the American Federation of Catholic Societies will be understood and appreciated at its full value. How majestic and almost overwhelming is the opening sentence of this resolution!

As Catholics, we are steadfastly opposed to all forms of absolute divorce under any legislation by the State, and this conviction we will not compromise as citizens.[1] While recognizing the fact that there is a strong sentiment in the community favoring divorce for serious causes, yet liberty of conscience is violated when the law compells the unhappy spouse seeking redress for domestic wron , either to apply for absolute divorce, though this be opposed to the conscience of the applicant, or to remain without any redress at all. For grave causes the Church has always allowed its members the remedy of a limited divorce, that is, a separation from bed and board, so that property rights and the custody of children may be judiciously settled, and hence provision for such judicial separations ought to be made by those of the States which now have no such provisions. But even should the law permit absolute divorce for designated causes, the applicant opposed in conscience to such divorce should have the right to a limited divorce, as the applicant ought not to be coerced to appear in court as if denying his religious convictions.

We feel it our duty, and the duty of all Catholics, to do what may be possible to educate those not within the Church to the doctrine that under no circumstances should the parties to a lawful marriage be permitted to marry again during the lifetime of either spouse, feeling sure that upon the preservation of this institution, monogamous and lifelong, rests the cornerstone of the highest and best civilization. We are gratified to know that public sentiment is aroused to the evil tendency of the loose and conflicting divorce laws of the different States of the Union, and we hail it as a most encouragiug sign that a congress of representatives from the different States has been convened to suggest a uniform statute to reform the present intolerable conditions.

"Sooner or later the truth of the Catholic doctrine upon this subject must be brought home to the community, and in the meantime we commend the efforts of the Legislature and the Governor of Pennsylvania, at whose instance the Divorce Congress was assembled, of the President of the United States, whose message to Congress on the subject had such far reaching effect, and of the Divorce Congress itself, for its enlightened efforts to bring about a reform so greatly needed.

Whether the sentiments of congratulation, expressed in the last paragraph, are fully justified, it is not for us to judge. The Catholic Church will be triumphant in her majestic and unalterable defense of the sanctity of matrimony to the extent of her children's faithfulness to God's law. Here lies the duty of all Catholics, especially of those who are affiliated with the Federation of Catholic Societies.

Burke's "Radiobes" and the Origin of Life

Our learned collaborator Rev. H. Muckermann, S. J., has already shown what is to be thought of Mr. John Butler Burke's

[1] The addition: "and this conviction we will not compromise as citizens," appeared at first reading superfluous. But when Mr. Schneiderhahn of St. Louis, who reported this resolution to the committee on resolutions and also to the general meeting, stated that this was intended against an erroneous doctrine put forth in the *North American Review*, the sentence was adopted with great applause. The article referred to is evidently the one in the July number, entitled "American Divorce Law" by Wilbur Larremore, editor of the *New York Law Journal*. The writer thinks that a constitutional amendment may be obtained and considers federal jurisdiction in divorce matter feasible, and this the more so because interstate commerce and bankruptcy are controlled by the federal government.

"radiobes", and we are proud to say that his elucidations, as published in this REVIEW, have been quoted by Prof. Dr. Jos. Pohle of the University of Breslau in the *Magazin für volkstümliche Apologetik* as the best yet written on the subject.

Reviewing Burke's book *The Origin of Life* in the *Dublin* (No. 278, pp. 187 ff.) Professor Windle shows that, according to the author's own confession[1], he has not succeeded, as the popular press would have it, in producing life or living things. His claim is merely that the "radiobes" may help to fill in the gap between living and dead matter,—or what is commonly called dead matter, for in Mr. Burke's view all matter is alive. "It is difficult to see," comments Prof. Windle, "how an object which is not alive in any commonly received sense of the term can fill in any gap between living and dead matter. That a huge gap does exist between those two kinds of matter almost everybody would admit, and would further admit that a thing must be either alive or dead and that there is no half-way house between the two states."

Supposing, however, for the sake of argument, that the radiobes were shown to possess life, it would not help us to a conclusion as to how life originated in the beginning. "The substance, in which the radiobe is formed is an organic substance, a proteid, a substance which was once alive or at least part of a living organization. Granted that at any period when life arose, there were plenty of radio-active substances in existence and favorable conditions under which they might come into operation, it is quite clear that there were no proteids for them to act upon. In order that the experiment should really teach us something as to the origin of life, it would be necessary to produce living objects under conditions of strict sterilization from some such substance as inorganic mud or the like, which might easily have been brought into contact with radio-active substances."

Hence, in spite of Mr. Burke's discovery, we are as far off as ever from the scientific solution of the question how life originated,—a question "to which so many have devoted their attention, and hitherto in vain."

[1] "The forms we have obtained are analogous to living types and may, as we say, be called artificial forms of life, but they are not the same life as we know it to-day..... If these artificial things [the radiobes] are alive, it is not life as we know it in nature. It is not life which can claim descent from the remote past, and it is not life which will hand on its own type to the distant future."—*The Origin of Life by J. Butler Burke.* London Chapman & Hall, 1906, p. 187.

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The Jews and Public School Nonsectarianism

Some months ago we made mention in these columns of the complaint which had been presented by a number of Jewish parents against the principal of one of the public schools in Brooklyn, N. Y. This official was charged with trying to Christianize his Jewish pupils, and the particular offence imputed to him was the holding of Christmas services and the delivery of an exhortation to his pupils, including those of the Jewish faith, that they should "try to be like Christ." The principal was put on trial before the local board and although much testimony was given tending to sustain the charges, that body decided that their subordinate had not done anything which called for their official censure.

Lately, however, the question involved in the former proceeding was brought to the public attention by a communication to the Board of Education of New York City on behalf of the united orthodox Hebrew congregations. This body presented its objections and protest against the holding of Christmas exercises in the public schools, the singing of denominational hymns, the writing of compositions on subjects of a religious character and the holding of festivities at which speeches are made by clergymen of various denominations. A public hearing was held by the board, at which not only various of the rabbis spoke in support of the protest, but, as we gather from the N. Y. *Press*, of December 12th last, letters were read from clergymen of several denominations, including one from the Coadjutor Bishop of the Protestant Episcopal Church of New York City, endorsing the stand taken by the Protestants.

Rabbi Schulman, the principal speaker, said:—

"Under the laws of the State, public schools are secular institutions. The State laws and city charter forbid the teaching of religion in the public schools, or the holding of religious exercises of any kind. The singing of distinctively Christian hymns is contrary to the law, as it is against the spirit of the American Constitution. Nothing should be done to make a pupil feel that he is separated from others by reason of a difference in religious belief. The East Side schools belong to the public school system. We have just as much right to ask that Jewish hymnns be sung as the Christians have to ask our children to sing their songs."

The sub-committee before which this public discussion took place was presided over by a Jew, who deprecates the agitation

for the reason that, as he states, it is not supported by "the more intelligent Jews of the City." Speaking of the quandary in which the Board of Education finds itself, the N. Y. *Times*, December 12th, says: "If it votes for the abolition of the Christmas exercises it will incur the enmity of all Christian denominations, and if it takes the opposite view it will excite the Jewish opposition." The Board took them atter under advisement, doubtless in the hope of escaping the disagreeable alternative of a decision either way. One of the speakers remarked that on the lower East Side of New York City there were sixteen public schools where there was hardly one Christian pupil, from which he argued how inappropriate it was to hold services commemorating the Christian festival for pupils who did not believe in Christianity. The controversy is only another demonstration of the sham and false pretense involved in the idea of nonsectarianism claimed for the public school system. That the Jews are consistent and correct in the position taken by them we have no doubt. The difficulty with their opponents is to maintain and to retain in practice in school, their cherished Evangelical Christianity at the same time that they proclaim nonsectarianism as its characteristic feature. The two things, of course, can never be reconciled, and the attitude of the Jews is valuable as an illustration of the consequences involved in genuine nonsectarianism when logically and consistently applied to the public school system.

PARERGA AND PARALIPOMENA

Apropos of Our National Bureau of Education.—Mr. William Tarrey Harris has lately retired from his office as United States Commissioner of Education. Ossian H. Lang, in the "Educational Outlook" of the *Forum*, writes about this change in part as follows:

"Dr. Harris is still in vigorous health, and being relieved from the many irritations and petty affairs connected with the administration of the Bureau of Education, it is not unlikely that a still greater book than *Psychologic Foundations of Education* is yet to come from his pen. He is the giant among American philosophers.

"The national government deserves no credit for the importance now attached to the Bureau of Education. It probably never occurred to any one that this office might be raised to prominence and power. The salary until quite lately was ridiculously small, and even now it is considerably less than that paid to a number of city and State superintendents of schools. The government has never treated the office deservedly. The disposi-

tion of matters that should naturally be in charge of the Bureau is an example in point. Philippine school affairs are managed by the War Office; Indian education is a separate organization; agricultural instruction is carried on without reference to the Bureau. With the right attitude on the part of the government, the Bureau, with Dr. Harris as its chief might, have been converted, without interference with jealously guarded ocal prerogatives, into a powerful lever for educational improvement throughout the United States.

"However, we have a new Commissioner of Education now, and we must look to him for fuller development of the Bureau's opportunities. He is in his best years, for Dr. Elmer Ellsworth Brown is about forty-five years old. He is an educator of considerable force, though very quiet and unassuming in his way. For the peculiar work traditionally made incumbent upon the Bureau, probably no more generally satisfactory man could have been selected. He has for many years made a specialty of the study of educational systems, and is considered an authority in matters pertaining to secondary education. His principal book, *The Making of our Middle Schools* is unquestionably the best presentation of the history and organization of secondary schools in the United States. He is a native of New York, but spent his boyhood in northern Illinois. After his graduation from the State Normal University of Illinois, he engaged in teaching, and later he entered the University of Michigan. His post-graduate studies at the University of Halle were rewarded by a Ph.D. Next he was principal of a high school, and later assistant professor of education in the University of Michigan. In 1892 he was elected to the newly created chair of education in the University of California. This position he held until recently President Roosevelt, acting upon the recommendations of President Nicholas Murray Butler of Columbia and President Benjamin Ide Wheeler of the University of California, appointed him to succeed Dr. Harris in the Bureau of Education..... It will be no easy task to meet the expectations which American educators cherish for the future of the office. It is to be hoped that the congressional appropriation will be more adequate, and that a deputy will be appointed who will relieve the new Commissioner of the non-productive, purely executive part of his work."

Catholics would do well to study carefully the development and tendency of the federal Bureau of Education. We are living in the era of trusts and no trust would do greater harm than a trust in education.

The "Modern Woodmen of America" are still boasting that they number among their members priests of the Catholic Church. In the December (1906) number of their official organ, *The Modern Woodman*, published at Indianapolis, there appears a notice by the "Head Clerk" to this effect:

"Inquiry frequently comes to the Head Clerk, especially from members of the German and Swedish Lutheran churches and from German Catholics, as to the relations of this society with their

own organizations. This society sustains no relationship of any kind or character to any church organization or to any other organization. It makes no pretense of inquiring into the religious belief of any member and certainly does not presume to control such belief. For the information of all concerned, I have to advise that at the present time pastors of both Lutheran and Catholic churches are members of our society. While I do not wish to take the liberty of advertising the name or profession of any member of our society, without express permission, there seems to be no impropriety in mentioning the fact that we recently paid a claim on the death of a member who had been a priest in a Catholic church, Father Geo. A. Loeb, who held a membership in Camp 65, Mendota, Ill. He carried a certificate for $2,000, dying October 2, 1905, at Sutton, Neb. Father Loeb had been a member of our society for over thirteen years at the time of his death."

A Father Geo. A. Loeb is mentioned in the "Necrology" of *The Official Catholic Directory* for 1906 as having died Oct. 2, 1905. He belonged to the Diocese of Dallas, though he died in Nebraska and is alleged to have joined the Modern Woodmen in Illinois.

Of course, the fact that the one or other priest may, for reasons known to himself, join the "Modern Woodmen," does not disprove the arguments which have been set forth in this REVIEW why this semi-secret organization is, in the words of the late Archbishop Kain, (in a letter to Rev. Fr. De Ceunynck, read by the latter from his pulpit at Belgique, Mo., in January, 1900[1]), "a very dangerous society for Catholics," from which "all Catholics must be required to withdraw."

The History of a Parish.—We have received another monograph, of the kind we love to praise and encourage, from the Capuchin Fathers of Wheeling, W. Va. St. Alphonsus parish in that city, of which they have had charge since 1884, recently celebrated its golden jubilee, and one of the Fathers commemorated the event by compiling a historical sketch and printing it under the title *Gedenkbuch des goldenen Jubiläums der St. Alphonsus Gemeinde in Wheeling, W. Va.* It is an interesting historical sketch and edifying because truthful. Unfortunately, it once again emphasizes our old complaint of the careless manner in which church records used to be kept, and, we regret to be compelled to say, are still kept, in many Catholic parishes of this country. Of St. Alphonsus congregation, Wheeling, we have in this booklet a very full and satisfactory account from the time when the Capuchins took charge; "but with regard to the first quarter of a century," the compiler regretfully says in his preface, "we can tell but little, because no parish record was kept. To gather the few data which we are able to offer, was an undertaking fraught with much difficulty." And yet, (without for a moment wishing to be little or to underestimate the work of the zealous Capuchins), that early period was undoubtedly more interesting, and an account of it would prove more valuable, than anything that can be

[1] Published in THE REVIEW, March, 22, 1900.

written from the sources describing the later history of the parish. Let us at least do the best we can, everywhere, by following the example of these good Capuchin Fathers and *keeping full records now*. Some day what is now the present will be history, and then such records will be invaluable, especially if they are put into the shape of such conscientiously written monographs as the one we have been here discussing.

Bishop Stang of Fall River, Mass., has recently given a signal proof of his episcopal solicitude for his people—that solicitude which ever keeps the shepherds of Christ's flock on the alert to detain the faithful from unwholesome pastures and to sound the alarm at the approach of the wolf. In a circular letter addressed to his clergy, and with a copy of which His Lordship has favored the CATHOLIC FORTNIGHTLY REVIEW, Msgr. Stang says:

"I consider it my sacred duty to briefly call your attention to three evils which you will bring to the notice of your people..... and which you will strive with me to eradicate as soon as possible.

1. Many of our children are seen on the streets at night until a late hour. Catholic parents who truly love their children will certainly not allow them to run the streets aimlessly after nightfall. How can a Catholic father and mother close their eyes in sleep unless they know that their children have said their prayers and have retired for the night?

2. Our public thoroughfares are frequently polluted by unbecoming and lurid representations and pictorial advertisements, and few of our magistrates seem to have the courage or sense of propriety to prevent this outrage on public decency. Again, our cities and towns are flooded with sensational literature and filthy papers which debauch the mind and make serious reading an impossibility. Use your best efforts in spreading Catholic books and papers and see that every Catholic home is decorated with pictures and prints representing what is sacred and dear to the Christian heart.

3. The celebration of holy matrimony is often followed by ribaldry and offensive merriment. The day that should be observed with reverence and serious reflection as the entrance into a sanctified state of life is turned into one of riot and shameless frolic by those who should follow the newly wedded couple with prayers and good wishes. You will denounce with righteous indignation all silly and pagan customs that are desecrating the Christian wedding day, and you will threaten with due punishment all future offenders. The fair name of Catholic should no longer be disgraced by such noisy marauders and disreputable rowdies who under the plea of fun and amusement bring dishonor on the Church and scandalize the weak.

Unless we inveigh with holy zeal against these and similar abuses, disorders will grow to an almost incurable state and lead innumerable souls to eternal ruin."

The Presbyterians and the Apostles' Creed.—The inclusion of the Apostles' Creed in the *Book of Common Worship* prepared recently for use in Presbyterian churches (see N. Y. *Evening Post*, Nov. 3rd) is doubtless responsible for the brief in favor of the liturgical use of that symbol, entitled *The Apostles' Creed in Modern Worship*, by the Rev. Dr. William R. Richards, pastor of the Brick Presbyterian Church of New York (Charles Scribner's Sons). Dr. Richards says that he was led to favor the ancient Creed through the "wish that there might be some great hymn of the Church (to be said, not sung, for not all can sing), a hymn hallowed by age, and still the vehicle of man's present and living convictions, through which we all, adding our voices to the countless hosts of those who have gone before, might gratefully speak out our confessions to the world." He finds such a hymn in the briefest and most ancient of the Christian creeds, and remarks that it has grown in popular favor while other more weighty symbols, despite the authority of great communions, have passed into disuse.

The reason for this popularity he discovers in its definite historic and personal quality, its emphasis on devotion to the founder of the Christian religion. Some of the objections to the general use of the symbol are declared to be due to misunderstandings, which Dr. Richards endeavors to clear away; other considerations against its adoption in worship are said to be so slight as to be negligible. The author himself, though sympathetic with the doubting frame of mind, has no difficulty with any article of the creed. But a great many Presbyterians have, and are they to sing or recite a creed in which they do not believe?

Thefts from Public Libraries.—It is significant that the more our public libraries do for the "enlightenment" and "education" of "the masses," the more they are made to suffer from depredations on the part of their patrons. Thefts from public libraries are becoming so frequent and so serious that in some quarters radical measures are being advocated. Thus, in the report of the Providence Public Library, Mr. Foster says that book-thieving there has reached lamentable proportions, and that in spite of the utmost vigilance, the culprits have not been discovered. A decrease in the year's circulation is explained by him as partly due to the necessity of curtailing some of the privileges that the public have heretofore enjoyed, in the attempt to prevent losses.

Mr. Lummis, in his report for the Los Angeles Public Library, says: "The enormous loss of books by theft and mutilation has led to the closing of the shelves in the reference and reading rooms. This is intended as temporary only, and only until a system can be put in operation by which the public shall not be deprived of access to shelves on account of the few thieves who abuse this privilege."

On the same subject Mr. Wadlin of the Boston Public Library says in his annual report: "A problem to which we are giving constant attention is the prevention of losses from open shelves. The actual loss during the last twelve months aggregates 843 volumes from open shelves at branches, and 129 from shelves

open only to certain applicants. There is also considerable loss from the larger reading rooms. I shall soon propose certain restrictions which are likely to reduce these losses, without seriously impairing the open-shelf privilege. The ideal can never be reached until the abuses of the privileges are overcome."

Points on the Mass.—An ordinarily careful contemporary, which shall remain unnamed, in inveighing justly against the ignorance of a blundering newspaper scribe, overshoots the mark when it asserts that "the Holy Sacrifice of the Mass, as every intelligent Christian knows, has never been offered up in the evening." In matter of fact it was offered up, in Apostolic times, frequently, if not regularly, in the evening, though the practice of saying or singing Mass in the morning is undoubtedly of ancient date.

We know from the *Doctrina Apostolorum*, the *Liber Pontificalis*, and other sources, that originally Mass was celebrated but once a week, on Sunday, by the Bishop, with the assistance of the clergy, in his cathedral, whence the Holy Eucharist was sent by acolytes to the other churches to be distributed to the faithful.

The term Mass (missa), by the way, dates no farther back than the fourth century. If we are not mistaken, it was first employed by St. Ambrose, Ep. XX, 4. Its derivation is doubtful, though most authorities agree that it was probably transferred to the whole of the sacred sacrifice from the formula of dismissal, "Ite missa est."

Would it not be well in this critical age if greater zeal were employed to instruct our people thoroughly, not only in the deeper meaning but also in the history of the sacred cult?

Separation of Church and State in America.—It is refreshing to note that sane and sober Protestants will not repeat the nonsense that is currently talked and written on this so little understood subject. We quote the following from a letter by Rev. Dr. Charles C. Starbuck of Andover to the *Sacred Heart Review* (xxxvi, 20):

"The *Evening Post* says that the reason why we have not carried out the dechristianization of our government so far as the French, is our comparative want of logic. It regards this want of logical thoroughness with kindly complacency, as perhaps, on the whole, not a bad thing, but thinks that the French have certainly realized the implications of the principle more completely, by no means approving, however, of the intolerant and overbearing temper of the ruling party. Now the truth is, the separation of Church and State in this country is not a principle at all. It is simply a practical necessity, resulting from our multiplicity of sects. 'Separation of Church and State' has become a cant formula among us, on which those with whom words go for things are perpetually ringing the changes, but which I think it would be hard for them to define, as it would be equally hard for them to define what is meant by 'union of Church and State.'"

The Superiority of "Backward" Spanish-Americans.—In a paper in a recent number of the *North American Review* (we take our quotations from the *Monitor*, (lxii, 28), the Hon. John Barrett, U. S. Minister to Colombia, shows that in the finer points of real civili-

zation we materialists of the North have much to learn from our southern neighbors, whom we are in the habit of either ignoring or patting on the back patronizingly.

"How few North American scholars and men of culture or breedings," says Mr. Barrett, "realize the existence in the South American countries of excellent universities, advanced scientific and commercial institutions, literary societies and groups of progressive thinkers, writers, poets, historians, editors, painters, sculptors, architects, and professors, as highly gifted and as numerous in proportion to population as those of the United States and Europe."

"In every capital of Latin-America there is a greater proportion of highly educated people, in the true meaning of the term, than in the average city of the United States, and it is astonishing to find the number of men and women who have been trained in the best schools of Europe. Nearly every high-class Latin-American, whether he be a professional man or a merchant, speaks French fluently as well as Spanish; of how very, very few North Americans is this true."

"The high-class Latin-American women inspire admiration for their personal beauty and their devotion to family. There is less domestic infelicity in all Latin-America than in the city of Chicago."

"The statistics of crime for South American cities are so remarkable in comparison with those of similar North American cities that the less said on that subject the better for Yankee pride. The worst scandal in the politics of Latin-America, even when developed in the favoring surroundings of revolutions, do not rival the scandals that are constantly being unearthed in the political and business life of our great republic. Buenos Ayres, with one million population, is better governed at half the cost, than any city of similar size in the United States, while Rio Janeiro, with seven hundred thousand people, spends five times as much money on public improvements as St. Louis or Baltimore, and yet governs itself at smaller cost. Mexico City is a model to many of our large cities in good government, in attractiveness and economy of administration. It would be a good idea if some of the representatives of our American municipal-study societies would visit Latin-America as well as Europe."

As for "the bogie of revolutions" which is held up so constantly by North Americans in all they write and say about South America, Mr. Barrett declares: "There is a tendency in the United States to exaggerate an occasional spasmodic attempt at revolution into a dangerous rebellion, when it is no more serious than some of our strikes or lynchings. If we will be fair in this respect, progressive Latin-America will be grateful and appreciative."

Dangers of the X-Ray.—Up to the present time the dangers of the *x*-ray have been largely believed to be confined to accidental burns, at least in ordinary therapeutic use of the agent. Dr. Edsall, however, in a paper in the *Journal* of the American Medical Association (xlvii, 18), points out some perils that, even

in the ordinary brief exposures, had not been generally anticipated. It may be that among the almost innumerable cases thus treated up to the present time there have been some serious accidents that should have been, but were not, credited to the ray, and Dr. Edsall's observations would certainly indicate such a possibility. Indeed, he gives testimony as to their actual occurrence. His experimental results, moreover, show a far more serious constitutional effect of this agent than had been generally suspected. It may be that we have sometimes been playing with fire in the use of this agent and have unconsciously caused pathologic conflagrations, so to speak. It is probable that in the major ity of cases no harm can result, but the parallel with anesthetics is an apt one and seems to fit the case thoroughly. The recent death of a Pennsylvania capitalist while undergoing an application of the *x*-ray, whatever may have been the actual cause of death, is at least suggestive of caution in its use. There is also to be considered the question of effect of the *x*-ray on the reproductive organs in causing sterility, as well as the possibility of psychic effect in some nervous cases, which may be even dangerous in rare instances. The beneficial effect of the ray in certain diseases is unquestionable and their value for surgical diagnosis is even better established. There is a great deal yet to be learned, however, as regards both its physiologic and its pathologic effects.

MARGINALIA

In our Vol. XIII, No. 19, p. 626, we quoted "an interpretation of the principle of tradition which will appeal to the most progressive of moderns," (it was attributed to the "Association de la Jeunesse Française" by the *Dublin Review*), to-wit: "They display their reverence for tradition by doing not precisely what their fathers did, but what their fathers would have done had they lived in these days."

It is interesting to recall, in this connection, a passage from the constitution of the "Catholic University of America," approved by Leo XIII:

"Doctrina ex eius [D. Thomae] scriptis haustam auditoribus suis eo modo proponant [professores], quo proposuisset ipsemet, si in nostra rerum tempora incidisset. Qua docendi ratione mentem D. Thomae melius et accuratius assequentur....." et "Leonis XIII..... voluntati et imperio optime obsecundabunt." (V. *Acta S. Sedis*, vol. xxi, p. 517 sq.)

According to Dr. Alexander Craig, writing in the Los Angeles *Times*, (we quote from the *Ave Maria*, LXIII, 24), a stained and time-worn document has been discovered among the archives of the ancient church of San Xavier, nine miles south of Tucson, Arizona, which proves that Tucson is the oldest city in the United States, older by thirteen years than St. Augustine, Florida. We should like to see this document published.

LITERARY NOTES

—B. Herder presents us with a German adaptation, by Canon M. Höhler of Limburg, of the late Cardinal Vaughan's conferences on *The Young Priest.* The translation is well done and deserves the same unstinted praise which, upon its first appearance, we felt it our privilege to bestow upon the original. (*Der junge Priester. Konferenzen über das apostolische Leben von Herbert Kardinal Vaughan. Frei nach dem Englischen von Dr. Mathias Höhler*, etc. xii & 345 pp. 16mo. in tasteful flexible cloth binding. B. Herder. 1906. 85 cts.)

—*Off to Jerusalem* by Marie Agnes Benziger (Benziger Brothers. $1 net) is an account of the Swiss pilgrimage made to the Holy Land in 1903. An air of tender piety pervades the whole book, and as we read on, we cannot help wishing that we had been able to make the journey with the clever authoress.

—*The Science of Life* by the late Mrs. Craigie (John Oliver Hobbes), (it appears as "No. 2 of the Science of Life Series," inaugurated by Francis Thompson's *Health and Holiness*, which we criticized rather severely a year or so ago), is a medley of curious notions and random reflections of doubtful truth and still more doubtful applicability, that do not deserve the pretentious title under which they are grouped together nor the exquisite dress in which they are garbed. The attempted parallel between St. Ignatius and Tolstoi is far-fetched and the ultimate purpose of the book obscure. We regret that we cannot recommend it. (London: Burns & Oates.)

—*Charlie Chittywick.* By David Bearne, S. J. Benziger Brothers, New York, Cincinnati, Chicago. Price 85 cts. A wholesome story for boys, which, while containing plenty that is attractive to the imagination, is certain at the same time to stimulate the higher faculties. Charlie passes through many severe trials, but finds at last his place and work in life. He is sure to find friends and admirers.

—*Talks to the Little Ones About the Apostles' Creed.* By a Religious of the Society of the Holy Child. Benziger Brothers, New York, Cincinnati, Chicago. Price 60 cts. This book should prove helpful to parents and to teachers. It is admirably adapted to making the different articles of the Creed comprehensible in so far as the immensity of the subjects and the limitations of the child's intelligence permit. In teaching the eternal truths to children it is well to keep in view the fact that it is the gifts of the Holy Ghost which principally assist the intellect to lay hold of these truths and that the child has these gifts often in their original intensity, not being so likely as his elders to have weakened them by sin. This accounts, as we know, for the startling keenness of perception which children often display in regard to the truths of religion. The teacher must take advantage of this prepared soil and plant the great dogmas therein in such wise that they will form the center and support of the mental activities of the child. These papers will assist greatly, but they must be used as they are intended. They are "talks," and will lose much of their effectiveness unless the familiar tone which they require is used in presenting them to the children. It is a painful duty to mention that the book is miserably bound and printed. The pictures, printed in red, rub off, and the key to each illustration is printed on the back of it, so that one must keep turning the page while referring to the explanation.

—*A Modern Martyr. The Life of Théophane Vénard.* Translated from the French by Lady Herbert. Edited by James Anthony Walsh, Missionary Apostolic. Published by the Society for the Propagation of the Faith of the Archdiocese of Boston. Price $1. Théophane Vénard, a young Frenchman with exceptional gifts of mind and character, offers himself for the eastern missions. He is sent to Annam, and after several years of unheard-of hardships, incessant labors and sufferings which would seem to inhibit any labor at all, he is martyred for the faith. He was a singularly attractive personality, combining the wisdom and understanding of the ancient with the simplicity and joyousness of a child. The book is almost an autobiography, being made up chiefly of the letters of

the martyr to his family and friends. These letters one might term models of the epistolary style, except that this expression seems too formal to apply to such natural, simple, and spontaneous communications. They are so real that the echo of the living voice of the writer seems to linger about the page as one reads. The Society for the Propagation of the Faith of the Boston Archdiocese has done a real service to American readers by placing this book within easy reach. The names of the translator and editor are sufficient guarantee for the excellence of this English version, and the outward appearance of the volume leaves nothing to be desired.

—*Lorna Doone. A Romantic Drama in Four Parts* (Adapted from Blackmore's Story). By Rev. P. Kaenders. B. Herder, St. Louis. Price 25 cts. Blackmore's beautiful tale furnishes the matter for this play. The work has been well "drawn in;" the dialogue is lively and the interest well maintained. The average amateur troop may find some difficulties to overcome in staging the play, owing to the number of changes of scene and the many actors required; but a good stage manager should be able to overcome these obstacles.

—*After the Ninth Hour. A Picture of the Dawn of the Christian Era.* By R. Monlaur. B. Herder, St. Louis. Price 45 cts. The scene of this story is laid in Alexandria in the first years of the Christian era. The story itself is full of interest and a good idea is given of the wonders of the great pagan city and the questions which occupied men's minds in those far away days,—questions not so different at bottom from those which hold the attention of mankind in this age of the world. St. Paul, Gamaliel, and Philo are brought into the story which terminates with the martyrdom of one of the chief characters. We are sorry to observe a number of misprints in the little book.

—*Blessed are the Merciful. A Tale of the Negro Uprising in Haiti.* By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray. B. Herder, St. Louis. Price 45 cts. A good translation of one of Father Spillmann's tales for the young. The horrors of slavery and its awful consequences are the subject of this story, which is very exciting as well as edifying. The book is attractive in form and will be welcomed by the young folk.

—*The Other Miss Lisle.* By M. C. Martin. Benziger Brothers, New York, Cincinnati, Chicago. Price $1.25. A romance of some merit. The scene is in Cape Colony and London, with a short leap to Rome. It will serve to pass very pleasantly a leisure hour.

—*The Trail of the Dragon and Other Stories.* Benziger Brothers, New York, Cincinnati, Chicago. Price $1.25. Most of these stories are harmless, some are trashy, and one or two are objectionable. We hold it to be dangerous, not to say irreverent and an unspeakable blunder, to apply the words of Holy Scripture and, in particular, of the Canticle of Canticles, to a very commonplace love affair. This grave mistake is made by one of the writers among the eleven who have contributed to this volume.

—We have submitted *A Little Book of the Inner Life by a Monk* (B. Herder. 30 cts.) to a Benedictine Abbot, who occasionally does book reviews for us, and he writes of it as follows: "Religious and those intending to embrace the religious life will find this handy and attractive little volume a truly precious vade mecum."

—The fourth volume of the *Lehrbuch der Philosophie* by Rev. Fr. Alphons Lehmen, S.J., (it should be the *third*, but the author, with insufficient regard for those who had subscribed to the first edition, got out a second edition of volume II and divided it into two parts, making theodicy, which had originally been part of the second volume, into a separate third volume,) completes our latest handbook of Scholastic philosophy. The work is intended for use in institutions of higher learning and for self-instruction. The fourth volume, on ethics, holding the mean between such elaborate treatises as Fr. Cathrein's excellent *Moralphilosophie*, on the one hand, and the current, all too brief school manuals on the other, fulfils the author's purpose well, in that it unfolds the fundamental principles clearly and shows their application sufficiently to set the student to thinking and to direct him along the lines right thinking in ethics must follow, lest it stray into moor and fen. (B. Herder. 1906. Price of vol. iv, xix & 333 pp. large 8vo, net $1.65).

Books Received

[Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.]

Die Heilige Schrift des Alten und Neuen Testamentes. Aus der Vulgata übersetzt von Dr. Joseph Franz von Allioli. Volksausgabe enthaltend den vom Apostolischen Stuhle approbierten vollständigen Text und eine aus den von höchster Autorität ebenfalls gebilligten Anmerkungen des grösseren Allioli'schen Bibelwerkes von dem Verfasser selbst besorgte durchgängige Erläuterung jenes Textes. (Neuerer Stereotypplatten-Abdruck.) Mit oberhirtlicher Genehmigung. xxxii & 887 & 268 pp. large 8vo. Fr. Pustet & Co. $2.50 net.

Gedenkbuch des goldenen Jubiläums der St. Alphonsus Gemeinde in Wheeling, W. Va. 1856—1906. Druck des Pittsburg Observer.

A Little Book of the Inner Life. By a Monk. iv & 66 pp. 6⅜x4 in. Paper covers. London: Sands & Co.; St. Louis: B. Herder. 1906. 30 cts.

The Principles of Christianity. By the Rev. A. B. Sharpe, M.A. (Vol. I of Expository Essays in Christian Philosophy. Edited by Rev. Francis Aveling, D.D.) xii & 172 pp. 8¾x5⅞ in. Cloth. London: Sands & Co.; St. Louis: B. Herder. 1906. Net $1.

The God of Philosophy. By the Rev. Francis Aveling, D.D. (Vol. II of Expository Essays in Christian Philosophy). xiii & 191 pp. 8¾x5⅞ in. Cloth. London: Sands & Co.; St. Louis: B. Herder. 1906. Net $1.

Der junge Priester. Konferenzen über das apostolische Leben von Herbert Kardinal Vaughan, weiland Erzbischof von Westminster. Frei nach dem Englischen von Dr. Mathias Höhler, Domkapitular zu Limburg a. d. Lahn. Autorisierte Uebersetzung mit dem Bilde des Verfassers. xii & 345 pp. 16mo. Bound in flexible leather. B. Herder. 1906. 85 cts. net.

Historical Records and Studies. Volume IV. Parts I and II. 358 pp. large 8vo. Illustrated. New York: Published by the U. S. Catholic Historical Society. 1906.

Geschichte der neueren Zeit. Von der Entdeckung Amerikas (1492) bis zur grossen französischen Revolution (1789) von Dr. S. Widmann, königl. Gymnasialdirektor. Mit 353 Textabbildungen, 34 Tafelbildern und 4 Beilagen. (Band III der illustrierten Weltgeschichte in 4 Bänden herausgegeben von Dr. S. Widmann, Dr. P. Fischer und Dr. W. Felten.) 472 pp. lexicon 8vo. München: Allg. Verlags-Gesellschaft m. b. H. St. Louis: B. Herder. 1906. $3.50 net.

The Sublimity of the Most Blessed Sacrament. A Course of Sermons for the Forty Hours' Adoration. Translated from the German. Third Edition. 39 pp. 8vo. Pamphlet. Fr. Pustet & Co. 1906.

La Préoccupation Religieuse dans la Littérature Contemporaine. Par le Père Hyacinthe Schmitt, des Frères Prêcheurs. 32 pp. Pamphlet. St. Hyacinthe, Canada. "Le Rosaire." 1906.

Ecclesia: The Church of Christ. A Planned Series of Papers by Dom Gilbert Dolan, O.S.B.; Fr. B. Zimmermann, O.D.C.; Fr. R. H. Benson, M.A.; Dom John Chapman, O.S.B., et al. Edited by Arnold Harris Mathew. xviii & 182 pp. 8vo. London: Burns & Oates. 1906. American Agents. Benziger Brothers. $1.25 net.

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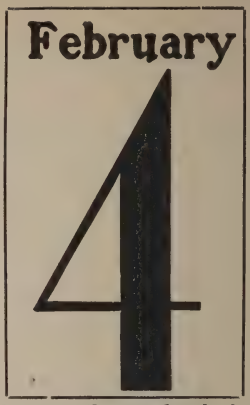
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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 3 February 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year; foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Prayer for France

So bright, so fair, dear Mother Mary hail!
Ordained to be redemption's morning star.
From glorious visions cast thine eyes afar
Upon our sorrows in earth's gloomy vale.

An hour ere sunrise, and the stars grow pale;
And skulking doubt, and unbelief, and war
Assail us darkling, and quick lightnings scar
The stately watch-towers swaying in the gale.

Beam on the world, O Star that brings the day;
Disperse the shades and heal the bitter strife,
Unweave the web, deceitful night has spun;

Put forth thy power in thy gentle way,
Let peace return, and hope, and joy of life;
Come, Mother Mary, lead us to thy Son!

Fredericktown, Mo. (Rev.) J. Rothensteiner

The Religious Press and Patent Medicine Advertisements



The *Ladies' Home Journal* is waging war upon the religious papers that make it a practice to print the advertisements of "patent medicines," cure-alls, and mail-remedies which many reputable magazines and even some of our best daily newspapers now refuse.

Here are a few specifications of the indictment which Editor Bok brings (*L. H. Journal*, xxiv, 2) against the religious press: The *New York Christian Advocate* (Methodist) during a period of nine months in 1906 printed seventy-three advertisements of ague-cures, asthma-treatments, expectorants, pills, etc. The *Epworth Herald* and the *Northwestern Christian Advocate* (Methodist) during the same period gave space to fifty odd rupture-cure, pile-cure, etc., advertisements. The *Christian Endeavor World*, Boston, had more than two hundred similar "ads." Of the *Congregationalist and Christian World* (Boston) there was not one issue during the first nine months of 1906 that did not contain from one to five cure and remedial advertisements. The Chicago *Advance* has a record of nearly one hundred rupture, pile, consumption, cancer, catarrh, heart, and rheumatism cures in thirty-nine issues. The *Ram's Horn* printed seventy-five "ads" of the

same stamp in nine months; the *Interior* no less than two hundred. The N. Y. *Weekly Witness*, professedly a religious temperance paper, standing for strict prohibition, printed a succession of advertisements of a nostrum containing a far greater percentage of alcohol than some of the liquors it so strenuously attacks. The *Zion's Herald*, the N. Y. *Christian Intelligencer*, (organ of the Reformed Church), the *Herald and Presbyter* of Cincinnati, the *Baptist Commonwealth* of Philadelphia, the *Christian Work and Evangelist* of New York, and others in the same class, all contain from week to week nostrum, cure-all, and medical advertising to which the self-respecting secular press has long since closed its columns.

We shudder at the thought what would have been the result had Mr. Bok extended his investigation to the Catholic press of the country. We have some Catholic weeklies compared with which even the patent-medicine-ridden *Interior* would appear clean and respectable, so far as advertisements go.

And yet it is as true, nay even truer, of the Catholic religious press than of the Protestant, what Mr. Bok says towards the end of his article, that "a professedly religious paper shall stand for honesty of purpose, consistency of action, and be conducted with an eye single to the highest well-being of its readers," and that, therefore, "the religious press should have been the first to close its columns to a class of business that is today [to say the least] under a universal cloud of suspicion. Instead of that it is the last; and indeed not even that can be said, for, in the case of many of the religious papers, not the first step has been taken even to limit this class of advertising."

Unfortunately, it takes even religious editors and publishers a weary while to learn the wickedness of anything that puts gold in their purses. The only way to make many of them learn the lesson Editor Bok is trying to inculcate, is, as he suggests, for the readers of their respective papers to insist unalterably that no man who will stoop to dishonest ways of monev getting, is fit to be a leader on the ways of righteousness.

The Holy House of Loreto and Catholic Critical Scholarship

Not a single Catholic review of scientific standing anywhere in the world has so far refused to accept the conclusions put forth by Canon Ulysse Chevalier in his voluminous book *Notre-Dame de Lorette: Étude Historique sur la Santa Casa*, reviewed at length in the CATHOLIC FORTNIGHTLY REVIEW of Nov. 1, 1906.

It was all the more surprising therefore, that the *Osservatore Romano*,[1] a Catholic daily newspaper sometimes used to give publicity to semi-official communications from the Vatican, should permit one of its editors or collaborators (the article is signed "I."),—not to enter into an argument with Canon Chevalier on historic grounds, for that would be perfectly legitimate; but to inveigh most violently against him and all who have ventured to criticize the pious legend of the translation of the Holy House of Loreto.

The author of the article in question treats Catholic attacks upon the authenticity of the legend simply as concessions made to German Protestantism and identifies "criticism" with "Protestant prejudice." This Protestant spirit, he says, which does not differ essentially from "the anti-clerical bias that smites not a few Catholics with abject fear, scaring them into sacrificing the use of their liberty," has led eminent theologians and archaeologists to make various other onslaughts upon "traditional legends cherished as history by the faithful Catholic people."

This untimely and ridiculous performance of the *Osservatore Romano* called forth a severe criticism from the leading Catholic paper of Germany, the Cologne *Volkszeitung*,

"Who is it," that paper asks (daily edition, No. 1067, Dec. 13, 1906), "that jumbles together so irresponsibly dogmatic truths and accidental beliefs? Who is it that creates the impression among Catholics and Protestants alike, that these legends constitute an essential portion of the deposit of the faith? Is it not these imprudent watchmen on the towers of Zion? Is there a single one among the Catholic savants—both Germans and Frenchmen—who have critically studied the Loreto question, who dreams of attacking the dogmatic teaching of the Church with regard to relics, or on any other point? The Catholic student of history looks upon the origin of the legend of the Holy House as a purely scientific question, to be solved by the application of the critical method, with regard solely to the truth.[2] If criti-

[1] Issue of Dec. 10, 1906.

[2] One should think this self-evident. Yet there are those among us who sadly lack the scientific temper. Thus our very highly esteemed Parisian contemporary *La Vérité Française* (No. 4734) permits one of its contributors to say in a review of a worthless and unscientific pamphlet (*La Sainte Maison de Notre Mère à Lorette par l'Abbé Faurax.* Lyon 1906)· "Si la critique y trouve encore matière à contestation la piété s'en contentera certainement et n'en demandera pas plus pour s'affermir dans une tradition consacrée par l'autorité des Papes et del la liturgie." That is to say: let the legend be historically disproved, we will continue to believe it because it is mentioned in some papal bulls and liturgical prayers!!! Our French brethren will have to quit themselves of this sort of "piety" if they wish to win their "Kulturkampf."

cism were to become a monopoly of Protestants, as the *Osservatore* writer at least indirectly suggests, then Catholic science and scholarship would indeed be doomed; Catholic savants would have to glory in defending through thick and thin the Pseudo-Isidorian Decretals and the spurious Donation of Constantine. At least they would not be allowed to take a hand in pricking this and similar fairy bubbles. It is painful to notice, from such outbursts of "pious" ignorance and a morbid attachment to externals, that the tribe of those who opposed the election of Baronius to the papal chair on the score of his critical scholarship, is not yet quite extinct in the Eternal City. These alarmists should consider that it is the duty and mission of Catholic critical scholarship to sift the grain of pure Catholic devotion from the tares. If in performing this solemn duty our critics are compelled to antagonize views and beliefs which have grown dear to the masses of the faithful, they are far from suggesting that there must be fraud at the bottom of every error. Whoso is able to weigh the creative and poetic power of the popular fancy, will be in a position to sacrifice the historic character of the legend of Loreto without suffering the least hurt to his religious faith."

The American College President

Of late a number of articles have appeared dealing with university control. We have clipped the following from an article bearing this title written by Professor J. J. Stevenson, New York University, for the *Popular Science Monthly* (November 1906, p. 388):

Formerly, the president was to all intents simply a professor with some additional responsibilities for which he received some additional remuneration. But the president of this day is very different. His duties have been summed up recently by Dr. A. S. Draper, and the catalogue as given is sufficiently interesting to deserve at least partial reproduction. The president must

See that the property is cared for; that the teachers are efficient; that proper men are found to fill the chairs; that the institution's work is organized properly; that the resources are assigned rightly to several departments;

Decide the lines along which the institution should develop; uphold proper ideals and make them attractive to real men—old and young; be forehanded and peer into the future; initiate policies; puncture fallacious logic and much of it; augment the resources of the institution; make the whole efficient for increasing service; manage and guide students, who must be dealt with individually; construct as well as administer; declare the best university opinion concerning popular movements and serious interests of the

State; connect the university with the life of the multitude; exert university influence for quickening and guiding public opinion; be able to work harmoniously with others;

But he must work out his official course for himself.

As Dr. Draper is not speaking of the small college, with one hundred students or thereabouts, says Prof. Stevenson no one will be disposed to dispute his assertion that the position calls for a real man. It may be added that a board of trustees competent to make intelligent choice of this rare man would have to consist of still rarer men. If they should be fortunate enough to find him, they could not keep him, for such signal ability is in strong demand, and some life insurance company would soon offer him several times the salary for a small fraction of the work. Undoubtedly Dr. Draper has summarized the requirements as they are idealized in some minds and no doubt there are men who feel sure that he has described the work they actually do, the whole work of the trustees as well as the whole internal work of the institution, aside from teaching. Beyond all question, there are those who attempt this. But appointments are not made on the basis of this rare, broad qualification. The only question is as to the candidate's ability to meet the requirement which the board thinks most urgent—usually one which in the list seems to be of rather secondary importance. And one may not censure the board for this. As the number of our colleges is far beyond the country's needs, financial stringency is ordinarily the only requirement with which the trustee is familiar. The selection, as a rule, is not made because the candidate is qualified to control an educational institution, but rather without particular reference to that matter. As a rule the appointee is not a teacher. He is apt to entertain great respect for education and none too much for educating or educators.—

According to the last report of the Commissioner of Education, there are in the United States 607 colleges and universities, with almost 22,000 instructors and approximately 118,000 students; with property real and personal, valued at $465,000,000 and an income in 1904 of $40,000,000. It would be interesting to study accurately, in the light of the article of Professor Stevenson, the conditions of Catholic educational institutions, principally those of college grade.

Experimental Psychology

At the recent meeting of the American Psychological Association, held in connection with the American Association for the Advancement of Science, in New York City, there was an exhibition of the newer methods of experimental psychology employed and the results achieved in the various psychological laboratories throughout the country.

"Experimental psychology," we are told, "gets its data originally from the self-conscious subject, and seeks to correct the irregularities and errors of individual observation by objective tests of various kinds. It is not satisfied with the experience of a single observer, but puts its questions to the group, and so is largely statistical. It eliminates 'the personal equation, by testing these data through the use of accurate instruments. Its field of research is much wider now than formerly; for it takes into consideration varieties of age, sex, and race; compares the psychical processes of man with those of the lower animals; deals with problems concerning language, esthetics, and even religion."

At first the principal matters considered had reference to sensations. There were discussions of the differential perception of colors in the spectrum, geometrical illusions, the influence of rhythm on the pulse and circulation, and similar subjects. Later investigations have been concerned with such widely different matters as the influence of tea and of hashish on psychical processes, the psychology of the telegraph operator, respiration in relation to attention, and the development of voluntary motion in the child. At the last annual meeting of the Association there were occasional digressions into animal psychology. One paper dealt with the variations in the nests of a spider and the measurement of the variability of instinct, another was on the psychology of the ant-queen, and one adventurous member discussed the sense and intelligence [sic!] of the Japanese dancing mouse.

Those interested in experimental psychology in all its aspects will find it fully and sanely treated in Canon C. Gutberlet's learned volume *Psychophysik: Historisch-kritische Studien über experimentelle Psychologie.* (Mainz 1905).

Canon Gutberlet declares (page 6) that the hopes which Fechner and others had placed in the results of experimental psychology, have scarcely been realized. "There are but a very few points which it can be said to have securely established, and these have not thrown much light upon the real problems of the soul-

life, with regard to most of which there is now greater uncertainty and difference of opinion than before."

It is interesting to get this seemingly pessimistic opinion of a Catholic savant confirmed substantially by a non-Catholic publication of the high scientific calibre of the New York *Evening Post*. That journal says editorially (Dec. 27, 1906):

"It is no disparagement of the ingenuity and industry of the experimentalists to say that the value of the results thus far achieved by them has not been proportionate to the labor expended. It has been an undoubted advantage to have psychology taken out of the department of *belles-lettres*. The science is no longer obscured and hampered by an overweight of metaphysical speculation. Many of the discoveries of the experimental psychologist have been found of immediate practical utility in the arts and in pedagogy. But because a man is clever in devising apparatus, or in interpreting statistics, it does not follow that he is a competent psychologist. Conversely, an Aristotle or a Locke might be inefficient in the modern laboratory. It may be said that all the facts collected and reported will one day be parts of a wide philosophical generalization; but at present a great deal of time is spent over that which seems very trivial. About ten years ago there was a great revival of interest in psychology in its larger sense, and a series of treatises appeared in Germany, France, England, and America such as had never been equalled in the whole history of philosophy. At present the specialists are at work, and it is probably too soon to estimate the value of what they are doing. Physiological psychology is as yet in its infancy; and among psychologists there are very few at work on the anatomy, histology, and physiology of the brain. Here is a field in which there lies far more undiscovered treasure than in the heaps of statistics regarding, for example, 'mental faculty' and 'sensation-measurements' in school children and university students."

Of course "an overweight of metaphysical speculation" was not and would not be today conducive to the progress of psychology. But the attempt, on the part of many of our modern experimental psychologists, to construct a water-tight science of psychology from which all metaphysical conceptions and beliefs have been effectually bailed out, is equally foolish.

Experimental psychology without rational psychology is not a science at all. Rev. Michael Maher, S. J., shows victoriously in his splendid manual of *Psychology*, in the Stonyhurst Series, that

an unphilosophical psychology must necessarily be inconsistent and therefore unscientific.

It should also be remembered, as the same able writer has pointed out, that the present popular methods of inductive enquiry are, substantially, by no means as novel and as modern as a great many people believe. "A comparatively brief study of Aristotle's great work on the soul, and of his supplementary treatises on special psychological questions, will show how fully he appreciated the value of these extended fields of information." (Cfr. also St. Hilaire, *Psychologie d'Aristote*, pp. lii—lxv.) If we consider the careful way in which the medieval Schoolmen utilized and continued the researches of Aristotle, we shall not be so ready to believe that experimental philosophy, as now carried on, is apt to lead to surprising advances of an undefined character in our knowledge of the nature of the soul.

The Humanizing of the Brute

Under the title, *The Humanizing of the Brute*, our esteemed friend and occasional contributor, Reverend H. Muckermann, S. J., has published in book form a series of essays, (originally contributed to the *Messenger* and the *Scientific American*), in which he clearly proves the essential difference existing between the human and the animal soul from their specific activities. Man and brute, is his thesis, belong to two different realms of life, separated by a spanless chasm.—The successive chapters are a gradual development of this simple syllogism: "True instinct and [rational] intelligence differ essentially. Now the brute possesses merely instinct and no trace of intelligence. Therefore man and brute differ essentially." We must refer the reader to the volume itself for the arguments, which are presented clearly and cogently.

In the course of his scholarly demonstration, Fr. Muckermann also explains why there is such a persistent tendency nowadays to assign a difference of degree only, and not a difference of kind, between man and animal. "The assumption of animal intelligence, as every other error," he says, "is essentially rooted in the will. It does not require much depth or breadth of intellect to see that the humanizing of the brute is a mere corollary of materialistic evolution. Materialism denies the existence of a vital principle apart from matter, and maintains that life is merely the resultant of attracting and repelling forces. Everything, therefore,

is pure matter, and there can be no essential difference between the animal soul and that of man, since neither can exist independently of matter. But if there is no essential difference between the animating principles of man and brute, why assume any between the faculties and manifestations of these principles? In other words, if human actions are guided by intelligence, the same holds true for those of animals. It follows that the theory of animal intelligence is the natural outcome of materialism, and as such must be traced back to the same source from which materialism ultimately springs. To speak plainly, the first promulgators of 'animal intelligence' and those' popularizers,' as Wheeler justly calls them, who now uphold it with such tendentious tenacity, often seem to have no other purpose in view than to establish a theoretical justification for descending practically to the level of the brute."

Hence the importance of combatting scientifically this deplorable modern tendency, which is apparent everywhere in books, magazines, and newspapers. Father Muckermann's little volume is a most powerful weapon for this purpose. We trust it will be well and frequently wielded. (B. Herder, 1906. 114 pp. 8vo. With five plates. Price 75 cts. net.)

The Catholic Church and the Zeitgeist

In his admirable "Essay on Historical Logic," recently published, and entitled *The Key to the World's Progress*, Mr. Charles S. Devas[1] shows why there is, and ever must be, an intellectual conflict between the Church and the world, and how loyal Catholics must face it.

The intellectual position known as the spirit of the age ("der Zeitgeist",) he says[2], incessantly varying with the age, displays amid many variables one constant character of opposition to the Church.

This is to be expected, because contemporary science and the fashions of the day are inevitably defective and distorted; not wholly, wrong but mingling together extravagance and good sense, and presenting a teaching that cannot claim our assent till the dross be separated from the gold. This is done by degrees, and then, after having moulded, leavened, checked, and corrected the new ways of science or life, the Church adopts in tranquillity and

[1] Since deceased.
[2] *The Key to the World's Progress.* London: Longmans. 1906. ($1.60 net.) Pages 95 ff.

assimilates what at last has been proved to be sound theory and wholesome practice.

Only this tardy concordat is no bar to a similar conflict beginning over again.

We smile now at the thought that the study of Greek literature, and Homer in particular, could seriously imperil the Christian faith; we are in no danger of being so impressed by the majestic structure of the Roman Law as to think it an oracle of Heaven and give the name of priests to its lawyers. We no longer hold it of vital importance to eschew Gothic barbarism, to write Ciceronian Latin, and to conform our lives to an imaginary picture of Roman or Greek civilization. We are little touched by the eighteenth century repugnance to enthusiasm; indeed think little worth having that fails to enkindle it. Even the ideals of our own fathers, set forth in the political and economic liberalism of barely fifty years ago, appear to us empty and unreal. Yet in the fourth century, in the twelfth, in the fifteenth, in the eighteenth, in the nineteenth, the Church had to face these overmastering views of learning and living, and mould them to her purposes. And are we to expect our time to be without its favorite notions, its shibboleths, its presuppositions, its exaggerations, its distortion of the relative magnitude of truths and duties?

The more completely we are children of our own age, the more behind the age will the Church appear; yet might equally be called before the age, which is but a transitory phase of human thought and imagination encompassed by a more than human society that is eternal.

How pitiable then the lack of knowledge, how gross the self-deception of those who take occasion of this chronic discord to make shipwreck of their faith. Instead of possessing their souls in peace, instead of knowing when it is the time to wait and be silent, they press forward sword in hand for an instant solution; demand an immediate triumph; cannot suffer with Christ or endure the appearance of uncertainty and defeat. And as the Church fails to support them, they must needs reform the Church who in her essence is irreformable; and forgetting that the first reform must be within themselves, they raise, all laden with their infirmities, the standard of revolt; and because they cannot see the immediate solution of some antinomy, they leave the realm of tempered light for the realm that is for ever darkened by irreconcilable contradictions.

"Prominent Catholics" in Public Life

The CATHOLIC FORTNIGHTLY REVIEW recently expressed surprise that "no protest was raised from any side against the N. Y. *Evening Post's* characterization of Burke Cockran as 'a brilliant orator wholly without principle.'"

Referring to this a well informed correspondent in New York writes us as follows:

It is evident that the REVIEW is not acquainted with the real character of some of the laymen who figure as "prominent Catholics" in New York. That term by the way, is a misnomer, for a large proportion of the individuals who are thus classed while formally Catholics, can hardly be called prominent by reason of their Catholicity. Today the distinguished mark of many of these "prominent Catholics (apart from their attitude in politics) is a mixed marriage in their families, and I can name offhand a dozen instances where either the prominent Catholic himself has married a non-Catholic wife or has a son or daughter (sometimes more than one) married out of the faith. The redoubtable Cockran is, himself, the latest example of this sort of Catholic prominence, for he has just married, as his third wife, a non-Catholic lady in a hotel parlor in this city. Cockran is noted as having an unusual "gift of the gab". In mere declamation he is the peer of any man and for these qualities he was originally picked up by Tammany Hall and made its representative orator, and is today the Grand Sachem of that institution. But Cockran does not take his own utterances seriously.

When the Democratic State convention assembled in Buffalo, last September, the task was assigned to Cockran of nominating Hearst for governor; and he obeyed. Only a few years before he had abandoned the Democratic party and stumped the country for the election of McKinley. Soon after the recent election in New York, Cockran incautiously referred to Croker, the former leader of Tammany Hall, as "a corrupt politician." Crocker promptly retorted in an interview published in a Dublin paper and which was immediately cabled to New York, saying (I quote from the N. Y. *Commercial Advertiser*): "I want to tell Cockran that I believe him to be the biggest blackguard of modern times. When Cockran was a poor youth I not only introduced him into politics but as he had no money, I induced Tammany to pay the expenses of his congressional campaign Cockran is one of the ablest speakers in America, but he never believes a word he says."

Cockran is a type, perhaps an aggravated one, of some of the "prominent Catholics" who occupy front seats on the platform at public meetings when Catholic interests are to be discussed, and who are either put forward or tolerated by ecclesiastical leaders as spokesmen for the Catholic laity and are thus held up to the world as the Church's most worthy representatives. Is it any wonder that our non-Catholic brethren look at us askance and ask themselves what kind of people we are that we should be thus represented?

PARERGA AND PARALIPOMENA

"The Magazine of Christian Art."—There is to be published at Philadelphia, within the near future, a new illustrated monthly magazine under the above name, which will be "devoted to current church building, American and foreign, and the allied ecclesiological arts, with expert discussions of all topics relating to Christian archaeology." Mr. Ralph Adams Cram is to be the editor. In "A Declaration of Policy" which he has sent out, he plants himself firmly on the platform that "Christian art is the direct emanation of the Christian Church," that, therefore, "art, to regain its highest flights, must unite once more in indissoluble bonds with religion," and that "a revived interest in ecclesiastical art throughout the Christian world cannot fail to operate as a potent force to draw together all bodies of Christians in a common interest."

The *Magazine of Christian Art* will deal with the question of religious art from three points of view: the historical, the theoretical, and the practical. It will aim to cover the entire field of art in its relation to religion—architecture, painting, sculpture in stone and wood, stained glass, metal work, goldsmith's work, embroidery, printing and illuminating, heraldry, music, and liturgics. Though the editors, so far as we are aware, are not Catholics, their frank avowal that they will advocate "the Christian art of the Middle Ages" as "the most fruitful and potent source of inspiration for contemporary development," inspires one with confidence that they will strive to do justice to the Catholic point of view on the questions which it will fall within their purview to treat.

The magazine is to be published monthly by the John C. Winston Company, 1006 Arch Street, Philadelphia.

A History of the Vatican Council.—The third volume of Granderath-Kirch's *Geschichte des vatikanischen Konzils, von seiner ersten Ankündigung bis zu seiner Vertagung, nach den authentischen Dokumenten* [III. Band: Vom Schlusse der dritten öffentlichen Sitzung bis zur Vertagung des Konzils. Die Aufnahme der Konzilsentscheidungen. (Die päpstliche Unfehlbarkeit.) xxii & 748 pp. large

8vo. B. Herder. 1906. Net $4.20] completes the first full and authentic account ever published in any language of the history of the great Vatican Council.

This third volume, in the composition of which the editor, Rev. Konrad Kirch, S. J. has had a much larger share than in that of the preceding two, is devoted almost entirely to the debates on the papal infallibility. Book I describes the renewed efforts made after the third public session for and against the introduction of the proposal to dogmatize the infallibility. In books II and III we are enabled to follow closely the lengthy and at times heated debates on the primacy and infallibility of the pope in general and the form of the submitted *schema* in particular. In this connection a number of interesting questions, (e. g. that of the origin of the forged speech attributed to Bishop Strossmayer) are authentically settled. The third book concludes with an account of the fourth public session and the solemn definition and proclamation of the dogma. The fourth book treats of the wind-up of the Council and especially of the manner in which the dogma was received by the minority bishops, the opponents of the Council, and the public, Catholic and non-Catholic, in general. There is a very valuable chapter on the literature of the Council and another on the reception of the dogma by the various civil governments.

American readers will be particularly interested in the pages devoted to the conduct, at the Council, of certain prominent American bishops, especially the late Archbishop Kenrick, upon which new light is shed.

We were struck *inter alia* by the angry denunciation of Catholic lay editors on the part of Bishop Vérot of St. Augustine. "Maximae bestiae, quas noverim," he said in a public session, "sunt ephemeridum religiosarum praecipue laici redactores." Evidently Msgr. Vérot must have run foul, at some time or other, of some "fighting editor" like Brownson, Veuillot, or McMaster. Withal, there is a modicum of comfort to be derived from the fact that his vehement denunciation "provoked the Fathers of the Council to laughter."

On the whole, unfortunately, the prominence acquired by the most eloquent and active of our American bishops at the Vatican Council, was not altogether of the enviable variety.

Granderath-Kirch's History of the Vatican Council—it is, as we have remarked before, a truly monumental work—ought by all means to be translated into English; if it is not, some one should get the editor's consent for a pamphlet or a series of magazine articles (preferably for Griffin's *Researches*) on the rôle played by the American bishops at the Council.

With Regard to the Roosevelt-Storer Incident we have said all that a Catholic review can reasonably say, in our Vol. xiii, No. 9, of May 1, 1906. Since the recent publication of the Theodore-Bellamy-Maria correspondence, we have carefully watched the newspapers of the country and find that the sentiment of the better class of thinking Americans, Protestant and Catholic alike, is

voiced in an editorial article of the New York *Evening Post* of Dec. 11, 1906, from which our limited room allows us to quote only a few salient passages.

"The President comes off badly," says our contemporary. "Never was there such indiscretion in a public man. He writes a letter to Mrs. Storer, which he himself afterwards confesses was filled with imprudences, and in it says to her. 'While I would not like to have this letter published, you are most welcome to show it to any one you see fit.' That was the letter in which he railed at 'Protestant fanaticism.' In another one, he paid his respects to 'Methodist clergymen of the fool type.' To put such phrases at the disposal of a woman like his dear Maria,' was giving dynamite to a child for a plaything. It was not long before Mr. Roosevelt was alarmed to hear that Rampolla had copies of his letters. He at once wrote in a tremor to Mrs. Storer, 'I did what I ought not to have done in writing you that letter..... Can you not reclaim any copy of my letter?' Afterwards this grew into a demand: 'I must ask you to return to me all of my letters in which I have spoken on any of these ecclesiastical subjects.' But the mischief had already been done; Mr. Roosevelt's blazing indiscretion had got its punishment.

"The President's angling for the Catholic vote appears most unpleasantly in this correspondence. His admiration for Archbishop Ireland was plainly mingled with hope of political support. 'You may be interested to know,' he writes from Albany in 1900 to Catholic Mrs. Storer, 'of the large percentage of Catholics..... whom I have placed upon the various important commissions in this State.' Later, he said that he had 'accumulated an enormous quantity of Catholic intimacy. I do not think it is exactly support; it is rather a desire to be supported.' With all this, it is not strange that Mr. Storer came to imagine that the President's interest in the promotion of Archbishop Ireland was largely political, or that he should have written anxiously in 1904: 'In 1896 and 1900 we got perhaps more than half of the votes of the members of my Church. Are we going to keep them?'

"The worst single blow that the President gets in this unhappy controversy is where he directly raises an issue of personal veracity. Mr. Storer had asserted that, in 1903, at Oyster Bay, 'the President said to me that if I went to Rome he would like to have me see the Pope and say to him in person that the Archbishop was his friend, and that he would be pleased to hear that he had received the honor of promotion to the Cardinalate.' This the President roundly denies. He says that it is 'not only an untruth, but an absurd untruth." Unluckily for him, Mr. Storer has a corroborating witness—no less a person than Archbishop Ireland himself. He wrote to Mrs. Storer of an interview which he had, shortly after, with Mr. Roosevelt at Oyster Bay, and explicitly declared:

> The President said to me, "Mr. Storer has told you what I said to him about you, Archbishop?"
> I replied, "I do not remember—"
> "About his going to Rome?"

I said, "No."

"Well," he said, "I told him I would not write a letter to the Pope asking for honors to you, but I said that he could go to Rome and say, *viva voce* to the Pope how much I wish you to be Cardinal and how grateful I personally would be to him for giving you that honor."

Mr. Roosevelt has not commented—as yet—upon this flat archiepiscopal contradiction.

"The whole is a mournful affair. What will the world think of Presidential dignity? What idea will be given of our diplomatic service? How much like a world-power does all this make us look? The entire wretched quarrel should have been kept under lock and key. If the President has any more of this dirty linen in his basket, we hope that Taft can be made to sit on the cover. A democratic people is not too fastidious, but it does want those whom it honors to behave like gentlemen."

"The Review of Church Music" Suspends Publication.—We are sorry to read in the December number of Professor J. Singenberger's *Review of Church Music* the subjoined announcement:

"Our expectations in regard to the success of the *Review of Church Music*, the publication of which began January 15, 1905, met with disappointment. Twenty-five years ago the publication of the *Echo*..... was discontinued owing to the lack of support from those for whose benefit the paper was begun, and now the publisher of the *Review of Church Music* is compelled to take the same course on account of the annual deficit, the bearing of which he could not demand from anyone. The *Caecilia*, which has been issued for the last thirty-three years, will henceforth be published partly in the German and partly in the English language, with at least eight pages music supplement.—JOHN SINGENBERGER."

Interest in the reform of Church music, a cause so dear to the heart of PiusX, is seemingly not yet very active in this country.

How We Obtained Florida.—In a scholarly volume, *The Purchase of Florida, its History and Diplomacy, 1776—1819* (Cleveland: The Burrows Brothers Company. 1906), Mr. Hubert Bruce Fuller, passing rapidly over the early history of the Floridas, begins his narrative proper with Gardoqui's letters to Jay, Secretary of Foreign Affairs under the Confederation in 1786, regarding the western boundaries between Spain and the United States. With admirable skill he traces the course of an intricate, tortuous, and exasperating governmental policy, based on doubtful, and even false claims, and shaped by a public opinion that was inflamed by hatred of the dilatory and diplomatic Spaniard and by the aggressions of Jackson before and during the Seminole war. The situation was often one of great confusion; on one side was the United States government, confronted by the schemes of separatists in the Southwest, the intrigues of filibusters, the unrestrained license of frontier settlers, the savage forays of Indians maddened by unjust treatment, and the widespread popular suspicion of England and Spain; on the other was Spain, reduced to powerlessness by the machinations of Godoy and the pitiless policy of Napoleon, yet proudly endeavoring to save something from the wreck of her

colonies, and to maintain the appearance at least of an independent power.

Mr. Fuller has the courage to believe that he can be truthful and yet not unpatriotic, and refuses to be influenced by the unproved assertions of those who charge Spain with duplicity and England with aggression. He finds little to commend in the attitude of Jefferson, Monroe, John Quincy Adams, and Andrew Jackson, who shaped the policy of the administration toward Spain during this period. He believes that the diplomacy employed to win Florida from the hands of impotent Spain was born of might, not of right; that it was cradled in casuistry, and that it can be justified only by reference to the fetish of manifest destiny. That he is right, no one who reads his narrative can doubt, and the conclusion is irresistible that in the case of Florida, as later of Mexico, the United States won success at the expense of honor.

A Preachers' Union.—We recently commented on the unionizing of public school teachers. Now a tempting field of speculation is opened by the announcement that the Pastors' Union of Toledo, O., has sought and been granted representation in the Central Labor Union of that city. "The preachers' organization is a full-fledged labor body now," adds the alltoo brief dispatch recording this important event.

But there are bound to be difficulties. For instance, how is the required union label to be attached to the sermons manufactured by the members of the new "labor body"? If a strike of general scope should be declared in Toledo, will the organized pulpit orators go out in sympathy with it? May it be regarded as within the limits of possibility that the preachers themselves might strike for higher wages, or, say, for shorter hours? And, if such a step be taken, could it be hoped that the employing congregations would consent to arbitration? Lastly, will the new union appoint a walking delegate, and what powers and functions will be given him?

Protestant Mission Work in Japan.—In a Tokio letter on Protestant mission work in Japan (St. Louis *Globe Democrat*, Dec. 30, 1906), Mr. W. T. Ellis, among other things, says:

"Often I hear the question raised as to whether Christianity is having any practical effects upon the character of the converts. That is not so simple a question to answer as would at first appear; the missionary is really working for his converts' grandchildren. Yet I must admit that I have run across cases that are not without meaning. Perhaps the most curious of many unexpected evidences of Christianity in this city is the crack baseball team in the Waseda University, an institution with more than 7000 students. The Japanese have taken ardently to American sports, and this particular team made a successful tour of the Pacific coast last year. It owes its efficiency to Rev. F. Merrifield, a Baptist missionary, who was a star on the University of Chicago championship baseball team a few years ago. Merrifield goes

three days a week to Waseda to coach the team for the sake of the opportunity thus given him to do Christian work among the students."

New Sources of Ancient History.—Dr. H. Winckler, who is making excavations in Hittite centers in Asia Minor for the German "Vorderasiatische Gesellschaft," reports results which are likely to open a new field for investigation in a most important period of history, which is closely related to the early Greek culture. The most interesting and important discoveries were those of about twenty large tablets in the Hittite language, each containing several hundred lines of text, besides some two thousand smaller fragments. These contain, in part, correspondence with vassal states, and such familiar names as Carchemish and Arzawa occur. For the decipherment of the Hittite it is of the greatest value that the tablets are written in the Babylonian character, but the language is Hittite. Already it appears that the surrounding lands looked to the Hittite capital as possessing rather a religious than a political supremacy. "These writings in a Babylonian script," comments the *Independent* (No. 3030), "will supply the key to the language, and then those other inscriptions in the purely Hittite hieroglyphic may come to be read satisfactorily, and we shall probably get much new light on the early history of a great people who had passed utterly out of memory, but who not only had a great part to serve in mediating between the Babylonian and Assyrian culture and that of Greece, but who also added elements of their own, which we are just now beginning to discover. We cannot guess what treasures the spade will yet discover carefully preserved under ground in many ancient lands. Just now we are surprised to hear of the acquisition of an old manuscript in the lost Nubian language, which is likely to prove the key to certain old Egyptian monuments, which no scholar could translate; and from Central Asia there are brought to India buried literary treasures which give a new language and which are spoken of as being as startling as those of Sir Henry Rawlinson. This may be an exaggeration; but all this points to a great increment of knowledge as to the origin of civilization and the elements out of which have come our boasted culture; while out of Cyprus, the palace of Minos gives us yet another source of Greek civilization; and the buried papyri of Oxyrhynchus offer us forgotten early Christian gospels and the works of famous Greek poets and historians."

A Timely Episcopal Warning.—Rt. Rev. Bishop P. A. Ludden of Syracuse, one of the most vigilant and most fearless members of our episcopate, writes to the *Catholic Sun* (xv, 27):

"According to newspaper report some person has been peddling books compiled by Father [Jas. L.] Meagher, who was formerly pastor of a Catholic church in Cazenovia [N.Y.].[1] It is prop-

[1] Cazenovia, N. Y., is in the Diocese of Syracuse, and Fr. Meagher, though residing in New York City, is still listed in the Catholic Directory as under the jurisdiction of Msgr. Ludden.

er to caution our people against all superstitious legends and literary frauds. It is astonishing, in what is called this critical age, how easily people can be deceived by superstitious legends, frauds, and religious freaks. I have received letters from many quarters inquiring about the authenticity of the 'chain-prayer,' which has had a remarkably wide circulation, although a first-class fraud. Meagher's books, *The Tragedy of Calvary,* etc., are of no higher authority, either from a literary or a doctrinal point of view, than the chain-prayer.

"A few extracts taken from a review of books by the *Homiletic Monthly* of February, 1906, will suffice to show the character of the above-mentioned volume. After pointing out the bombastic pretentions of the author and his book, the reviewer remarks: 'The reader, who may be sufficiently unsophisticated to take the author's claims seriously, will be sadly disappointed. He will discover that the erudition with which the book is supposed to teem is of the cheapest and most hackneyed kind. When one sees the mass of worthless rubbish that is introduced it becomes plain either that the writer has very little regard for the intelligence of his readers or that his own bump of credulity is most abnormally developed.' The review concludes with the hope that the absurdity of the book is so obvious that nobody can tax its heterodoxy, still he says: 'Because of its absurd pretentions it is a disgrace to Catholic scholarship.'

"The *Catholic University Bulletin* says of it: 'We sincerely hope that this book will not find many readers. Protestants might think that Catholics give credit to the absurdities told by the author. This book is a disgrace to the Catholic press.' Such is the character of these books that are hawked around as Catholic literature. 'Mundus vult decipi.' The public loves to be fooled."

An Ill-Timed Utterance.—In a letter of approbation addressed to the President of the American Federation of Catholic Societies and published in the first number of the Federation's official *Bulletin*, His Eminence Cardinal Merry Del Val, in the name of the Holy Father, congratulates and blesses the Federation movement. He says among other things: "The Holy Father expresses the wish that your labors and those of *the Federation which has been begun with the prudence worthy of the highest praise*, may be crowned with the blessing and assistance of God."

The passage we have underscored offers food for reflection to the opponents of Federation, especially those of the stamp of the Milwaukee *Catholic Citizen*, who have from the beginning incessantly decried Federation as highly dangerous and imprudent. But it should also be a warning to the leaders of the Federation movement to be prudent in their utterances and cautious in their choice of means. We may be a bit over-apprehensive ourselves, but it appears to us that such expressions as the subjoined extract from President Feeney's "Word of Greeting," printed at the head of the first number (Dec. 1906) of the Federation's official *Bulletin*, are not inspired by "prudence worthy of the highest praise":

"The rapid development of elements among our citizenship antagonistic to our form of government demands that unqualified support be given to our Constitution and laws as handed down by the fathers of the Republic."

What "laws," prithee, have the fathers of the Republic handed down? Is there any American Catholic who has ever dreamed of withholding his "unqualified support" from "the Constitution" of the United States? Has anyone ever seriously accused us of being monarchists or anarchists? We not only fail to see the prudence and practical utility of such absurd remarks as the one quoted; but feel that they are apt to arouse suspicion and do us harm.

The Foundress of "Christian Science": A Contribution to the History of "Pathological Religion."—It is not a pleasant picture we get of Mrs. Mary Baker Eddy, the foundress of "Christian Science," in Georgine Milmine's first article in the January *McClure's*. "All the known traits of the fanatic, half self-deceived and half charlatan, are present," rightly observes a writer in the *Nation*. "Here are the hysteria, the power of imposing on others, the exaggerated egotism and vanity, the essential heartlessness, the propensity to ignore truth, and the morbid emotionalism, so well known in what may be called the history of pathological religion."

Of Mrs. Eddy's hysteria, the following is sufficient evidence: "She was extremely nervous and hysterical, and, as child and woman, subject to certain violent seizures. Mary Baker's 'fits,' as outsiders rather crudely called them, are still a household word among her old friends. They frequently came on without the slighest warning. At times the attack resembled a convulsion. Mary pitched headlong on the floor, and rolled and kicked, writhing and screaming in apparent agony. Again she dropped limp and lay motionless. At other times, like a cataleptic, she lay rigid, almost in a state of suspended animation. The family worked over her, but usually in vain. Mark Baker, standing upright in his wagon and lashing his horses, would drive for Dr. Ladd, the family physician. An old neighbor remembered him driving thus and shouting all the way: 'Mary is dying!' The family actually believed that she was. For years they expected that Mary would end her days in one of her hysterical attacks, and went to every extreme to prevent them. As a precautionary measure, they gave in to all the girl's whims. Outside the Baker home, Mary's spells did not inspire the same sympathy. The uncharitable called them 'tantrums.' They even said that Mary took advantage of them to enforce her own way. Mary repeatedly used her nerves, they noted, against her father."

The Case of Father Tyrrell.—Our last note on this unfortunate case was published in the CATHOLIC FORTNIGHTLY REVIEW, Vol. xiii, No. 9. Father Tyrrell has since issued a pamphlet under the title *A Much-Abused Letter*, (Longmans. 1906. 90 cts.), from which we gather the following additional facts:

On January 7, 1906, he was asked by the General of the Jesuits whether he was the author of a certain "Confidential

Letter to a University Professor," written two years before, which was giving grave scandal in Italy. He replied evasively. On Feb. 7, he was notified by the English Provincial that a document had come from Rome severing his connection with the Society of Jesus. Under the canons this entailed his suspension. On Feb. 19, he addressed a letter to the General, which wound up as follows: "I thank you for your promised prayers and holy sacrifices. My own sacrifices must now be of another—and more expensive if less valuable—sort; but such as they are I will offer them for you." Then he sat down to write the pamphlet mentioned above. It contains the text of the incriminated letter, an introduction, a few brief "Notes," and an "Epilogue." The introduction occupies thirty-five pages, in the course of which we are not told who the correspondent was, what his difficulties were, or what with any definiteness was the state of mind to which the letter was supposed to minister; save only that Father Tyrrell's correspondent had so many doubts that he thought of leaving the Church and Father Tyrrell endeavored to dissuade him by means of his letter. The trend of the argument—so far as we can gather it from fifty-two pages without a single concrete difficulty stated and discussed—is that the Catholics who are not disturbed by the modern onslaughts upon the foundations of Christianity are only those who do not read the critics, while those "intellectual" Catholics who do read and are disturbed should learn (from Father Tyrrell) that Catholicism is primarily a life; and theology, being merely tentative, "may fail wholly or in part without affecting the value and reality of the said life."

"It does not take an American long to imagine," justly says a writer in the Chicago *New World* (xv, 17), whose synopsis we use, "such a theory as this and its propounder dissolving into an Ethical Culture lecturer, teaching mankind that it is no matter what we believe so long as we behave well. Perhaps that sort of cant is not so common in England as here; and so when Father Tyrrell propounded the same idea in elegant English he failed to note the similarity to mere moralism that we instantly recognize."

"The publication of the letter by Father Tyrrell", concludes the *New World* writer, "will do no good to him and no harm to Catholics. They will never have the patience to read it through, and if they do, will not, save in rare cases, find in it anything tangible."

Nevertheless, because the letter itself and Father Tyrrell's notes contain many things which are, to say the least, "offensive to pious ears," it is not unlikely that the pamphlet *A Much-Abused Letter* will be put on the Index.

It may be interesting, in conclusion, to note the fact—we have it on very good authority—that the Holy Father himself, having read the scandalous letter, indignantly commanded the the General of the Jesuits to expel Father Tyrrell from the Society.

Two New Arguments in Favor of the Legend of Loreto have been adduced since the publication of Canon Ulysse Chevalier's formidable volume *Notre Dame de Lorette: Étude Historique sur la Santa Casa*, which was reviewed at length in our issue of November 1, 1906.

The first of these arguments we have already noticed briefly in our issue of December 15 (xiii, 24, pp. 787 to 788). It is the discovery, by Msgr. Faloci Pulignani, at Gubbio, of a fresco painting believed to have been made no later than the second half of the fourteenth century and to represent the Madonna and a group of angels carrying the Holy House over sea.

Canon Chevalier sends us the subjoined note on this point: "You are aware that Msgr. Faloci Pulignani is reported to have dicovered at Gubbio a fresco representing the Holy House of Loreto carried by angels. In a long letter published by anticipation in the *Giornale d'Italia* of November 30, [the late] Dr. Lapponi, body physician to His Holiness Pope Pius X, endeavors to show that this painting, done not at the time of Giotto, but in the fifteenth century in a Franciscan convent, represents the vision of St. Francis of Assisi, called the Dream, with the Church of Portiuncula. He concludes that the 'Gubbio fresco has absolutely nothing to do with the legend of Loreto'."

Apparently, however, the point is not yet fully settled. We notice in the Cologne *Volkszeitung* (No. 1087) a statement to this effect: An official investigation by the Italian Minister of Public Instruction shows that the missing portions of the Gubbio fresco are largely still extant under a coat of plaster. This was removed and it now seems evident that the painting really represents angels carrying a house or church through the air. The Gothic subscription of the painting is unfortunately undecipherable. An Arabic graffito gives the date 1421. The painting seems to represent a vision of St. Francis of Assisi. Since there is an old legend that this Saint prophesied the translation of the Holy House of Nazareth, the supposition suggests itself that the painting represents him as seeing this miraculous event in a vision. The discovery is of some importance for the legend of the Holy House and offers food for further investigation. That it will furnish any proof for the truth of the legend, is, of course, not to be expected.

The second argument is drawn from the alleged discovery of the ruins of another church of the Blessed Virgin at Loreto. "This discovery," writes Canon Chevalier, "furnishes no proof for the legend. As I have observed elsewhere, it is possible that the church of 1194 is not the same as that connected with the pilgrimage; but it had no miraculous traditions in 1313, when the statue of the Virgin was robbed of its precious ornaments, and the bull of Pope John XXII (1320), which makes mention of this depredation, calls it simply a country church."

Queer Effects of the Papal Motu Proprio on Church Music Reform.—A subscriber of the CATHOLIC FORTNIGHTLY REVIEW in Philadelphia writes to us:

"The published programs for Christmas services in the Catholic churches of Philadelphia, so far as I could observe, showed but one effect of the Holy Father's reform order, and that a very queer one. In five of six churches mentioned in the *Record* (the Cathedral, Gesu, St. John the Evangelist, Our Lady of Mercy,

St. Joseph's and the Assumption) Gregorian is not represented at all. Women seem to be excluded from all their choirs, but the pieces selected have all been sung by mixed choirs. The writer personally knows of one church in Philadelphia where since September last the male choir has sung every Sunday the same mass formerly used by the mixed choir, and the attendance (it may only be a coincidence) has fallen off fifty per cent. The Christmas offerings were twenty per cent. less than last year, and for the first time since the organization of the parish vespers are now held immediately after Sunday school, because the usual evening services were visited by but few people after the male choir had replaced the mixed choir. In connection with this curious fact let me quote a remark from the *Record:* 'Many of the women who were excluded from the Catholic choirs have joined the musical forces of Protestant churches.'"

This is a sorry state of affairs, not at all apt to gladden the heart of the Holy Father should he hear of it. We trust the case is an exceptional one.

Government Support of Sectarian Schools in Alaska.—Several months ago a scandalous condition of affairs was disclosed in a report made to Secretary Hitchcock, of the Interior Department, by Special Agent Frank C. Churchhill concerning the management of the schools and reindeer in Alaska by *Rev.* [*sic!*] Sheldon Jackson, Commissioner of Education for that Territory.

According to the *Philadelphia Record* of August 21, 1906, the report says the government imported 2085 head of reindeer at a cost of approximately $220,000, which have multiplied and increased to about 10,000 head, of which the government now owns, unencumbered, less than 2000 head, the rest having been "loaned" or given to the missions of the American Missionary Society, which also, according to the report, has been selling the young of these herds to the government for about $25 a head. From the report it appears that Dr. Jackson has reported having spent thousands upon a school which *did not exist!* Men received salaries for teaching schools which they did not teach.

In a community where 200 persons live on a sand spit there is a government school erected at a cost of $6571, although the allotment of money for it, made by the Secretary of the Interior was only $4000, and a dwelling, erected in the name of the Presbyterian Board of Home Missions *after funds had been contributed by the government*, occupied by Rev. S. R. Springs and wife. He is supposed to teach the school, for which he receives $1500 a year.

The *Record* at the time this report was published editorially demanded an investigation. This was nearly six months ago, but not a whisper of denial has come from the government nor any promise that the scandal will be stopped. Is our government, which has no money to assist the Catholic Indian schools, really helping the Presbyterian missions in Alaska?

Leo XIII and His Doctors.—The *Medical Record* of New York one of the foremost medical journals of this Country and accepted generally as high authority, published the following note in its issue of December 15, 1906 relative to the late Dr. Lapponi.

Dr. Giuseppe Lapponi, personal physician to the Pope, and also to his predecessor, Leo XIII, died on December 7 of cancer of the stomach. Dr. Lapponi was graduated in medicine from the University of Bologna in 1875, and after practicing in Capalone, in Tuscany, and Pallenza, near Marcerata, he was in 1888 invited to become body physician to Pope Leo XIII. At the time of the death of Pope Leo, Dr. Antonio Cardarelli impugned the correctness of the diagnosis of pleuropneumonia which was given out by the attending physicians, Drs. Lapponi and Mazzoni. These physicians later on admitted that Cardarelli's allegation that the cause of death was carcinoma was correct, but stated that they had been obliged to take the position they did through the action of the College of Cardinals, and produced an affidavit to this effect that they had drawn up early in the illness in order to protect their professional reputations.

This amounts to an accusation that the College of Cardinals suborned the doctors to certify contrary to the fact, and it is to be desired that the report should be contradicted or explained.

The Ladies' Catholic Benevolent Association, according to the *Philadelphia Record*, Dec. 30, 1906, held a meeting of its Supreme Board at the Hotel Walton, Philadelphia, on Dec. 29, 1906. There it was shown that the society had accumulated a surplus fund "of over $500,000 as the result of the "readjusted rates" which were adopted for the purpose of placing the concern on a "sound financial footing." The Pennsylvania insurance report credits this company for Dec. 31, 1905, with a "Balance to Protect Contracts" of $599,444.62, to cover outstanding insurance to the amount of $79,436,500, carried by 89,943 members. That means an average fund of $7.54 (!!) per $1000 of insurance. No wonder the association found it necessary, to raise the rates; but the "sound financial footing" is not reached yet apparent. It is to be regretted that the craze for "cheap" insurance has affected the Catholic women also, who should have better use for their surplus funds. Why do such a large number of women want to insure at all? We asked that question once before, without getting any reply.

The Human Side of the Saints.—In his outline of the life of that simple and childlike companion of St. Francis, the Blessed Brother Giles of Assisi,[1] Rev. Fr. Paschal Robinson, O. F. M., relates an incident of Brother Giles' sojourn at Cetona to show how that heroic Saint did not go through life without ever descending to the level of our ordinary existence, but that, on the contrary, he could be very human at times.

"Being an enthusiastic gardener, he [Giles] had cultivated there [at Cetona] a beautiful patch of cabbages. One day a certain Friar, wishing to try Giles, entered, the garden armed with a big sword and began to work havoc among the vegetables. Where-

[1] *The Golden Sayings of the Blessed Brother Giles of Assisi. Newly Translated and Edited together with a Sketch of His Life.* By the Rev. Fr. Paschal Robinson of the Order of Friars Minor. (Philadelphia. The Dolphin Press. 1907. $1. net.) Page xxxiii.

upon, Giles calling aloud, laid hands on the intruder and put him by force out of the garden. 'O Brother Giles,' said the intruder 'where is thy patience and thy sanctity?' To which Giles replied with a sigh: 'Pardon me, Brother, but thy invasion was so sudden I was not armed and had no time to fortify myself.'"

"This story," says Fr. Paschal Robinson, emphasizing a point often urged in this REVIEW, "is interesting as illustrating the human side of the great ecstatic. And the school of hagiography which overlooks this side, is, to say the least, most discouraging, in so far as it places the saints on a pedestal quite above the reach of human endeavor. As a consequence, we admire them, as the inhabitants of Umbria and the Marches admire their mountains —'from afar off and without the idea ever occurring to them of making the ascent.'"

Modern Science and Death.—In a paper entitled "Studies of Natural Death," in the January number of *Harper's Magazine*, Professor Elie Metchnikoff, of the Pasteur Institute, Paris, advances the theory that the desire for death comes as an instinct at some late period of our lives, and is as natural as the desire for life.

We Christians know that is not a natural instinct. God created man immortal (Wisd. ii. 23). Death came in only as a punishment of disobedience, in consequence of original sin (Gen. ii. 17). "By one man sin entered into the world; and so death passed upon all men, in whom all have sinned" (Rom. v. 12).

The fact that death is not terrible to all men does not prove that the desire for it is a natural instinct. Not all men are normal. Many enter into the final shadow with diminished or extinguished consciousness. And the just man knows that "for the just there is no death, but a passing into everlasting life." The saints rejoice in death because, like St. Paul, they desire to be dissolved in order to be with Christ (Phil. i. 23).

These are elementary truths; but like so many other elementary truths they need to be emphasized against a so-called modern science which is insidiously trying to undermine the Christian faith and world-view.

In the Coöperation of the Library and the School, little attention has been paid to an evil that in many places is becoming serious, the distraction of the minds of the children from their regular school duties by the superior attractions of the library. Librarians have been so bent on cultivating the library habit in children that in many cases they have induced some very bad school habits. With an inexhaustible supply of adventure and fiction inviting their perusal, the dry and arduous text-boox becomes distasteful to children, and even during school hours they are detected poring surreptitiously over romances borrowed from the library. The matter has become so serious in one of the districts of New York City, according to the *Evening Post*, Dec. 22, that an official investigation of the problem is being made by the school board. As an evidence of the distraction it is reported that since the opening of the library, a few months ago, there has been a de-

cided falling off in the grade of work done in the school, especially among older pupils. One young woman in the highest grade is said to have boasted before her teacher that she had read two novels a day for a week, while the father of another youth has complained that since the opening of the library, his son could be got to do nothing but read.

The Empire Life Insurance Company commenced business on the assessment plan in 1882. On the 31st of December, 1904, it showed an income of $78,334.77 for that year, of which $55,116.02 were paid for death losses and $22,357.30 for expenses. On that date the concern had 2478 members, representing $4,578,100 of insurance. For 1905 no statement was filed, but on the 11th of January, 1906, the Company went into receiver's hands, who now reports (see *Philadelphia Record*, Dec. 29, 1906) that he has about $8000 cash on hand and must yet pay over $2000 for lawyers' fees. Pleasant prospects for the members of the defunct concern!

MARGINALIA

We were wise in taking no notice of the statement, which recently went through the Catholic press of the country, that the publishers of *The Devil in the Church* had been compelled to destroy the plates of that vile book and sign an agreement with the federal government never to publish it again. The statement was evidently given out by the publishers themselves to advance the sale of their book; for the *Federation Bulletin* announces (i, 1) that it has been officially informed that no such agreement was made or exacted by the Post Office Department.

The daily papers report that a professor of chemistry in Rome, lecturing before a Socialist audience, made "a reddish coagulated substance" bubble like the blood of St. Januarius.

But, as our friend O'Malley justly queries in the *Catholic Sun* (xv, 27): "Was this reddish substance blood?"

We shall publish an article on the subject in our next number.

We heartily subscribe to the following protest against a growing abuse, from the columns of the Antigonish *Casket* (liv, 44):

"The inscription 'At Rest' should never be seen on a Catholic coffin. It means that the deceased has entered into glory, a declaration which it would be the height of presumption for us to make. The Catholic inscription is 'May he rest in peace,' that is, may he one day enter into glory. We do not dare ask God to admit a soul to Heaven at the moment of its departure from this world; we beseech him to shorten its term in purgatory through regard for the prayers of His Church, and especially

through regard for His Divine Son perpetuating the sacrifice of Calvary on every altar where Mass is said."

Our French-Canadian brethren in the East have at last succeeded in obtaining a bishop of their own nationality—a consummation for which they have worked long and hard. The Rev. G. A. Guertin, Rector of St. Antony's Church, Manchester, N. H., has just been appointed to succeed the late Msgr. Delaney as Bishop of the Diocese of Manchester. Msgr. Guertin, while a native of the U. S., is of French-Canadian descent on both sides, has been pastor of several French-Canadian parishes, and is heartily in sympathy with the legitimate traditions and aspirations of his countrymen, who, in him, will henceforth have at least one representative in the hierarchy of this country. *Ad multos faustissimos annos!*

According to the latest statistics (*Die Schriften des Neuen Testamentes in ihrer ältesten erreichbaren Textgestalt* von Herman von Soden) there are extant 2,375 Greek manuscripts of the New Testament, of which 50 are complete (lacking only the Apocalypse), and 1277 of the Gospels, more or less complete. Of these manuscripts 250 are in Paris, 203 in the Vatican, 558 in the monasteries on Mount Athos, 12 in America.

A few weeks ago Mr. J. Pierpont Morgan brought over a new one.

In publishing the full correspondence relating to our intervention in Cuba last September, the administration, while it has not added much to our knowledge, has proved to all the world that action by our government was absolutely imperative. The President shrank from intervention, both word and thing, as long as possible, and acquiesced in it, finally, only as a dire necessity. Secretary Taft's cablegrams set forth conclusively how impossible were the people with whom he had to deal in Cuba, and how inextricable the situation. The freedom of his dispatches, and of the President's replies, is probably unexampled in diplomatic correspondence; but the net effect of their massing and publishing is to free this country from the suspicion of meddling officiously in Cuba for selfish advantage.

An elephant and a whale, it was once said, in a very different connection from this, can never make war upon one another: for neither can get at the other to fight him. It may be added, however, that they can make a superficially impressive demonstration of hostility by their trumpetings and splashings. Probably no analogy could more accurately represent the relations between religion and science than this.—Rev. A. B. Sharpe in *The Principles of Christianity*,[1] pp. 42—43.

[1] *The Principles of Christianity.* By Rev. A. B. Sharpe, M. A. B. Herder. 1906. $1. net.

The task of raising the level of thought and learning amongst us is arduous enough to employ us for all our lives. It is one in which approbation and popularity are no test of success and in which success is necessarily slow; it is one too in which it is worth while to lose nothing by one's own fault.—Lord Acton to Simpson, quoted by Abbot Gasquet in *Lord Acton and His Circle*, page 60.

Reading a glowing account of a violin solo in the Sunday *Globe Democrat* the other day, we were forcibly reminded of a remark made by the late Herbert Spencer in the second volume of his *Autobiography*, to-wit, that such solos are in most cases mere displays of executive skill. "When I go to a concert," says the author of the 'Synthetic Philosophy,'—"I do not go to hear gymnastics on the violin;" and we have a dim and twinkling suspicion that most people agree with him in this.



LITERARY NOTES

—The new edition of Dr. Allioli's popular German version of the Holy Bible (*Die Hl. Schrift des Alten und Neuen Testamentes. Aus der Vulgata übersetzt von Dr. Jos. Franz von Allioli. Volksausgabe enthaltend den vom Apostolischen Stuhle approbierten vollständigen Text und eine aus den von höchster Autorität ebenfalls gebilligten Anmerkungen des grösseren Allioli'schen Bibelwerkes von dem Verfasser selbst besorgte durchgängige Erläuterung jenes Textes. Neuerer Stereotypplatten-Abdruck.* Fr. Pustet & Co. 1906. Price net $2.50) is an improvement over older editions, in that it is printed on thinner paper, making the volume somewhat less bulky, and in that the pages have a wider margin, which improves their appearance. To add anything in recommendation of the Allioli edition itself would be like carrying coal to Newcastle.

—In *Christian Education* by Rev. Dean C. J. O'Connell, Rector of St. Joseph's Church, Bardstown, Ky., (Benziger Brothers. 1906. 60 cts. net) we have another statement of the Catholic position on the educational question. If it has any special *raison d'être*, it is the circumstance noted in the Preface by Bishop Maes, to-wit, the strong plea of the author for a religious, honest, and strong *home* training. "The home is the primal school," rightly insists Dean O'Connell (p. 26), and unless Catholic parents conscientiously do their duty by their children, our parochial schools, in spite of every excellence, will in the end be powerless, and we shall have to register a steadily increasing number of those sad failures to which Msgr. Maes adverts—failures of the parochial school in its attempt at making honest citizens and high-minded Christians.

—We have read with pleasure the "presidential" discourse of Rev. John Cavanaugh, C. S. C., of Notre Dame University, delivered at the beginning of the present school year and published in a dainty little 24mo pamphlet under the title *The Conquest of Life.* (University Press, Notre Dame, Ind. 1906.) Its keynote is that the conquest of life is to be wrought mainly by character, that character is more than culture, and that the character-building education which our Catholic colleges strive to impart,—an education chiefly moral,—is conditioned by active cooperation on the part the student. We regret we have not the space to quote a few of the eloquent author's finest passages.

—By decree of Dec. 14, 1906, the following books have been put upon the Index: *Les Conflits de la Science et de la Bible*, by l'Abbé E. Lefranc, Paris, 1906; *El Jesuitism y sus Abusos*, by Segismundo Pey-Odeix, Barcelona; *Crisis de la Compañia de Jesus, Hecha por Personas Eminentes en Santidad y Letras*, by the same, ibidem; *La Question Biblique aux XXe Siècle*, by Albert Houtin, Paris, 1906. The S. Congregation announces that L. Laberthonnière has submitted in a praiseworthy manner ("laudabiliter se subjecit") to the decree of the Index dated April 5, 1906. (See the CATHOLIC FORTNIGHTLY REVIEW, xiii, 12, 388).

—*Benziger's Magazine* has entered upon its ninth volume with a number (January, 1907) exceptionally rich in variety of literary content and illustrations. We were sorry to learn from a recent circular by the publishers that, in spite of all their efforts, this excellent Catholic family monthly is not yet meeting with sufficient support to stand on its own feet financially. The only serious objection we have ever heard urged against it, was that it devoted too much space to fiction. In view of the undeniable if deplorable fact that our people, like American readers generally, demand chiefly fiction, and this other fact that the fiction offered by *Benziger s* is largely of a superior quality we fail to see the justice of this complaint. When we shall have succeeded in training our Catholic reading-public to higher standards of literary taste and appreciation, our popular magazines will inevitably grow better. As it is, they are not to blame for giving the public upon which they must depend for their circulation, what that public demands, —provided, of course, they occasionally interject reading-matter of a higher grade. This *Benziger's* does, thereby contributing its share towards educating our people up to higher standards. Perhaps this share could be larger than it is; but are not the editors of the magazine better judges of

this than Mr. Somethingheimer of Podunk or even the author of the present notice? We hope *Benziger's* will increase its circulation in 1907.

—That famous German Jesuit writer, Fr. Alexander Baumgartner, in 1884 published a volume of travel sketches, under the title *Reisebilder aus Schottland,* which were so well received that the publisher, B. Herder, has now issued a third, enlarged edition, enriched with many additional illustrations. The author, a consummate master of style, not only gives us a series of most beautiful descriptions of the scenic and other natural beauties of Scotland, but devotes special attention to that country's sadly neglected Catholic past and to the recent resurrection of the Church there. The late Dr. Edward Preuss, who had traveled widely in Scotland while he was yet a Protestant professor in Berlin, and who loved the beautiful country of Bruce almost like a second fatherland, esteemed Fr. Baumgartner's unpretentious *Reisebilder* as far and away the best all-around work on Scotland he had ever read, and I remember it was one of the last books from which he asked me to read to him a few months before his death. With the exception of two additional chapters, one on the present political, industrial, etc., status of the country, the other on the revival of the Catholic Church in Scotland since the re-establishment of the hierarchy, the text of the valuable and absorbingly interesting work remains substantially the same. The illustrations for this third edition have been increased in number and perfected in execution. There are now eighty-five in all, several of them full-page and colored. There is also a fine map of Scotland at the end of the book. (xiv & 370 pp. large 8vo. B. Herder. 1906. $2.25 net.)

—The fourth volume, recently published, of the third edition of the late Abbot Maurus Wolter's ascetical and liturgical commentary on the Psalms, (*Psallite Sapienter. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie.* 624 pp. 8vo. B. Herder. 1906. $2.65 net) comprises Psalms 101 to 120. The fifth volume, to be issued soon, will complete this new edition of a work of which our English Catholic literature unfortunately possesses no counterpart.

—In a volume entitled *Free Will and Four English Philosophers* (*Hobbes, Locke, Hume, and Mill*), the Rev. Jos. Rickaby, S. J., well-known as an able writer on ethical topics, publishes, with "much castigation and amendment," a series of papers written by him nearly a quarter of a century ago, in which the important subject of free will, still "the hub and center of philosophical speculation," is treated entirely on philosophical grounds, and the doctrine of common sense, which is also the Catholic doctrine, is victoriously defended against some of the most insidious arguments the mind of man has ever devised against free will. The volume is doubly interesting for the reason that the author puts forth and defends a new view as to how free will works,—a question to which the Church has never given an authoritative answer and upon which there is much divergence of opinion and considerable obscurity even among orthodox writers. This view is briefly as follows: "To will at all, our will must be struck by a motive which raises in us what I have called a 'spontaneous complacency.'..... This complacency is a fact of physical sequence, a necessity, under the circumstances. But it is not yet a volition. It does not become a volition until it is hugged, embraced, enhanced, under advertence, by the conscious self. This process takes time..... Free will turns upon the absence of any need of your making up your mind at once to accept the particular complacency thus present in your soul: observe, you cannot here and now accept any other; you cannot here and now accept what is not here and now offered; you cannot just at present fling yourself upon the absent. Thus time is gained for rival motives to come up, according to the ordinary laws of association, perception, or personal intercourse: each of these motives excites its own necessary complacency, till at last some present complacency is accepted and endorsed by the person, and that is an act of the free will." Whether we accept this explanation or not, (like all others it is, of course, not without its difficulties; how e. g. about the free will of God and the angels?) we cannot help being impressed with the victorious manner in which, largely by the assistance of this theory, Fr. Rickaby refutes the erroneous teachings of the four English philosophers named,—teachings which, consciously or unconsciously, are at the bottom of so much of the

foolish twaddle and wrong living of our age. (xi & 234 pp. 8vo. Burns & Oates, London. 1906. American agents: Benziger Brothers, New York, Cincinnati, and Chicago. Price net $1.25.)

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Dr. J. Schuster und Dr. J. B. Holzammer, Handbuch zur Biblischen Geschichte. Für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Sechste, völlig neu bearbeitete Auflage von Dr. Joseph Selbst und Dr. Jakob Schäfer. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Zweiter (Schluss-) Band: Das Neue Testament. Bearbeitet von Dr. Jakob Schäfer, Professor der Theologie am bischöflichen Priesterseminar zu Mainz. Mit 101 Bildern und drei Karten. x & 788 pp. large 8vo. B. Herder 1906. Bound elegantly in half morocco. $3.25 net.

Reisebilder aus Schottland. Von Alexander Baumgartner, S. J. Mit zwei Bildern in Farbendruck, 85 Abbildungen und einer Karte. Dritte, vermehrte Auflage. xiv & 370 pp. large 8vo. B. Herder. 1906. Bound tastefully in cloth with original cover design. $2.25 net.

Vie et Travaux de J. P. Tardivel, Fondateur du Journal *La Vérité*, à Quebec. Par Mgr. Justin Fèvre, Protonotaire Apostolique, Ancien Vicaire Général de Gap et d'Amiens, Rédacteur en Chef de la *Revue du Monde Catholique*. 245 pp. 8vo. Paris: Arthur Savaète. (Montréal: Cadieux et Derome.) Price, unbound, 80 cts., postfree.

Histoire de L'Ouest Canadien de 1822 à 1869. Epoque des Troubles. Par l'Abbé C. Dugas. 154 pp. lexicon 8vo. Montréal: Librairie Beauchemin, Limitée, 256 Rue Saint-Paul. 1906.

The Witch of Ridingdale. By Rev. David Bearne, S. J. Illustrated by T. Baines. 195 pp. 8vo. Benziger Brothers. 1907. 85 cts.

Ridingdale Flower Show. By Rev. David Bearne, S. J. Illustrated by T. Baines. 193 pp. 8vo. Benziger Brothers. 1907. 85 cts.

A Modern Pilgrim's Progress. With an Introduction by Henry Sebastian Bowden of the Oratory. Second Edition. xvi & 284 pp. 8vo. London: Burns & Oates. (American agents, Benziger Brothers.)

Hoffnung und Erinnerung. Lieder aus Amerika. Von Johannes Rothensteiner. 447 pp. 12mo. B. Herder. 1903. $1.50.

Indianersommer. Neue Lieder und Gedichte von Johannes Rothensteiner. 214 pp. small 8vo. B. Herder. 1905.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 4 February 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

The Tenure of Church Property



Rev. Dr. Peter C. Yorke, some weeks ago, in his paper, the *Leader* (San Francisco, Dec. 22, 1906), published a rather sensational editorial under the above caption, from which we will quote the salient passages:

We are hearing a great deal in these days about the happy condition of the Church in the United States, as compared with the unhappy condition of the Church in France. We are told in a multitude of words that darken counsel, that if the French Republic would deal with Catholics as the American Republic deals with them there would be a reign of peace.....

The ostensible crux in France is the tenure of Church property. We know well the real trouble is deeper and different, but the point about which the legal battle rages is the way the churches are to be held. The French Parliament devised a system of boards of trustees, and decreed that all the property of the Church should be transferred to such boards. The Pope denounced this canons, [*sic!*] with the result that Catholics have unanimously refrained from organizing them. The law provided that ecclesiastical property not transferred before the middle of December should escheat to the State. The result is that all the churches, seminaries and the like are now State property. But as far as the laws go the Church in the United States is as badly off as the Church in France. There is not a single State in which Catholic Church property is held according to the Canon law. It is all held on a civil tenure, and is at the mercy of courts and legislatures and popular votes..... All kinds of devices have been excogitated to protect the interests of the Church—in some places Church property is held as personal property, in other places by trustees, by corporations or by corporations sole, but in every place the complaint of the [Second Plenary] Council is verified even now: "We are obliged to place Church property in conditions of extreme hazard, because not permitted to manage our Church temporalities on Catholic principles." If the Church in America is better off than the Church in France, it is due not to the law, but to the temper of the Catholic people. In the first place, Catholics won't brook any interference by politicians in Church affairs. The Know-Nothings tried it before the war, the carpet-baggers tried it in Missouri after the war, the A. P. A. tried it quite lately, but in every case the Catholics were strong enough to beat them in the long run. As long as the Catholics have a fighting temper they can hold their own. If Catholics become tomorrow the slubbery-slobbery kind that some people want them to become, holding on to the coat-tails of politicians or preachers, it would not be long before every grand jury would be swiping the nickles out of the poor boxes and every legislature cinching the patrimony of the Lord.

Now Catholics in the United States are in their present temper because, as a general thing, they have been satisfied with the methods by which the clergy administered the Church temporalities. But times change, and the methods that suit one generation do not suit another. Already there are signs that the laity are not entirely content with the way things are going. Let the people become suspicious that their money is wasted, that the conditions under which it was given are not kept, and it would be very easy to produce a temper of mind in Catholics that would not be averse to the State using

its legal power. If we do not mistake, some such appeal was made to the legislature of an Eastern State some years ago, but we do not remember what became of it. That similar appeals are not made oftener is due simply and solely not to any virtue in the American Constitution or in the American laws, but to the fact that the public opinion of the Catholic community would frown on such an appeal as an insult to men who are doing their duty as well as men can be expected to do it.

The drift of this somewhat sensational article seems to be that church property in this country is in great danger unless we change the present method of tenure for one more strictly in accord with the olden canons. Believing this assumption to be unfounded, and Rev. Dr. Yorke's statement of the case to be exaggerated and needlessly alarming, we submitted his article for an opinion to Rev. Dr. Peter A. Baart, of Marshall, Michigan, whom we consider the foremost of American canonists today. Here are his comments:—

The Church is not wedded to any particular tenure for holding its real and personal property. All it desires and has a right to expect is, that its property shall not be alienated from the direct or indirect service of God, for which it was given or acquired. The method of holding it is not essential.

In those countries where there is a union of Church and State, and were the Church is recognized by the State as a complete society or corporation, the Church, *as such*, holds its property under the divisions instituted by Canon Law, i. e. dioceses, parishes, institutes. Property given or donated, for instance, to St. Mary's church or parish in the town of Angles, or to St. Paul's parish in the city of Straits, would vest in these parishes without further action, and the management would pertain to the pastor of the respective parish. At the death of an incumbent the property would pass to his lawful successor.

Dioceses and parishes thus even today hold property in Spain, and this kind of tenure has been recognized as legal in the Philippines by a decision of the Supreme Court of the Islands made but a few weeks ago. This is the tenure to which the Second Plenary Council of Baltimore refers when it speaks of the Church holding property in her corporate capacity. This, too, is the tenure to which the *Leader* adverts when it says: "There is not a single State [of the United States] in which Catholic church property is held according to the Canon Law."

The *Leader* says: "If the Church in America is better off than the Church in France, it is due not to the law, but to the temper of the Catholic people." This is true all over the world, whether under monarchy or republic. And it does not depend on the kind of tenure by which the Church holds its property.

Much of the property of the Church was seized, though the seizure entailed excommunication, by kings and princes of the ages before the religious revolution of the sixteenth century. In those days the people had nothing to say: the king's word or act was almost law. A warlike abbot, if defeated, usually paid for defeat by relinquishing church property to the conqueror. Church property in Germany before the sixteenth century was held in accordance with Canon Law. Did that save it to the Church when princes lost their faith? Was it not rather an easier matter to escheat the whole church property from the Church to the followers of the new heresies? Similar was the case in England. The Catholic Church there held its property under the Canon Law. It lost it bodily, and today much of it is held by the Church of England under quite similar laws; while the dispossessed Catholic Church can hold only through trustees before the law of the State.

The Canon Law tenure is excellent while the king or State is faithful to the Church; given the opposite, the Canon Law makes wholesale confiscation very much easier than almost any other tenure.

The Church, through the Sacred Congregation of Propaganda, whose decision and decree was approved by the Pope, has declared that the corporation system which recognizes the rights of the hierarchy is preferable to the fee simple tenure by the bishops as individuals before the civil law. Also, on July 21, 1856, the same Sacred Congregation approved certain statutes for Holland, which instituted the corporation system for administering church property. These statutes had been suggested by the bishops of that country.

With us the people contribute directly to the support of the Church and the purchase of necessary property. Consequently they are more interested in seeing that it is properly used and not alienated. Where the church holds under Canon Law, the property has been possessed for years and even centuries, and the revenue from it is the chief source of support for the clergy and the maintenance of worship. Herein is seen a radical difference between the condition of the Church in the United States and the Church in countries where the strict Canon Law tenure is in vogue. In France the people seem not to have had such a personal interest in their church property as have the Catholics of the United States.

Every country in turn seems to have the question of alienating or sequestrating church property: Germany had it; England

had it; France had it; our turn may also come, but we trust it will be far in the future. It is not, we believe, so much a question of whether the tenure in a country be the strict canonical tenure or some other better accommodated to the changes in civil government. It is not the tenure that will preserve the church property from confiscation; it is rather the honesty and religious disposition of the people of the country. The people make and unmake laws and constitutions; the people make and unmake kings. If the people keep the faith of Jesus Christ and retain their love for God, church property, real or personal, devoted to God's service, will be preserved for that purpose; otherwise it will be alienated.

Marshall, Michigan. (Rev.) P. A. Baart

The Corruption of Our Public School System

The new *Times Magazine* (500 Fifth Avenue, New York) proposes to take up the reform of our public school system. In a preliminary announcement (in the Christmas 1906 number) the editors made these significant statements:

"The public school ought to be the most democratic institution in our country. Yet it is safe to say that no department of the public service is governed so arbitrarily; that nowhere has the policy of centralization been carried to such lengths. In some States the governor appoints a State board of education for terms extending far beyond his own, thus making that body practically independent, not alone of the appointing power, but independent of the people who elect that power. County superintendents are appointed by the State board of education, and control largely the selection of text-books and courses of study, thus practically dictating what text-book concern shall receive the patronage of the schools under their charge. Appointed for brief terms, with no tenure of office, it will be readily seen that county superintendents are likely to support the commercial as well as the educational policy favored by the State board that appoints and may dismiss them. By the school laws of various States, the public school teacher is denied that equal protection of the laws which the Constitution of the United States guarantees to every one of its citizens, and should he have a grievance against his superintendent or his board of education, he cannot go with it to the courts, but must first appeal to his county superintendent, then to the State superintendent, then to the State board of education.

In case he is dissatisfied with the decisions of these educational tribunals, whether he has the legal right then to appeal to the civil courts is a point not yet definitely settled. Whatever may be the intent of such laws, their inevitable result is to keep teachers in a condition of fear, make them subservient to the will of their superiors, and silent as to abuses in the management of the schools. It may happen that members of the State board of education are members of local boards of education; in such cases, a teacher, in appealing from his own board to the State board, appeals from the same man to the same man.

"What is the reason for this? A State leader of one of the two great political parties said not long ago: 'I believe no superintendent has been appointed in this State for years except by the influence of the Text-Book Trust.'..... Our public school system has thus become a veritable 'Golconda,' a 'mine' to be 'worked for all its worth,' and the interests that would exploit and are exploiting it find it far easier to handle a well-organized central, despotic machine than to manage the great body of principals and teachers, and the people at large. It is the policy of these centralized interests to obtain control of the national Educational Association.

"The same interests and influences that are so potent in the National Educational Association are dominant in State teachers' associations; and so the work of centralizing the government and commercializing the methods of the American public school system is proceeding apace, and it is quite within the bounds of possibility that the American people may awake one of these days to find their most cherished institution in the grasp of the same influences that brought on the great life insurance scandals and that have acquired almost every public utility franchise that the country possesses. It is interesting, for instance, to know that a recent president of the National Council of Education was an agent of a well-known book concern."

Mr. William Hard's articles in the January and February numbers of the *Times Magazine* go to show that these charges are not exaggerated.

We Catholics have reason to congratulate ourselves that our parochial schools are not so scandalously mismanaged. But we are nevertheless interested in seeing the public school system reformed; for—though unjustly—we too are taxed to support them.

"Blood Miracles"

It was recently reported in a cable dispatch that a Socialist professor in Rome had disproved the miraculous character of the liquefaction of the blood of St. Januarius, by demonstrating in a public lecture that human coagulated blood in a glass bottle could be made liquid by chemical means.

A thoroughly reliable correspondeut of the Cologne *Volkszeitung* (No. 1110), who witnessed the alleged demonstration, reports thereon as follows: The lecture had been widely advertised and was attended by about a thousand persons, nearly all of them Socialists. After an acrid anti-Catholic tirade by the editor of the *Avanti* and one of similar tenor by the publisher of the notorious *Asino*,—Signor Giaccio, a chemist by profession, announced that coagulated blood, which he had in a flask, mixed with a chemical substance of his own invention, would become liquefied by the light of a candle. He proceeded to shake the bottle violently for some forty minutes and then declared that it had become liquefied. I happened to be able to see with my own eyes that this was not true; only a few particles had separated from the dried-up mass. The audience seemed to feel that they were being imposed upon, for they proceeded to shout and whistle and trample indignantly. Two Catholic chemists who were present offered one thousand lire if blood would liquefy under the following conditions: 1. the bottle to be prepared in a chemical laboratory and 2. to be kept for five months under lock and key; 3. the experiment to be repeated on eight successive days, at a temperature of from nineteen to thirty degress Celsius (about sixty-six to eighty-five Fahrenheit—the temperature at which the blood of St. Januarius usually becomes fluid); 4. the experiment to be made for various lengths of time, from one minute to several hours, corresponding to the conditions at Naples, and the quantity of the blood to be gradually increased to twenty-seven grains. Giaccio refused to accept these conditions. The "Comrades" continued to howl and whistle and conduct themselves boisterously until the police restored peace.—

Whatever one may think about the character of the phenomenon annually witnessed at Naples,—we should not wish to put ourselves on record as holding that it is undoubtedly a miracle —Signor Giaccio is evidently not the man to demonstrate that it may be produced by natural causes.

Educated Catholics know that the Church has never definitively pronounced on the liquefaction of the blood of St. Janu-

arius. They are also aware that this curious and apparently miraculous phenomenon belongs to a well-defined type of legendary miracles quite common since the early Middle Ages. "We have here," says Professor Günter of Tübingen in his recent important work *Legendenstudien*[1] (Cologne, Bachem, 1906, pages 107, 108), "a problem which baffles criticism. The fact of the liquefaction [of the blood of St. Januarius] is undeniable; an explanation of it has not yet been found. The historian may content himself with recording that this blood miracle made its appearance rather suddenly towards the end of the Middle Ages. There is an older report of a miraculous bottle at Naples, which popular superstition connected with the magician Vergil. Similar phenomena of a still more ancient date are reported from elsewhere. Thus, as early as the time of Gregory IX (died 1241), the head of St. Cyriacus, preserved in a nunnery near Rome, was said to assume a blood red color, and the capsula containing other relics of the same Saint was alleged to grow moist on the day of his martyrdom. Blood and milk of St. Pantaleon were treasured at Constantinople at a very remote date; one year the blood would come to the surface, next year the milk. (*Adalberti Vita Heinrici*, c. 4: SS. IV. 793). Once in the reign of Emperor Michael (Palaeologus 1259—1282), the blood came up and it turned out to be a year of battles. Since the appearance of the miracle of St. Januarius we find blood of St. Pantaleon all over Italy, with everywhere the same phenomenon; thus in three churches in the very city of Naples, in Ravello, in Bari, in Vallicella, in Lucca, and in Venice..... The blood kept in a bottle at Ravello becomes liquefied annually on the feast day of the Saint and on extraordinary occasions when the town is threatened with great danger. The blood of St. Pantaleon preserved at Vallicella is said to have been taken from that kept at Ravello and brought to Rome by St. Philip Neri. P. Aringhus says in his *Roma subterranea* (1651), I, c. 16, n. 25, that many members of the Oratory saw it boil; "verum multus abhinc annis id martyr secreto Dei consilio haud ultra ita palam praestitit"; now the blood, which is of a dark color, almost black, grows luminous on the feast of the Saint, assuming a tint as though it were mixed with milk. (Ibid. 402.)

Protestantism's Dilemma

"Confessions of an Undistinguished Heretic" is the title of a paper in No. 3032 of the New York *Independent*, in which "an or-

[1] To be had at B. Herder, St. Louis, for $1.35 net.

dained clergyman of a large and orthodox denomination," who "has been pastor of important churches in progressive cities and is still in active service," boldly proclaims his belief that Jesus Christ was a mere man and that the Bible is not in any theological sense inspired; at the same time brazenly confessing that, while he firmly holds these un-Christian views and tries to in still them into his people by "allowing occasionally a delicate effluence from them to steal over a page or two of the next Sunday's sermon," he is "resolved to stick firmly where I am, a minister of the Christian religion, a clergyman of an orthodox church," for fear of being denounced as a heretic and compelled to lose his position, which, while it "is not altogether a pleasant one," enables him to "help men in the spirit of Jesus Christ,"—incidentally, we may add, providing Mr. Undistinguished Heretic with a comfortable living.

An editorial article in the same number of the *Independent*, inscribed "The Heretic's Dilemma," intimates that this case "is a more than usually typical one, because it covers pretty much the whole gamut of dogma." From which we may infer that the number of those "orthodox" ministers who like Dr. Crapsey content themselves with denying only the one or the other dogma, must be very large in various Protestant denominations. And when we notice how the *Independent*, the "greatest of American church papers," extenuates the conduct of even so radical a heretic and unblushing a hypocrite as the anonymous author of the above-quoted article, we are forced to the conclusion that Christianity is indeed in a bad way so far as American Protestants—even "orthodox" Protestants—are concerned. We are drifting into the same religious conditions which Father A. M. Weiss, O. P., has outlined so graphically as existing in the German Empire, in his well known book *Die religiöse Gefahr.*[1] It is the eternal curse resting upon Protestantism that it must slowly drift into rationalism and utter infidelity. Sabatier has justly declared that Protestantism is by its very nature compelled to busy itself constantly with "revising theology and dogma." The principle of free interpretation of the Bible has gradually emptied that sacred volume of its divine element, and Protestantism, even orthodox Protestantism, is today little more than undisguised rationalism or thinly veiled infidelity.

And thus it comes to pass that the ancient Catholic Church is again the sole custodian of the "depositum fidei" without which Christianity and all true religion is but a sham and a snare.

[1] Die religiöse Gefahr. Von Albert Maria Weiss, O. Pr. B. Herder. 1904., xx & 521 pp. 8vo. Price $1.60.

While Protestant preachers are daily heralding in a more or less unblushing manner their final apostasy from the dogmatic teaching of the Master, the high priest of the old Church proclaims amid the acclamations of Catholic Christendom the necessity of "restoring all things in Christ."

The Need of Higher Catholic Education for the Catholic Body

By Rev. James J. Conway, S. J., St. Louis University, St. Louis, Mo.[1]

In view of the object of this paper, which is to set forth the nature of the need of a higher Catholic education for the Catholic body, and to suggest some provisions for supplying this need; I do not believe that it would prove at all profitable to first establish the actual existence of such a need, for I think that it is pretty generally admitted that such a need truly exists, and that it has for its source the moral, educational, and social disadvantages under which the Catholic body is at present laboring, without the equipment of a higher Catholic education.

Assuming, therefore, that the need is evident, I shall briefly call your attention (1) to the character of the higher education that is called for to supply it, and (2) to the equipment in our educational system which to me seems necessary for imparting this higher education to the Catholic body.

Before, therefore, taking up either point, it will further matters considerably to determine what we here understand by the Catholic body. There are several possible meanings of the term. In any use of the word, we understand, of course, the lay body of the Church. When, however, there is a question of higher Catholic education, some divide this body into the educated and the ignorant class. Higher Catholic education, we are told, is for the educated, not for the ignorant class of Catholics. Others divide all Catholics into a leisure class and a busy class. Higher education, according to this distinction, is for the leisure class, not for the busy class. Others again, see in the great Catholic body, professional folks, business people, and wage-earners. Catholics in the professions and the Catholic business body do, we are told, sadly need advanced Catholic studies, but the working people are far better off without this higher education. Finally, the Catholic lay body, as some see it, is made up of people of

[1] This paper, read at the last annual meeting of the Catholic Educational Association, and which we reprint with the author's permission from the *Annual Report*, deserves most careful perusal.

influence and the unimportant crowd—the *aristoi* and the *hoi polloi*. We must polish up our elite a little more, we are told, but we need never mind the masses. They have the catechism and the Sunday school, and that is all the Catholic education they will ever need.

Now I have no fault to find with these views. They are all taken from intelligible standpoints. But it seems to me that the Catholic body we here speak of, is, and ought to be more miscellaneous. It is, as I look at it, any class of Catholics who need a more complete Catholic education to fit them for the conditions of modern society, whether they enjoy a liberal education or do not, whether they are people of leisure, belong to the professions, exert a social influence, or are simply busy people of the crowd who have to toil and moil for a livelihood side by side with unbelievers, scoffers, and critics. For the need of a higher Catholic education is not founded in the distinction of classes and avocations among Catholics. It is essentially determined by the call for an adequate equipment of Catholics, as Catholics, against the social, moral, and doctrinal evils which in the present constitution of American society are a serious menace to the faith, morals, and piety of every class of our Catholic people. By the Catholic body, therefore, I mean, in this paper, the rank and file of Catholic men and women whose destiny in life it is to be made representatives of their Church in the midst of a hostile world, to form Catholic public opinion, and to do daily service in the field and on the firing line between Catholicity and all forms of non-Catholic error and misrepresentation.

Now for the Catholic body so described, there exists, we all, I think, admit, a need of higher Catholic education. The question is, in what shall it consist? In answering this question, I want to say that I do not fully accept the usual definition of education. Education is, in its usual sense, the due and effective cultivation or formation of all our mental faculties. This cultivation and formation may be, and I believe is, the physical outcome and result of the process of education. But it is by no means the sum of education, or even the controlling function in the work of education. This function is far more emphatically the imparting of speculative and practical truth. This is at least, the chief office of Catholic education, as I understand it. Now in as far as education consists in the due evolution of the rational faculties, I, for one, do not believe that there exists, in this country at least, any more need of higher education for Catholics than for any other class of American citizens. At least I do not ad-

mit that there exists any need of such an education which is not yearly more and more efficiently provided for by those who are carrying on the work of Catholic education in this country. It is true that, in most cases, if not indeed in every case, the education of Catholics in this country in merely secular knowledge, is not imparted with the same copious resource and with the same amplitude of material equipment as this same education is imparted to non-Catholics. But the zeal and industry of our institutions, and the generosity of the faithful have more than compensated for this yearly lessening discrepancy.

But there is, I do contend, a very far reaching need of a more extensive and thorough knowledge of speculative and practical Catholic truth among even otherwise highly educated Catholic people. Personally, I have come to this conclusion from observations which any one of us can make, if he will just pause to contemplate the situation. For, to narrow our study down to the product of our institutions, we are yearly turning out of our colleges and academies, men and women with a keen relish for and a lively interest in the questions of the day; men and women who, at a very early stage, are brought in the closest contact with politics, philanthropy, religion, ethics, and who are put face to face with all the distributed and distorted questions of history, philosophy, literature and science. For it is in these fields and in these departments of human thought and activity, that all the serious world movements of today are taking place.

Now is our Catholic body, even with the excellent liberal training we give our men and women, able to take care of itself in the midst of these movements? Is it able to cope successfully with the questions, the problems, and the situations arising daily in these fields and departments of human activity and modern thought? Is it able to preserve itself against indifference, liberalism, leakage, and confusion? Is it a power or weakness in the hands of the Church? Is it a light to the world around it sitting in darkness? For our Catholic people have a twofold mission in modern society: to keep the faith themselves in the midst of every inducement to lose it, and to spread that faith among a fair-minded and inquiring people. It is a mistake to think that a higher Catholic education is advocated by the Church as a mere policy of defense, and not rather, and even more so, as an equipment for an aggressive crusade against the errors in possession of modern society. And never indeed was a crusade of this kind so necessary as it is today. For to ignore the crude principles of American party politics—that madness in which the faith of

so many thousands of Catholic men has perished—it cannot be questioned but that the religious and even the ethical atmosphere of American life is filled with poison for the faith, the morals, and the piety of our Catholic people.

The cardinal evil of our day and of our country especially, is the banishment of dogmatic religion. This is due to four powerfully operating causes: the internal dissolution of Protestantism, the extreme secularism of our press, our godless schools, and our worldliness, or that intense pursuit of material life which takes no interest whatever in revealed religion. The result is that the bias of American life is to triturate and dissolve the elements of all creeds into a vague system of ethics which will interfere as little as possible with the machinery of its artificial life. No graver condition could exist for the faith of Catholics, than the popularity of this cult of indifference. And the condition grows all the more serious when we consider that, side by side with the rejection of revelation and the supernatural, there has grown up around us a civilization which is saturated with luxury, with pagan and sensuous refinement; a culture which is characterized by license of speculation, an absence of moral convictions, the exploitation of fraud, an oriental looseness of morals, and by all grades of private and public infamy. There never was a time in the United States when the standard of virtue was so vital an issue, and the need of men and women who will set the right standard of virtue so widespread and imperative.

Our Catholic people have no more subtle and domestic evil to contend with than the perverse notion of virtue which prevails in the non-Catholic world. It pervades our life, our literature, and our institutions. It is part of every study which is concerned with human arts, energies, aspirations, and emotions, and is in every way subversive of our Catholic standard and practice of virtue. That standard is saintliness of life. The standard which we find in modern society is consistent, harmonious, intelligible, only in its contempt for saintliness of life. Modern society has no positive moral or ascetic theory of its own. If it has, it regards courage, loftiness of spirit, zeal for political liberty, the honor of the flag, love of science, as infinitely higher virtues than humility, purity, charity, mortification, and the fear or love of God.

(To be concluded.)

The False Decretals

We learn from Herder's *Literarische Rundschau* (1907, 1) that Prof. Paul Fournier, of the University of Grenoble, has lately published in the *Revue d'Histoire Ecclésiastique* (vii, 33—51, 301—316, 543—564, 761—784) a thoroughly critical and exhaustive discussion of the subject of the False Decretals or Pseudo-Isidore. Dr. Sauer summarizes it as follows:

"While no essentially new results are offered, those hitherto established are raised to the highest degree of evidence in this disquisition, which is most excellent also in the scientific method followed. Fournier shows convincingly that it was the purpose of the False Capitularies and Decretals to aid in bringing about ecclesiastical reform. The external occasion for the fabrication of the Capitularies was the failure of the reformatory attempt made at Epernay in 846; while the False Decretals grew out of the questionable endeavor of Nomenoius, ruler of Bretagne, to make himself independent of the bishops and create an autonomous ecclesiastical province. The False Decretals were manufactured in the province of Tours, in or near Le Mans (for there only did the conditions obtain which could have given rise to the forgery) between the years 846 and 852."

Professor Sauer adds that the investigation is not yet completed; what remains to be done is chiefly to clear up the question whether the Holy See, more particularly Nicholas I, knew of the forgery, and what position he assumed towards it.

As to the principal end aimed at by the author of the False Decretals, whoever he may have been, there can no longer be any doubt that it was not, contrary to what many still seem anxious to believe, the exaltation of the See of Rome. A non-Catholic writer, Mr. Wells, says (*The Age of Charlemagne*, pp. 447 f.):

"It has been said sometimes, and it is supposed quite generally, that the main object of the Decretals was to enhance the supremacy of Rome, but this view is now given up by all the best and most recent scholars. In the first place, most of the arguments for it have been directly disproved. The Forged Decretals were not composed by the popes, nor written at Rome. They were not first known to the popes, nor first used by the popes; indeed, they were used very little by the popes until after the tenth century, when they had become incorporated into the general ecclesiastical legislation..... The position given to the primates and the mere mention of papal vicars in only four places are regarded by Hinschius and others as showing that Pseudo-Isi-

dore was more intent on freeing the bishops from the metropolitans than on extending the power of the popes."

Rev. Horace K. Mann, who devotes an unfortunately too brief excursus to the False Decretals in the third volume of his *Lives of the Popes in the Early Middle Ages* (B. Herder. 1906. pp. 135—148), says (p. 135):

"At the very most, the work of 'Isidore Mercator' only quickened the development of the exercise of the power of the popes in the details of the government of the Church. It is now indeed acknowledged by many non-Catholic writers that the influence of the Pseudo-Isidorian decrees on the growth of the authority of the popes in the Church has been much exaggerated..... 'It will be seen,' says Mr. Wells [ibid. p. 450], 'that the influence of the Forged Decretals, based on a misconception of their contents and history, has been very much over-estimated.' They introduced nothing at all *new*, and consequently caused no radical change in the internal life of the Church. They may have caused a comparatively rapid evolution of ecclesiastical discipline in some directions, but the development was a real growth of what already pre-existed. Just as divers new conditions often result in a rapid and sometimes uneven, though quite natural, development of different parts of the human frame, the Forged Decretals perhaps precipitated a further centralization in the government of the Church; for instance, by bringing under the *causae majores* all that concerned the deposition of bishops. But as has been said, 'they were only an expression of the principles and tendency (and, it might have been added, of the wants) of the age: and things would have gone just the same (or practically the same) if they had never existed.'"

It is pretty generally allowed, we believe, that the False Decretals were not known to Pope Nicholas I till 864. Fr. Mann shows that "whenever they were first brought to his notice, they were never used by him."

We have quoted Mr. Wells as saying that the False Decretals "were used very little by the popes until after the tenth century." —"It is more than doub ful," adds Fr. Mann (l. c., p. 143), "if they were used by any pope before Leo IX, except once by Hadrian II, on a matter of no importance." In that particular case, "the prerogatives of the Apostolic See were not advanced by Hadrian by means of the Forged Decretals. He never cited them again, nor, practically speaking, did any of his successors till the middle of the eleventh century. When, from the time of St. Leo IX, the said Decretals were more freely used by the popes, they

were universally accepted and the 'encroachments' on the rights of others which some pretend were made by the popes, through the instrumen ality of forgeries, were by that time confessedly complete."

To conclude with a passage from Fournier's paper mentioned above in our introduction (*Revue d'Hist. Eccles.*, Jan. 1906, p. 43): "The False Decretals would never have been drawn up in the terms in which they have come down to us, had not the Holy See, at the time in which they were put together, been in possession of a power the aid of which was necessary to assure the proper independence of the Church in the Frankish Empire."

The American University

We deem it very important that our readers should acquaint themselves in an intelligent manner with the tendency of higher education in America. The following is from the pen of Professor J. J. Stevenson (*Popular Science Monthly*, November 1906):

"The American university is a great business corporation, conducted on business principles. The sense of ownership is marked in president and trustees as though the corporation had been formed to make drugs or to build ships and they held all the stock. Within a few months, we have seen the spectacle of two educational corporations endeavoring to unite their properties under one control, though the faculties were opposed to the union. Intervention by the courts was necessary to prevent consummation of the deal. A few years earlier, negotiations of somewhat similar character were conducted between two other institutions, without any reference whatever to the faculties' opinion—properly enough, too, if, as stated by one of the trustees, the professors are merely employees of the corporation. The justification for such procedure is that men outside of boards of instruction see things from a higher plane than do those inside. One must refrain from commenting on this plea.

The anxiety to have the corporation do a big business makes the number of matriculants quite as important, to say the least, as the character of instructors or instruction. Summer schools, at first mere incidents, are now recognized parts of several universities, and even modest colleges are not without them. They are important, affording opportunity for instruction in all subjects from Greek up or down to kitchen-gardening and dancing, affording great opportunity for cultivating the social side and adding not-

ably to the list of matriculants. Appendages affording side passages to degrees are as welcome as summer schools, as they benefit a worthy class and add to the matriculant list. The correspondence school has not gained full recognition, but the importance of the others justifies the hopes of its founders. This type of expansion has been at the expense of efficiency. New schools, new courses, are added, the catalog becomes more bulky each year, but the number of instructors is increased in small proportion. The instructors become mere lesson-hearers. In one institution, professors offer twenty to thirty-one hours a week of actual class-room work in various schools. How much energy remains for genuine study is not difficult to determine. One need not wonder that college professors no longer lead in investigation and discovery. This anxiety for bigness has led to the prominence of semi-professional athletics, to the lowering of standards that college champions may 'get through,' to the lowering of ideals and even of morals. A student expressed well the general sentiment of his class when Columbia took its stand against certain forms of athletics—'What is Columbia coming to anyway? It's going to be nothing but an educational factory.'

Conceding all that is claimed for the present system, the question still remains, Has the gain equalled the cost?

No candid man, who has examined the subject carefully, who has studied many colleges, will answer this question affirmatively. It matters not how firmly he is attached to the present system, he must acknowledge that the results, from an educator's standpoint, are not commensurate with the expenditure;—more, that in some directions it has led to positive waste. If one looks over a pile of college catalogs from different parts of the country, he will find whole broods of academies masquerading as colleges, even as universities, with one twentieth to one fourth of their pupils taking college studies, with a long list of teachers, with a president traveling over the country, prating on the advantage of the "small college," pleading the cause of the "poor professor," and working on denominational prejudice to make good the annual deficit of which his salary and traveling expenses form a large part. There is something wrong in a system which creates a public sentiment such as permits a half-million dollar gymnasium or an immense stadium for semi-professional intercollegiate contests to be heralded as a gift to education; that receives gifts for scholarships and fellowships with as much acclaim as gifts for endowments; that points to piles of masonry and to mere lists of matriculants as proofs of success, that places the college on the basis

of the shop and proves economy of management by showing as many clerks as possible on a minimum of expenditure. As far as true educational work is concerned, it is not too much to say that a very large part of the gifts might as well as not have been withheld."

Our Catholic institutions of higher learning may well learn a lesson as to which dangers and pitfalls they have to avoid. If we are well informed there are about 180 Catholic institutions called colleges for the education of boys, more than 600 Catholic academies for girls. It is worth while for all these institutions, their directors and faculties, to examine carefully the why and wherefor of their existence. We mean to say, our Catholic educators must feel convinced that in this craze for higher education which has seized the American mind, the principle must be kept in view that the real and supernatural aim can be the only guiding star of our Catholic education. Let us also learn from the exposition of the weakness of the average non-Catholic American institutions to keep at bay the influences which bring about this weakness, above all the craving for outward display at the expense of solid interior work and worth.

PARERGA AND PARALIPOMENA

The "Modern Woodmen" and the Late Reverend Father George Loeb. An Explanation.—We gladly give space to the following communication from the Reverend pastor of St. Mauritius parish, 3601 South Hoyne Avenue, Chicago:

Dear Mr. Preuss: I see in your esteemed REVIEW, Vol. xiv, No. 2, that the Modern Woodmen are again parading the name of the late Rev. George Loeb as one of their members. Unfortunately it is true that he was a member of said society, which I did not know formerly, as he only told me that he was insured for the benefit of his creditors. In order that our Catholics may not thereby be induced to join or look upon the Modern Woodmen as O. K., I will give some reasons for his having retained connection with them, especially as I do not believe it fair to use the name of any one who cannot defend himself.

Rev. Geo. Loeb was a schoolmate of mine in Mendota, Ill. I was an intimate friend of his to the end and always knew him as a good boy, young man, and priest, who worked hard and earnestly, even against many odds, known to me, to reach the one aim of his life, the sacred ministry.

The reasons that present themselves to me are as follows, viz:

1.) He was admitted before he began studies or at least before he was well advanced.

2.) After his admittance he became afflicted with a disease of the face which excluded all possibility for him to gain admittance to any other insurance company, had he wished to drop his policy in the Modern Woodmen.

3.) He being poor, incurred a debt of about $2000, to pursue his studies, for which he had to give security to his creditors in case of his death. Also he had to provide for his aged parents, who had given him almost everything they had. So he could not drop the Modern Woodmen at this stage.

4.) Never as a young man, did I hear a word of warning or advice from the pulpit against the many semi-secret societies flourishing at Mendota, Ill. Many men and women of said city, I understand, belong to such societies, people who think they are model Catholics. The young follow the example of their elders. In my own parish I have repeatedly spoken in the pulpit and otherwise against said societies, but what can I do if I am not obeyed? We can only advise and warn.

I hope that these lines will dispel the cloud that hangs over the name of my dead friend and schoolmate. Some readers at least will not think the crime beyond compassion and forgiveness. Had Rev. Geo. Loeb been a man of the world, nothing would have been said and the sin would surely have been overlooked and condoned. Certainly we priests should stand before the world stainless and blameless, and I am the last one that would compromise with any semi-secret society.

You will do me and your readers a favor by publishing this letter, as I think that I owe this explanation to my friends and also to our Catholic young men, and women. Respectfully yours, Rev. Dominic Konen.

John Cabot's First Map.—Under this title the *Nation* prints an interesting letter from Mr. G. R. F. Prowse, of Brandon Hills, Manitoba, dated Dec. 12, 1906:

"In the course of some studies on the earliest explorations of the northeastern littoral of North America, I have to-day come across evidence, amounting in my opinion to absolute proof, that the island with the inscription 'Litus incognitum' on Waldseemueller's World Map of 1507 is in form a first-hand copy of the long-lost chart made by Cabot in 1497. I identify the coast line of this map with that between Penguin I. and Catalina Hr., Newfoundland, on Popple's map of 1783. If my conclusions are accepted, Cabot's landfall on June the 24th, 1497, at Cape Bonavista, is placed beyond dispute, and the extent of his exploration—from Cape Freels, around Bonavista Bay, to Catalina Harbor in Trinity Bay—approximately determined. Waldseemueller's maps of 1507 are reproduced by Fischer and Wieser in a work published by H. Stevens, Son & Stiles in 1903."

(The work referred to is *Die Entdeckungen der Normannen in Amerika. Von Jos. Fischer, S.J.* B. Herder, 1902. 60 cts. net).

To Preserve Our Antiquities.—We are pleased to learn from a Washington correspondent that steps have been taken by the secretaries of war, the interior, and agriculture to carry out the pro-

visions of the act for the preservation of American antiquities, approved June 8, 1906. It has been arranged that jurisdiction over ruins, archæological sites, historic and prehistoric monuments and structures, objects of antiquity, historic landmarks, and other objects of historic or scientific interest, shall be exercised by the secretary of agriculture over lands within the exterior limits of military reservations, and by the secretary of the interior all other lands owned or controlled by the government of the United States.

Under the rules adopted by the executive committee no permit will be granted for the removal of any ancient monument or structure which can be permanently preserved under the control of the United States *in situ*, and remain an object of interest. Permits for the examination of ruins, the excavation of archæological sites, and the gathering of objects of antiquity, will be granted by the respective secretaries having jurisdiction, to reputable museums, universities, colleges, or other recognized scientific or educational institutions, or to their duly authorized agents.

It is also provided that every collection made under the authority of the law shall be preserved in the public museum, designated in the permit, and shall be accessible to the public. No such collection shall be removed from the museum without the written authority of the secretary of the Smithsonian Institution, and then only to another museum where it shall also be accessible to the public.

It is made the duty of officers in charge of land owned or controlled by the United States to inquire and report as to the existence on or near such lands, of ruins and archæological sites, historic or pre-historic ruins or monuments, and other objects of historic or scientific interest with a view to their preservation and exhibition.

Theodore Roosevelt and Pius X.—Mr. J. R. Randall protests indignantly in the *Catholic Columbian* (xxxii, 2) against complimentary parallels between President Roosevelt and Pope Pius X:

"Perhaps they are more sagacious than I can pretend to be, but when I see some prominent Catholic speakers and writers run complimentary parallels between Theodore Roosevelt and Pius X, I first apologize, by proxy, to the shade of Plutarch, and then marvel how such things can be. It seems to be pretty certain that while the President has given our people a square deal, he simply does it, first, out of a sense of constitutional justice, and, second, as he frankly stated in the Storer correspondence, it was only what he would have done for Protestant or Jew. It is all very well to praise the good qualities of the President, but to parallel him to Pius X makes one indignant. Are some of our prominent personages becoming courtiers—Gallicians? We Catholics fare well in this country because it still clings to the democracy of the Fathers. How will it fare with us, eventually, if we contribute to imperalism, with all it implies? In a word, be just and generous with the President, praising him when he deserves it discreetly, but don't 'slop over' and do not be duped; don't

compare him, in a ludicrous imitation of Plutarch, with Pius X. Please don't."

America's "Appian Way."—There is considerable talk in the newspapers just now of the advisability of the restoration, by the United States government, of the old National Road from Cumberland, Md., to Vandalia, Ill. People who have ever heard anything about this thoroughfare know it is one of the historical landmarks of the country. It is 102 years since the first steps were taken toward building the great highway from the further edge of Virginia, out through the then little-known West, to the frontier. There is probably no other thoroughfare in the whole country that can compete with it for the distinction of being called the American "Appian Way."

The money for the original construction was raised from the sale of land ceded by the far extending State of Virginia, the dominating factor in federal affairs of colonial days. At the beginning of the last century the valley of the Ohio was fast filling with settlers, most of them trudging west from Virginia. The Washington-Braddock road, following an Indian trail across the mountains, was the route of the pioneer emigrant. A general demand arose for better means of communication between the old commonwealth and the Ohio valley, and Virginia agreed to cede to the federal government all that part of her domain north of the Ohio river on condition that a percentage of the money derived from the sale of land there should be assigned to the construction of a public highway connecting the fringe of Virginia settlements with what was then the western frontier. Official records show that $6,842,000 was realized in this way.

Those who have toured over the road for long distances recently have been surprised to find so much of it in good repair, although its construction was begun more than a century ago. The work dragged along, however, until 1844, and then after a time passed out of the hands of the government to many private corporations, which undertook the maintenance of the right-of-way as a business proposition. They collected toll from all those who used it, and were thus enabled to keep it in fine repair. Toll roads having been abolished practically everywhere in the last two or three decades, this national highway reverted to the States through which it runs, and, while still kept in fairly good repair, it is not as well maintained as in the days of private ownership.

Advocates of the restoration of the national road of revolutionary days across the Alleghanies are willing that sentiment should be the primary mainspring for the inauguration of the movement, and are convinced that if the proposition is once brought before the public in this light, it will be swept along to a successful outcome by commercial arguments. Many newspapers in Maryland, Pennsylvania, Virginia, and other States have given their approval to the project, and are advocating the passage by Congress of some such bill as that introduced at the last session by Representative Pearre of the Cumberland district. His measure

authorizes the government to take possession of this national road and restore it to the condition intended by the federal officials of a century ago as a great public thoroughfare connecting the East and South with the Central West. In addition to this support of the press, various automobile clubs have recorded themselves in favor of the movement.

"Archbishop" Aglipay, His "Purified Gospel," and the New York "Independent."—The *Independent* presents in its number 3031 a picture of the apostate Filipino priest Aglipay, who is posing as Archbishop of the Independent Catholic Church in the Philippine Islands. The rotund little rascal with his mustachio and his standing collar, wearing episcopal garb, is a curious sight. What sort of a Catholic he is we see once again from the article by Dr. David J. Doherty, which accompanies the picture and bears the title, "The Filipino Gospel." It seems that Aglipay is getting out an "Oficio Divino" containing garbled extracts from the four Gospels. The Preface concludes with the statement:

"With the help of God, the Independent Filipino Church attempts that which has hitherto not been done either in Europe, in America, or in any other region; that is, the *recasting* of the authentic portions of the four Gospels into a uniform and complete whole which contains the true life and doctrine of our Lord Jesus Christ and which is purified from ingraftings and from contradictions, both with themselves and with the Old Testament."

This "purified" gospel, according to Dr. Doherty, embodies in the main the conclusions of Strauss, Baur, Renan, Eichhorn, and Voltaire.

"The readers of the *Independent*," concludes Dr. Doherty, "will, I fear, be slow to believe that such a preposterous book could be issued by a body of men claiming to be a Christian church."

We don't know about that. To us it seems that, substantially, the religion of Aglipay is as like the non-dogmatic, advanced religion championed by the *Independent*, as it is unlike the holy Catholic and Apostolic faith from which both this pseudo-archbishop and the forefathers of the editors of the *Independent* have apostatized.

A Pointer on the French "Kulturkampf."—Archbishop Ireland recently said that "France is a Catholic country; of this we must not doubt." Fr. Lewis Drummond, S. J., in the *Central Catholic* (No. 1094), joins issue with the distinguished prelate on this point. "France is no longer a Catholic country," he declares. "The majority of the nation are Catholic only in name. It has been calculated by those who know France from end to end, that not more than eight millions of the forty millions who people France ever comply with their Easter duty and of these eight millions many do so only to appease their female relatives. Thus we have hardly one-fifth of the nation acting as Catholics. No doubt there are some parts of France where the majority are practical Catholics, but these regions are pointed out as exceptional. The lapse from grace has been especially rapid in the last thirty years, thanks

to a systematic corruption of the people by the governmental majority."

Nevertheless the eminent Jesuit editor fully agrees with Archbishop Ireland's conclusion that the Catholic Church will never be stamped out of France. But he believes that "the fight will be a long and bitter one. The vast majority of the people will have first to be converted from practical infidelity and widespread bondage to the lusts of the flesh, before they will realize that the Church is their only safeguard against the dismemberment of their nation by rival powers who are gloating over the religious war now raging in France."

The "Knights of Columbus" and "the King's English."—A reverend subscriber calls our attention to two curious news items in the New York *Freeman's Journal* of January 12. The first reads thus:

> The New Orleans Knights of Columbus have purchased for $17,000 valuable property on the Lee Circle and will prepare to build a splendid temple, estimated to cost $200,000.

Upon this our reverend correspondent comments: "We read of temples erected to Zeus and Juggernaut; also of Masonic 'temples.' But what are we to understand by a temple of the 'Knights of Columbus'? Has Columbus been canonized?"

The second clipping is as follows:

> The Knights of Columbus of Denver are arranging for a grand pilgrimage to the City of Mexico about the middle of February. Committees have been appointed and arrangements for the trip are now well under way. The City of Mexico has a most progressive Council of the Knights of Columbus, instituted last February with the aid of several of the Knights who will participate in the coming pilgrimage.

Here we have another term of well-defined use and meaning employed in a sense out of harmony with traditional Catholic parlance.

Our reverend correspondent winds up his communication with the query: "What is the matter with the piety of the "Knights of Columbus'?" We cannot answer this question. We trust there is nothing radically wrong with their piety, though there certainly appears to be something wrong with their English. A *temple*, according to the accepted dictionaries of the language, among Christians means "a church", "an edifice erected as a place of public worship." A *pilgrimage* is "a journey to a shrine or other sacred place," usually implying, among Catholics, that the pilgrim intends "to perform some religious vow or duty, or to obtain some spiritual or temporal favor."

By "oldfashioned" Catholics it will, of course, be contended that in conformity with the well-known instruction of Pius IX, "Vera rebus nomina restituantur," (Let words be restored to their true meanings), Catholics have a special duty in matters philological—viz., that of resisting the misuse of words, more particularly the secularization of terms which tradition has hallowed in a distinctively religious sense.

But "oldfashioned" Catholicity is unfortunately rather below par among modern Catholic "knights;" hence we prefer to insist

on the use of correct English simply on the general ground that "the misuse of words confuses ideas and impairs the value of language as a medium of communication." (Richard Grant White, *Words and Their Uses*, 19th edition, page 80.)[1]

"Satan in Society" and "Sexology."—The Puritan Publishing Company of Philadelphia has lately been advertising in the *Literary Digest* and other magazines a book, *Sexology by William H. Walling, A. M., M. D.* In connection with this advertisement we have received from one of our clerical friends, the following communication, which reveals a curious condition of affairs:

"Dear Mr. Preuss: You will probably remember the distinguished convert Dr. Cooke, who died in Chicago about twenty years ago. He wrote a very good book entitled *Satan in Society*, sold also under the title *Before Marriage and After*. Years ago his widow sold the book for her maintenance. I suppose she died, and it is probable there was no renewal of the copyright. However this may be, a year or so ago I noted in the *Literary Digest* an advertisement recommending a book entitled *Sexology*, and published by the Puritan Publishing Company of Philadelphia. What was my surprise to find, upon examining a copy of *Sexology*, that the whole book, from cover to cover, was copied word for word from *Satan in Society!* It is now being sold with illustrations, as you will see from the enclosed clipping. The shame of it is that the best chapters of *Satan in Society* (those Catholic in tone) have been cut out, and the book goes forth under the name of William H. Walling, A. M., M. D. Is this not a downright injustice to the memory of a brave, honest, and good Catholic? And can there be any excuse for such conduct?"

We well remember the late Dr. Nicholas Francis Cooke and read his *Satan in Society* a good many years ago. Dr. Cooke, called by many who knew him well, "the beloved physician," was a native of Providence, R. I., of which State his father had at one time been governor. He was one of the first and one of the most distinguished homoeopathic physicians of this country. When

[1] At least one of our Catholic contemporaries, we notice, is inclined to take a more serious view of this matter. The *Toledo Record*, edited by Rev. J. P. Michaelis, says editorially (II, 23): "Within the last few months our exchanges have frequently referred, as a matter of news, to the projected building of a 'Lay Temple' by the Knights of Columbus in Chicago. We are surprised that Father Judge, the able and fearless editor of the *New World*, has not called attention to the impropriety of this designation. Perhaps it did not originate from the Knights themselves, and it may have commended itself to some thoughtless writer as being catchy. However we hope that the Knights of Columbus will not lay themselves open to just criticism by permitting this name to stick to their building in Chicago or in any other place. The Catholic knows only one temple, the one in which our Eucharistic Lord dwells. The word 'temple' necessarily implies a cult. Nor does it help matters by qualifying it as a *lay* temple. At least it can only mean that within its precincts the divine cult is carried on by a hierarchy consisting in operation [?] an Associate Membership of barbers, butchers, dry goods clerks, etc. It is to be hoped that the good Catholic sense of the Knights of Columbus throughout America will not permit their associates of Chicago to commit so egregious a blunder as to call their building a 'lay temple.'"

the Hahnemann Medical College of Chicago was organized, in 1859, he was selected for the professorship of chemistry and afterwards held the chair of theory and practice, which he filled with marked ability until his resignation, in 1870. A Jesuit father, whom he treated for dyspepsia, had meanwhile induced him to study the Catholic religion, which together with his wife, he espoused, in 1866. In consequence he lost nearly his entire lucrative practice. The outcome of his renewed studies of the law of life and the connection between medical science and the moral law, was his book *Satan in Society*. The title of LL.D. was later conferred upon him by St. Ignatius College, Chicago. At his funeral, February 6, 1885, in Chicago the late Archbishop Feehan pronounced a most touching eulogy. Miss Eliza Allen Starr, a few years later published a brief sketch of his noble life, adding a beautiful sonnet to his memory, which concludes as follows:

> Physician, friend! how well thy art benign
> Beseemed thy gracious nature! Oil and wine
> Wert thou to frail humanity, distressed
> By grievous ills; and still the thought, divine,
> Of Jesus, the One Healer, first and best,
> Thy skill and science sanctified and blessed.

One of the chief characteristics of Dr. Cooke was his unselfishness. In the words of Miss Starr, "The matter of dollars and cents never entered into Dr. Cooke's view of his profession." And his widow is quoted as saying after his death: "My husband has not left a fortune for his wife and children, but he has left what we hold far dearer—an unspotted name, wide fame, and a good hope of a blissful immortality. His generation will call him blessed."

It is impossible to suppose that such a family should countenance the manner, so utterly unworthy of the illustrious dead, in which *Satan in Society* is now being sold, with the name of another than the true author on its title-page, and its text woefully emasculated.

Our reverend correspondent expresses the hope that the Catholic press of the country will, in justice to the departed convert, expose the guilty parties. We are curious to know what the Puritan Publishing Company of Philadelphia and William H. Walling, A. M., M. D., will have to say in explanation of their strange proceeding.

Anti-Papal Spleen in the "North American Review."—Our attention has been drawn to an article in the *North American Review*, (Jan. 4), wherein "A Catholic Priest" presents an indictment not only of the policy pursued by Pius X, but of traditional papal policy as far back as history runs. The style is violent and insulting. We read of "the abominable traditions that have disgraced the Roman See and alienated from it the most progressive nations of the world"; we are told that "one will have to turn back to some of the most despotic papal reigns to find a parallel to the bigotry, cruelty, hatred of truth, and defiance of civilization which characterizes the papacy of this hour"; and finally learn that "this good

man [Pius X] has been prevented and overcome by the venerable sham of the traditions of his chair."

We were about to express an opinion on this disgusting performance, when the New York *Evening Post* of January 14 reached us with the subjoined editorial note, which really says everything that need be said on the subject, and says it all the more effectively since the *Evening Post* is a secular newspaper with no Catholic leaning. We quote:

"It may be submitted that for any one who takes up so intransigeant a position and makes use of so forceful a polemic to avow himself 'A Catholic Priest' is to deal rather unfairly with the uninitiated reader. The writer's legal right to sign himself as he did may be undisputed, but that the authority of the Bishop of Rome is an essential part of Catholicism, the writer himself admits, at least *pro forma*. What should we think of one signing himself 'A Jew' who attacked the Law or the Sabbath? In the present case An Old Catholic Priest, or even A Liberal Catholic Priest would have been a better-looking signature."

For the honor of the priesthood it is to be presumed that the "Catholic Priest" who vents his spleen in the *North American Review* is not a clergyman in good standing, but an "ex-priest" of the Slattery stripe.[1]

As for the *North American Review*, its publishers ought to be taught that such disgraceful performances lower the tone of a magazine and, if several times repeated, will injure its standing and circulation. The editor seems to have realized this; for in the first February number he prints an article by Archbishop Ireland denouncing and refuting "A Catholic Priest."

The Woodville Horror.—Under the title "'Only Emigrants.' The Woodville Horror, Nov. 12, 1906," a priest writes as follows in the *Messenger*, of Collegeville, Ind. (xiii, 1): With a flap the window curtain rolled up entirely and with it the string by which it was raised or lowered. I thought it not worth while to climb upon a chair to draw the curtain down again. Was this providential? Outside the wind howled, the snow came down in clouds, the storm shook the house. A little after 3 o'clock A. M. I woke up suddenly. The room was lit up by a bright light, that streamed through the window. Going towards it I saw the heavens reflecting the glare. There must be a fire yonder: houses and barns and sheds burning. I called the pastor and an other priest who slept in rooms adjoining. "It is a parishioner's house, perhaps, that is burning," said the pastor. He went down stairs and asked at the telephone. I can hear the ring and then the quick steps of the priest coming up again. His face is white, his lips quiver: "An emigrant train a-fire at Woodville, three and a half miles away, people burning to death by the score. God help them." A

[1] The *Western Watchman* (Sunday ed., XX, 6) declares it is the ex-Jesuit Father Tyrrell. But not only is the article "not written in Fr. Tyrrell's style." as the *Catholic Citizen* (XXXVII, 15) observes, but the editor of the *North American Review* has since expressly stated that "the article is from the pen of an American priest holding an honorable rank among our clergy." Cfr. *Catholic Transcript*, IX, 33.)

moment's silence and then the three of us, as with one voice, say: "We must go to their assistance and there may be Catholics among them." Again the telephone rings and the livery barn office answers. How quickly we were dressed. The holy oils, the stoles the rituals were got; and all that time the flames lit up the heavens, and the rig came so slowly. One of us had to remain, for there was the 5:30 A. M. Mass to be said—it was the time of the forty hours adoration at Chesterton, Indiana. Reluctantly I consented to stay.

The horses were urged to their utmost speed. Two miles, out, as they came to the top of a ridge, they saw the train enveloped in flames in the valley—a fearful sight—and from there the first conditional absolution was pronounced. The horses reared and plunged as they came near the scene. Swiftly the priests ran to the train. From the ends of one or the other car men were dragging out some injured, who groaned and writhed in pain. Up went the cry, loud, and often repeated: "Here are two Catholic priests! Make an act of contrition! We will pronounce absolution." Both in English and in German the cry rang out. In the smoke and combustion nothing could be distinguished. God have mercy on the souls of the unfortunate ones, roasting in that awful furnace! Those that had been saved were placed on the floor of a near-by store, in the rooms of two other houses, and the slightly injured gathered in a barn.

Hurriedly the priests left the scene of the burning train and stepped into the store. Through the store the loud cry rang again: "Two Catholic priests here! Any Catholics here? We want to help them, anoint them, absolve them."

The bloody and blackened forms on the floor, covered with blankets and cloths, stirred. Here an arm was raised, there a sign of the cross was made, and here a woman draws from her bosom a picture of the Blessed Virgin. A fervent act of contrition is made aloud by the priests and then the anointing begins. It must be done quickly. They are dying. It must be done on some part of the skin that is whole. O the awfulness of the bruises, the scalding, the burns!

Now to the next house and to the next. How fervently the poor people pray. How a glad light shines in their eyes, as they see the priests, the stole, the holy oils, the well known ceremony of the benediction of Catholic priests. There, that poor girl whose limbs are burnt to a crisp, smiles happily.

Resignation has come where before there was despair, hope, where before there was nothing but darkness. Fifteen received the Sacrament of Extreme Unction. The unharmed, the slightly injured wept on the shoulders of the priests, kissed their hands and pointed to Heaven. Many were of a language the priests did not understand, but they were consoled and strengthened—the Catholic priest had been there. Back came Father Herman Jurascheck, pastor of Chesterton, and Father John Berg of Whiting, passing the heaps of baggage that were deliberately burnt by the train men; passing tall, well-dressed men, who had just come

—agents of the railroad—ghouls—to endeavor to make the surviving sign documents they did not understand. Sixty had burnt to death. They were only emigrants. Whither are we drifting? God can not look much longer on such horrors.

MARGINALIA

Our friend Mr. M. Scheiderhahn, 1129 S. Seventh Street, St. Louis, sends us photographs of a few of his finest sculptures, among them a Pietà, Jesus in Agony, The Last Supper,—all of which, appropriately framed, are bound to be an ornament to any room. Mr. Schneiderhahn's purpose in putting these pictures upon the market is to aid to the best of his ability, in the necessary if somewhat thankless task of substituting works of true art and thoroughly ecclesiastical in character, for the worthless rubbish that is so often sold, at extravagant prices, under the name of religious pictures, to our unsophisticated and artistically untrained Catholic people. Deeming it part of our mission to advance the appreciation of true Christian art in every branch, we gladly take this opportunity to recommend Mr. Scheiderhahn's pictures to our readers. They can be had postfree at 50 cents each.

The appointment of James Bryce as British Ambassador to the United States, has been greeted with practically unanimous approbation. Our Irish Catholic brethren have joined in the note of universal acclaim, because "Mr. Bryce is recognized as a sympathizer with the Home Rule movement." It would probably dampen their ardor somewhat if they knew that he is the author of a widely-read book (*The Holy Roman Empire*) which is filled from cover to cover with anti-Catholic bias.

Rev. C. Delaux, of Santa Clara, W. Va., sends us a clipping from the *Libre Parole* of Paris, December 28, 1906, whence it appears that essentially the same tricks practiced in this country by "the wonderful Fays" (see CATHOLIC FORTNIGHTLY REVIEW, xiv, 1, 19 ff.) are also employed by European "clairvoyants." In this certain case it appears, legal proceedings brought out the fact that accomplices of the "medium" were stationed in various parts of the house and held direct communication with her. If parties rented a box in advance, their names were taken and information was gathered about them and what they had done during the day; this information was then made use of during the evening seance, if an opportunity offered, to the great astonishment of the unsuspecting dupes.

Rev. Father J. F. Meifuss is dissatisfied with the *Ecclesiastical Review*. "Great is the *Ecclesiastical Review*," he writes.

"When asked about the duty of applicatio missae pro populo, it answers: No, because we are still a missionary country with no canonically erected parishes. When asked whether gambling in stocks is a reserved case, it replies: No, because our priests are no missionaries. (See January number, page 86.) It will be hard to 'beat' that theologian!"

The Jewish firm of Wagenhals and Kemper, of the Astor Theatre, New York, have sent out a request to the Catholic press to give liberal notice to Miss Blanche Walsh's new play, on the score of Miss Walsh being "one of the few great Catholic actresses on the stage today, and one who believes that it is better to give a moral lesson on the stage than to give simply entertainment." We are glad to see a number of our Catholic contemporaries refuse this imprudent request, for the reason that, in the words of the *Catholic Union and Times* (xxxv, 42), "Blanche Walsh long since forfeited both her right to be called a Catholic and a purveyor of moral lessons on the stage by her divorcee-marriages and the erotic plays she has so much affected."

Any one having vol. xi, No. 22, of THE REVIEW to spare, will confer a favor upon the publisher by mailing it to A. Preuss, Bridgeton, Mo.

I was shocked and grieved by the rather sudden and unexpected demise, after a serious operation, of the Bishop of Fall River, Mass., Rt. Rev. William Stang, D. D. Not much over a month before, I had received from him, together with a check for the renewal of his subscription, the subjoined generous and sympathetic letter:

"My Dear Mr. Preuss: The January number of the *American Ecclesiastical Review* will bring my article on Fr. Denifle and his work on Luther. I will be glad to get your criticism on it; it will be on the line of the new book on Luther and Lutheranism, according to the historical researches of Denifle, Weiss, and others.

"Your REVIEW, of late, is less acrimonious and equally effective as in former days.

"Our mutual friend Father has told me many good things about you. Your own Archbishop, who visited me last summer, praised your willing obedience. Remain always a *nobilis athleta Christi.* You can do much noble work yet for our Holy Church. *Macte virtute!*

"With every good wish and blessing, I am,

"Yours respectfully,

"WM. STANG,

"Bishop of Fall River."

I shall treasure this last communication from a noble churchman and fine scholar, who, though he did not know me personally, showed such generous interest in my humble work.

May I request my friends to make a memento for the repose of his soul?

The "National Alumni of America" are again in the market to sell what they call an extraordinary collection in English of Italian literature, something like twenty volumes, we believe, at $12.50 a volume. The agents claim that they have the endorsement of many distinguished prelates of the Catholic Church in America. A person somewhat versed in Italian literature found fault with the selection and the undue prominence given to writers like Giordano Bruno, Mazzini, Garibaldi, d'Annunzio, whilst other names of prominent writers were absent from the list. The agent was highly surprised to meet a man bold enough to offer a criticism against a work that was "under the auspices of the National Alumni of America." Who, after all, are these "National Alumni"? It is not proper that Catholics should be somewhat critical? Let them be critical when non-Catholic books are offered for sale and a little more generous in supporting the Catholic book-trade. The present writer knows of several cases where simple-minded Catholic folk purchased from eloquent agents the expensive and wonderfully abstruse works of Spinoza;—those same Catholics probably would have turned a dime ten times over before they would have parted with it to buy a Catholic pamphlet or magazine.

Commenting on the recently published statistics of the Church in the United States, the Hartford *Catholic Transcript* (ix, 31) says:

"We are increasing in number—nearly every third man you meet on the streets is a Catholic. Mere numerical strength does not signify much, however. What power twenty-one million Catholics should exercise for the advancement of their country and the expansion of the Church! But scanning the table of statistics will not give us added influence in civic or religious circles. There is a personal work at hand for every Catholic in the land—to work as if all depended on each one, to be sterling Americans and staunch Catholics. As to the rest the issue may be safely entrusted to the Lord, who disposes all things wisely."

"To be sterling Americans and staunch Catholics"!? That is the language of "Americanism." Let us be staunch Catholics first, last, and all the time, and "the issue may be safely entrusted to the Lord"—that is the way a Catholic *sans phrase* would put it. "Seek ye first the kingdom of God and his justice," and sterling citizenship and all other good things "shall be added unto you." (Matth. vi, 33.)

"Forecast of the News for the Coming Week" reads a headline in the Birmingham *Age-Herald*. This is the dawn of the long-expected journalism that is not satisfied with being up-to-date, but must become prophetic—a journalism that heretofore has appeared only in romances, comic weeklies, and the United States weather bulletins.

LITERARY NOTES

—*The Golden Sayings of the Blessed Brother Giles of Assisi. Newly Translated and Edited Together with a Sketch of His Life. By the Rev. Fr. Paschal Robinson of the Order of Friars Minor.* (lxiii & 141 pp. 8vo. Illustrated. Philadelphia: The Dolphin Press. MCMVII. $1 net.) Brother Giles was one of the earliest companions of St. Francis of Assisi. "The Knight of Our Round Table" St. Francis called him, and Giles remains "the ideal type of the Franciscan Friar." He "survived St. Francis more than thirty-five years and, having lived through the generalates of John Parenti, Elias, Albert of Pisa, Haymo of Faversham, Crescentius of Jesi, Blessed John of Parma, and well into that of St. Bonaventure, he became, as it were, a medium between the second generation of Franciscans and the early time. The Poverello had, so to say, handed the torch on to Giles, and thus it came to pass that after the master's death men came from all sides to interrogate the disciple, and to hear 'the words of life' from the lips of Giles, their especial guardian." The answers and advice he gave were later written down and gathered up, forming a collection of spiritual maxims aptly named by the old compilers *Dicta Aurea Beati Aegidii.* These *Dicta*, hitherto inaccessible to English readers, Fr. Robinson, (after giving a brief but interesting and thoroughly documented sketch of Giles' life,) here presents in an English translation, based on the Quaracchi critical edition of 1905. The "Golden Sayings" of Brother Giles, placed at the head of their class by the Bollandists (*Analecta Boll.* t. xxiv, p. 410), are noteworthy not only because they are a happy blend of the twofold characteristic of the early Franciscan school of asceticism—great elevation of thought and singular vivacity of expression: and because they serve to disclose the trend of one aspect of the early Franciscan teaching which has so far received rather scant attention: but also, and no less, for their intrinsic value. While they embody no formal dissertations or abstract theories, as Fr. Robinson observes, they have all the charm of true spiritual maxims. "Although saturated with supernaturalism, they are yet exquisitely human, instinct with common sense, and free from all stiffness or pedantry. In a familiar way, by precept and proverb, by homely instances, by the lessons of experience, Giles treats 'vices and virtues, punishment and glory, with brevity of speech,' with a view to converting all men, high and low, and fixing in their hearts the substance and solidity of religious duty. Terse, pithy, and sententious, full of force and unction, [they] combine a mixture of mystic gravity, pious ardor, and sprightly good nature in which the apothegmatic element prevails and from which the paradoxical is not always absent." The critical introduction and the notes show that seasoned scholarship for which Fr. Robinson has deservedly acquired a high reputation, and his English translation of the Latin text of the *Dicta*—"not always easy to render" (cfr. p. lxii)—is faithful, smooth and idiomatic. Outwardly, the little volume is a delight ul specimen of the bookmaker's art.

—In their new (the second) edition of the "Bibliothek deutscher Klassiker," the firm of B. Herder now present us with a selected edition of Goethe. (*Goethe's Werke.* 3 Bände. $2.25 net.) Volume 1 contains selected poems—and one is pleased to note that none of the real gems are missing; still more pleased that, though this is an edition "for the school and home," there are no expurgations; it being one of the guiding principles of the editor that such poems as contain objectionable passages be not emasculated but entirely omitted—; volume 2, Reineke Fuchs, Hermann und Dorothea, Achilleis, Leiden des jungen Werthers, Goetz von Berlichingen; volume 3, Egmont, Iphigenie auf Tauris, Torquato Tasso, and Faust. There are three frontispieces representing the poet at various ages of his life. The biography, the general introductions, and the notes are all excellent from every point of view and the typographical appearance of the three volumes is very handsome. Like all the other parts of Herder's Library of the German Classics, this edition of the works of Goethe can be most heartily and unreservedly commended.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

The Official Catholic Directory and Clergy List for the Year of Our Lord 1907. Containing Complete Reports of all Dioceses in the United States, Canada Newfounland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States, of Mexico, Central America, South America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, Switzerland, South Africa, Norway, Belgium, and Japan. Vol. XXII. Milwaukee: The M. H. Wiltzius Co., 413—417 Broadway.

Ueber die Pentateuchfrage. Mit besonderer Berücksichtigung der Entscheidung der Bibel-Kommission "De Mosaica Authentia Pentateuchi" vom Jahre 1906. Zwei Vorträge von Gottfried Hoberg, Doktor der Philosophie und Theologie, Ord. Professor der Universität Freiburg i. Br. vii & 39 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. 55 cts. net.

Kyriale Parvum sive Ordinarium Missae ex Editione Vaticana a SS. D. N. Pio PP. X Evulgata Excerptum. 48 pp. 8vo. Ratisbon, New York, and Cincinnati: Fr. Pustet & Co. 20 cts.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 5 March 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

LONGFELLOW

In Memory of the Centenary of the Poet's Birth

Sweet singer of our native birds and flowers,
Of happy homes in valley and on plain,
Of mirth and laughter in the greenwood lane,
And merry sound of bells from distant towers.

The joys and sorrows of the fleeting hours,
Sighs, tears, and yearnings, and an exile's pain,
Faith, love, and duty, too, and endless gain
Melodious come as gentle summer showers.

And still delighted with thy varied lore
The heart in joy and sorrow turns to thee,
Feeling the thrill as of a master's hand:

Not of the greatest, but beloved the more
For thy sweet gentleness and purity,
O dearest poet of our native land.

Fredericktown, Mo. (Rev.) J. Rothensteiner.

On Reading St. Thomas



We have been more than once asked: Have you ever known any one to read through the works of St. Thomas? or even the Summa?

I must confess I never have known such a person. My father, who was an assiduous student of the works of the Angelic Doctor (I have inherited, though, alas, not read through, his well-thumbed edition of the works of the *Opera Omnia S. Thomae Aquinatis*) probably read as much of them as any one I ever met. He once told me that he knew but one man who had read at least the whole Summa, and that was the great Berlin jurist Professor Stahl, a Protestant who, towards the end of his life, when nearly blind, read little else but the Summa of St. Thomas, whom he greatly relished and admired, though, sad to relate, all his reading did not bring him to the true Church.

I am led to make these remarks by a passage in the *Life and Letters*, just out, of the late Father Bertrand Wilberforce, O. P.[1]

[1] *The Life and Letters of Father Bertrand Wilberforce of the Order of Preachers. Compiled by H. M. Capes, O. S. D. Edited, With an Introduction, by Vincent M'Nabb, O. P.* London: Sands & Co. St. Louis: B. Herder. 1906. Net $3. (The quotation will be found on pp. 100—101.)

"The Hall, Baddesly Clinton,"—wrote the eminent Dominican preacher and missionary, in a letter which, as his biographer truly remarks, "is touching in its humility and self-effacement,"—"is a most interesting specimen of the old English country-house. The moat still remains. The house is built enclosing a quadrangle, or at least forming three sides—I forget which at this time—for I am writing in May 1886. The front is of the time of Edward IV. Here the Derings live. Mr. Dering not only had got, but had *read* the first volume of the new edition of St. Thomas.[2] He had read also, twice carefully through, the *Contra Gentes*, as well as the *Summa*. How many of us Fathers could say the same? I cannot, for one. Yet it would seem at first sight more congruous that the Dominican Friar should have done so, rather than the squire and novelist. Thus is my idleness and ignorance put to shame by laymen, as my religious practice is by the Poor Clares."

The deplorable fact that nowadays, at best, "the *Opera Omnia* of St. Thomas, handsomely bound, fill a library shelf, whence a volume is occasionally taken down for the sole purpose of knowing what St. Thomas said and no more," is due, as Father Rickaby has justly observed, chiefly to their crude Latinity and rigorously Scholastic form, which to the average modern student renders them simply "ungeniessbar." Realizing this, Father Rickaby has, as our readers may remember from an extended review in these pages, issued the *Summa Contra Gentiles* in an abridged and annotated translation which makes it more palatable to the modern taste. Indeed, as he remarks in his preface to this volume,[3] "If St. Thomas' works are to serve modern uses, they must pass from their old Latinity into modern speech: their conclusions must be tested by all the subtlety of present-day science, physical, psychological, historical; maintained, wherever maintainable, but altered, where tenable no longer. Thus only can St. Thomas keep his place as a teacher of mankind."

It is to be hoped that Father Rickaby, or some one equally competent, will also give us the *Summa Theologica* in such a modern annotated translation; though even if we had all the works of the Angelic Doctor thus adapted and "brought up to date," as it were, it is still questionable whether any considerable number of students in our day could work up sufficient courage and sustained enthusiasm enough to plod through the series of heavy tomes.

[2] The "Editio Leonina" the first volume of which contains a portion of the Saint's commentaries on the writings of Aristotle.—A. P.

[3] *God and His Creatures. An Annotated Translation (With Some Abridgement) of the Summa Contra Gentiles of Saint Thomas Aquinas by Joseph Rickaby, S. J.* London: Burns & Oates. St. Louis: B. Herder. MCMV. Folio. $7 net.

It could be done only in the way in which Father Wilberforce (*Life*, p. 95) says he read Natalis Alexander: by keeping at it inexorably, reading two or three pages every day.

State Centralization in Higher Education

Intelligent and patriotic citizens behold with grave apprehension the threatening centralization of power in America. In no department is this danger greater than in education. There is a movement on foot of which the Catholic educators and all lovers of liberty should take notice. This centralization, which amounts to monopoly, is advocated in a specious manner as a patriotic deed, whilst in reality it directly attacks and destroys the spirit of American liberty. The movement specially appeals to many educators, because it is brought about by associations which, voluntary in character, propose bills and enactments to bind the citizens. We have here a kind of State Socialism.

Nothing can be more instructive and illustrative of this movement than a speech entitled "American Federation of Learning," delivered last year at the meeting of the North Central Association of Colleges and Secondary Schools by George Edwin MacLean, Ph. D., LL. D., President of the State University of Iowa.[1] This idea is pretty well set forth in the following statements, taken from the *School Review*, December 1906, pp. 760 to 761.

"A national movement of great significance to higher and secondary education is emerging, as the following minutes of the call and conference will show. The movement is an outgrowth of the work of the North Central Association of Colleges and Secondary Schools, fostered by the National Association of State Universities. The College Entrance Examination Board of the Middle States and Maryland, and, last of all, the New England College Entrance Certificate Board, had prepared the way, and discussions in the National Educational Association have also contributed. The following articles indicate sources through which the movement can be traced: The President's Address, by Principal Frederick L. Bliss, in the Proceedings of the Tenth Annual Meeting of the Central Association; 'Plans of Admitting Students to Colleges and Universities,' by G. E. MacLean, in the Proceedings

[1] Proceedings of the Eleventh Annual Meeting of the North Central Association of Colleges and Secondary Schools, held at Chicago, Ill., March 23 and 24, 1906. Edited by Joseph Villiers Denney, Secretary of the Association. Copies may be obtained by addressing the Treasurer, Mr. J. E. Armstrong, Englewood High School, Chicago, Ill.

of the National Educational Association, 1905; 'Co-ordination of Systems for Admission to College,' by the same author; and the resolutions of the National Association of State Universities of the United States, in their transactions and proceedings for 1905. The matter was followed further in an address, 'The American Federation of Learning,' by President MacLean as President of the North Central Association, at the eleventh annual meeting, 1906. The germ of the movement can be readily traced back to 1893. In that year, at the Williams College Centennial, filled with the spirit which later organized the North Central Association, a prophet honored by President Harper as by all of us, Acting President Judson, looked forward to the forming of what he called the 'American Federation of Colleges and Secondary Schools.'

"In the intervening years the crystallization of the associations of colleges and secondary schools in the great sections of the country, and particularly the deeds of the Commissions on Accredited Schools of the North Central Association and of the College Entrance Examination Board, indicate that the time is ripe for the fruition of the hopes of many American educators." The latest step towards realizing this plan is described as follows:

"A conference was held at Williamstown, Mass., August 3, 1906, composed of delegates from the following associations: the Association of Colleges and Preparatory Schools of the Middle States and Maryland, represented by H. V. Ames, University of Pennsylvania; the New England Association of Colleges and Preparatory Schools, represented by W. C. Collar, Roxbury, Mass.; the College Entrance Examination Board, represented by Wilson Farrand, Newark, N. J.; the Association of Colleges and Preparatory Schools of the Southern States, represented by F. W. Moore, Vanderbilt University; the Central Association of Colleges and Preparatory Schools, represented by George E. MacLean, University of Iowa. President Geo. E. Fellows, University of Maine, secretary of the National Association of State Universities, was later welcomed as a member of the conference. The meeting was held pursuant by the National Association of State Universities, November 13, 1905, inviting the above associations to appoint a joint committee 'to present a plan for interrelating the work of these respective organizations in establishing, preserving, and interpreting in common terms the standard of admission to colleges, whatever be the method of combination of the methods of admission, in order to accommodate migrating students, and to secure just understanding and administration of standards.' President Geo. E. MacLean was elected president, and Prof. Ames secretary. The following resolutions were adopted:

"1. That this conference recommend to the various associations of colleges and preparatory schools that the colleges which accept certificates recognize the validity of the certificates from all schools accredited by the New England College Entrance Certificate Board, and schools accredited by the North Central Association of Colleges and Secondary Schools.

"2. That this conference commends in general the definitions and standards established by the College Entrance Examination Board, and recommends that the various associations of colleges and preparatory schools co-operate with the board in formulating and revising, when desirable, these definitions.

"3. That this conference recommends that a permanent commission be established for the purpose of considering, from time to time, entrance requirements and matters of mutual interest to colleges and preparatory schools; that the commission be composed of the following organizations: the New England Association of Colleges and Preparatory Schools, the New England College Entrance and Certificate Board, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the College Entrance Examination Board, the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Preparatory Schools of the Southern States, the National Association of State Universities, and such organizations of colleges and secondary schools as may join.

"4. That this conference recommends to the Associations of Colleges and Preparatory Schools of the Middle States and Maryland and to the Associations of Colleges and Preparatory Schools of the Southern States that each consider the desirability of organizing a college entrance certificate board or a commission for crediting schools.

"5. That, in the judgement of the conference, it is extremely important that all examinations for admission to college, whether set by a board or a college, should be either prepared or reviewed by persons who have had experience as teachers in secondary schools."

Some time ago we gave our views about the Catholic Educational Association, most heartily welcoming this movement and wishing it the largest success. There is indeed an amount of work to be done which requires the harmonious and strenuous co-operation of all our Catholic forces of education if we want to secure liberty of education, a God-given right which should not be tampered with in this "land of the free"

American Catholics Who Became Freemasons in the Early Days

The White House at Washington is generally believed to have received its name after the British had burned it in 1814 and James Hoban had covered the smoked exterior with white paint; though it is more likely that, as the *International Cyclopedia* states, the house was built of white freestone, painted white, and thence derived its name.

James Hoban, by the way, according to the researches of Mr. Martin I. J. Griffin, (see the *Catholic Historical Researches*, New Series, Vol. iii, No. 1, pp. 35 ff.), was "an Irishman and a Catholic." But he must have been a queer sort of Catholic. For we are told that, when President Washington laid the corner-stone of the Capitol, on September 13, 1793, Mr. Hoban "assisted as the Master of Federal Lodge of Free and Accepted Masons, which he and a few others had organized on September 6." The History of this Lodge, by Charles F. Benjamin, says: "He [Hoban] was one of the many Irishmen and devout Romanists [*sic!*] among the early members."

Mr. Griffin says in extenuation of his conduct: "Catholics must not nowadays be horrified at Mr. Hoban or other professing Catholics being at that time members of the Masonic Order. Rev. Joseph La Grange, a French priest of Philadelphia, who died of the yellow fever September 1, 1798, was a member of L'Amenite Lodge, No. 73, chartered May 20, 1797, and disbanded in 1823. In 1829 Rev. Thomas T. Da Silva of St. Mary's Church, Philadelphia, entered Lodge No. 158, but made no further progress, though he had on his arrival, destitute, from Portugal, been assisted by Masons as a brother."

Needless to remark that Mr. James Hoban, in 1793, could no more be *a Catholic and a Freemason*, than Mr. Martin I. J. Griffin or Mr. Arthur Preuss could in 1907.[1] The condemnation of Masonry dates from the famous Apostolic Constitution "In Eminenti," issued by Pope Clement XII as early as 1738. It had been solemnly approved and reiterated by Benedict XIV, when Mr. James Hoban and the Rev. Joseph La Grange took their degrees towards the end of the eighteenth century. And when, in 1829, the Rev. Thomas T. Da Silva, "entered Lodge No. 158" at Philadelphia, the following solemn instruction of the archbishop and the bishops of the United States was already nineteen years old:

[1] Fortunately for his own salvation, Mr. Hoban seems to have severed his connection with the Freemasons after his marriage. He is later mentioned as a member of St. Patrick's Church, assisting Fr. Caffray in purchasing church property, and after his demise, at the ripe age of seventy-three, was interred in the old graveyard of St. Patrick's Church.

"Archiepiscopus et Episcopi injungunt omnibus Sacerdotibus qui in ipsorum Dioecesibus sacrum exercent ministerium, ut Poenitentiae et Eucharistiae sacramenta non administrent iis qui publice cognoscuntur pertinere ad societatem Liberorum Muratorum, nisi positive promittant se non amplius adituros esse illorum conventus (Lodges) nec unquam professuros esse se ad illas societates ullo modo pertinere. Insuper Pastores saepe admonebunt populum fidelem ipsis commissum, ut inire consortium cum hujuscemodi Societatibus caute devitet."—("Quidam ex Articulis Ecclesiasticae Disciplinae quos Illustrissimi ac Reverendissimi DD. Archiepiscopus Baltimorensis et Episcopi Americae Foederatae, communi consensu, anno 1810 sanxerunt." Printed in the *Acta et Decreta Sacrorum Conciliorum Recentiorum Collectio Lacensis* (Friburgi Brisgoviae, Sumptibus Herder. MDCCCLXXV. Vol. iii, coll. 7 et 8.,)

Mr. Griffin relates that, when some years later the Lodge to which Mr. Hoban belonged was reorganized, Patrick Healy and Philip O'Mara [both presumably Irish Catholics] were among the new members.

It was not to be expected that, when priests so flagrantly transgressed the law of the Church, ordinary laymen should have been generally loyal and faithful. Probably not a few *soi-disant* Catholics were members of Masonic lodges in this country, when the Fourth Provincial Council of Baltimore met in 1840. For among the decrees of this Council (practically a national council), we find the following strict and solemn prohibition:

"VII. Propter gravissimas rationes vetuerunt SS. Pontifices ne Fideles secretas Societates quovis nomine nuncupatas ineant, jurejurando sese adstringendos ad arcana servanda. Nam foedera hujusmodi clanculum inita mali suspicionem et periculum prae se ferunt, et jusjurandum temere adhibetur. Idcirco monemus Sacerdotes omnes neminem posse absolutione sacramentali donari, nisi ab hujusmodi Societatibus prorsus recedat. Hortamur autem, et in Domino obsecramus Fideles omnes ut occulta illa foedera omnino declinent, mente revolventes se Christi membra esse, et Ecclesia quae mater est mandatis teneri, eosque ut filios lucis debere ambulare, juxta sanctissima et divina illa documenta quae Christus Dominus tradidit."

The secret society trouble is as old as the Church in this country; but although, unfortunately, there are still men calling themselves Catholics who do not hesitate to join Freemasonry and retain membership therein (the K. of C.'s Coughlin case of a few years ago shows that these hypocrites may even attain prominence in professedly Catholic societies), it is safe to say that

such cases as those of the Rev. La Grange and the Rev. Da Silva among the clergy are today impossible. From this point of view the scandal caused by the mention of a priest's name on the roster of such a semi-secret and not nominally condemned society as the Modern Woodmen, (see the CATHOLIC FORTNIGHTLY REVIEW, xiv, 2, 54 f. and 4, 114) is rather encouraging.

The Need of Higher Catholic Education for the Catholic Body

BY REV. JAMES J. CONWAY, S. J., ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

[Continued.]

Nor is it surprising that the moral tone of American society is so harmful to our people, when that which passes for the philosophies of the time is so irreligious. If modern philosophy is not all atheistic, it is, to an alarming extent, materialistic. The result is that even cultured Catholics who dabble in this sort of reading, or who otherwise come under its influence, almost invariably assimilate its godless principles, if they are left without any carefully devised training against such reading. I have no doubt that many a young man and woman has actually apostatized under the influence of this sort of thought picked up from books, reviews, magazines, newspapers and from his literary environment generally. If they do not apostatize, they grow up a noxious school of disloyal, minimizing, anti-Roman Catholics—Catholics in profession and affiliation; anti-Catholics in spirit. That is, they develop into Catholics who seek to square their religion with their false principles, and who are in consequence a source of constant anxiety to the Church. For they find the greatest difficulty in submitting to its authority, to the discipline of their Bishops, and to the teaching of the Holy See. They constitute a standing nuisance, scandal and obstruction in a parish, and their children or grandchildren almost invariably go to the devil, sooner or later. The reason is not far to find. They lack culture in Catholic philosophy and Catholic thought. In consequence they have gradually lost hold of those momentous, consistent and long-established principles of truth and moral practice, which Catholics unconsciously learn, and which the reading of modern philosophy has taught them to question, eschew or even to contradict.

What I have said of philosophy and science is even more true of history. I cannot of course speak for others, but personally I do not know of any department of thought which is so profoundly irreligious as English works on history, or so utterly unreliable

wherever the factor of Catholicity enters into the concerns of men. Facts which the Catholic interprets in the Church's sense, are so disposed as to read the very opposite, without the apparent distortion or suppression of a single essential feature. I do not assume, and I would not like to think, that misrepresentation is intentional in all modern non-Catholic historians. I rather believe that, under pressure of Catholic censure, and in virtue of a growing sense of fairness, there is often a desire to put things in their proper light, and to do justice to the Church and to Catholics. But the fact remains, that non-Catholic historians, even where there is not the slightest trace of bigotry or prejudice, are up against a moral impossibility. They can no more appreciate Catholic peoples, Catholic movements and Catholic periods, than a blind man can appreciate or interpret, the lights and shades, the figures and groupings of a great historical canvas. The native perspective of history is wanting in their works—the supernatural destiny of man. The highest law of history is ignored—the law of Christ. The instinct of historical accuracy is impossible, because in these works the pivotal factor in modern history, the Church of Christ, is persistently misunderstood and therefore necessarily misinterpreted.

After what I have said of history, philosophy and ethics, it would be superfluous to dwell upon the dangers of modern literature. Its dangers are a well worn theme with us, and it is enough simply to repeat that English literature is all hostile, subversive or critical of the faith of Catholics. As a great essayist puts it, English literature has grown up since the Reformation in an anti-Catholic soil, in the midst of an anti-Catholic atmosphere, and from an anti-Catholic stem. The natural action of such literature is to sully, infect, and to utterly corrupt Catholic feeling and principles. It will not necessarily render the Catholic mind non-Catholic, but it will unsettle it and send it adrift. It will wear out or pluck away its truths without putting others in their place. It will relax and, in a word, deaden the whole spiritual man. In the garb of old-time Protestantism, of disguised infidelity, or, more frequently still, in the form of an imposing and fashionable rationalism, it inculcates a complete license of thought, irreverence of intellect, mental pride, impatience of authority, and an independence and flippancy of judgement in things the most sacred and august. And what is even more deplorable is, that this poisonous literature almost imperceptibly invades the minds and hearts of our Catholic readers by its tenderness, its delicacy, its sensitiveness, its refinement, it gentleness of manner, its charm-

ing address, its plausible reasoning, and its highly embellished style.

This very brief survey gives us some idea of the character of the dangers that beset Catholics in the departments of modern thought and of the corresponding nature of the higher Catholic education needed today by the Catholic body here in the United States.

The great and intrinsic difficulty under which this body is laboring, is that the literary, historical, philosophical, and even ethical knowledge imparted to it, has been, speaking generally, without any adequate, and in very many instances, without even sufficient information and drill in religious principles. The education of the Catholic body has been without any systematic course in those helps and lights which are called for in our day to explain the apparent inconsistencies of some facts of secular knowledge with the Catholic religion and with revelation in general. This body is being turned out of our institutions lacking in ability to convert the discoveries of science into evidences of religion and without that religious culture which is trained to illustrate in all things the harmony which exists between natural and supernatural truth, between Catholic belief and the authenticated facts and principles of philosophy, history, literature, and science. Such a Catholic education is, both in kind and scope, distressingly wanting in the Catholic body at large today.

This lack exists not only in the miscellaneous mass of Catholic men and women whose life work brings them into individual contact with a vigorous and self-sufficient anti-Catholic bigotry, ignorance and criticism, but it is as frequently observed, comparatively speaking, in your college graduate, your Catholic of leisure, even in your professional folks, your literary men and women, and in the growing multitude of Catholic lay and religious school teachers throughout the country.

However, I must not be misunderstood. When speaking of a lack of religious knowledge, I do not attribute to the Catholic body an ignorance of such knowledge of their faith as is of precept, nor any want of appointment in the ordinary topics and stock arguments of Catholic controversy. This knowledge and education I believe they, as a rule, amply possess. What I do claim to be wanting is a clear and full insight into the spiritual nature, authority, and destiny of the Church. That knowledge of their religion is wanting among Catholics which implies an intimate and sound perception not only of single doctrines, but of the leading Catholic truths and of the spirit that pervades them and combines them into one whole, so that the Catholic, whoever

he be, adequately appreciates their grandeur, sees their connection with one another, and feels their native adaptation to the spiritual wants of man; that knowledge which enables him to see in a clear light the utter absurdity of all that contradicts Catholic truth and the utter deformity of all that caricatures it.

For the present day, it is more than ever necessary that those who cultivate secular learning, or those who are forced into contact with the wisdom of the world, should have acquired a stock of sacred learning sufficient to counteract the false and impious tendencies of these days, to judge the supernatural by the natural, the ways of God by the ways of men; the wisdom that is from above by the wisdom that is of this world. Such learning is indeed rare even among those who most need it today.

(To be concluded)

Studies in the Psychology of Conversion

Studies in the psychology of conversion, somehow, always prove interesting to our readers. Last year we quoted some luminous thoughts of Fr. Vincent McNabb, O. P., on the question why the good are often harder to convert to the true faith than the bad[1], and the late Bishop Brownlow's explanation of "conversions" witnessed outside the Church.[2] Today we reproduce from Father H. S. Bowden's Introduction to *A Modern Pilgrim's Proggress*[3] an instructive passage on the need of grace for conversion:

Faith is not the result of eclectic inquiry or the reward of dialectical skill. If God has spoken, His revelation can be learnt only through its appointed channel, the visible human authority chosen to speak in His name. The claims of that authority must be tested with the aid of grace, not so much by the nature of its teaching, as by the evidence it presents in its own behalf. That evidence, or the external proofs of revelation, are found in certain supernatural facts, miracles, and prophecies, above all the Resurrection, while the Church itself, in its more than human origin and its continued vitality, is at once a moral miracle and a prophecy age by age fulfilled.

[1] CATHOLIC FORTNIGHTLY REVIEW, xiii, 7, 206.

[2] CATHOLIC FORTNIGHTLY REVIEW, xiii, 7, 207 ff.

[3] *A Modern Pilgrim's Progress. With an Introduction by Henry Sebastian Bowden of the Oratory.* London: Burns & Oates. American Agents: Benziger Brothers. $1.50. This is the fascinating story of the conversion to the true faith of a highly gifted English lady.

These proofs are adapted to the intelligence of all, but the evidence though certain is not compulsory. We see now through a glass darkly. Faith is essentially obscure, and the assent of faith is meritorious precisely because it is free and voluntary and not necessitated like that of the demons "who believe and tremble." The amount of proof given is sufficient to convince the inquirer, duly disposed by contrition and humility, to hear the voice of God, but is sufficient only then.

Grace then is imperatively needed, not only for the illumination of the intellect, but also for the co-operation of the will. Without grace there will be neither the due dispositions, the desire to believe required in preparation for the assent, nor the qualities essential to the assent itself. That assent must be far beyond what any evidence or reasoning could evoke, it must be irrevocable and "super omnia," yielded solely in homage to God, speaking "the obedience of the Gospel," as St. Paul calls it. The merit of this submission is seen in the reward promised—Eternal Life—for faith informed by charity supernaturalizes the whole man and unites the soul to God in its last end. The important part performed by the will shows how moral defects obstruct the search for faith and facilitate its loss.

PARERGA AND PARALIPOMENA

The Wisconsin Insurance Report and Our Catholic Assessment Mutuals.—We are informed by the actuary who readjusted the rates for the Catholic Knights of America, that the figures given for that order by the official report of the Wisconsin Insurance Department and quoted by us in the CATHOLIC FORTNIGHTLY REVIEW, xiv, 1, 14, are somewhat misleading. Under the plan drawn up by Mr. Abb Landis, members were permitted to pay sixty per cent. of their premiums in cash and have the remaining forty per cent. charged as a loan against their certificates. Members over seventy were granted as a special favor permission to pay the rate for age seventy, the order making up the resulting deficiency from the already accumulated sinking fund. In this way the actuary feels sure of having sufficiently provided for any shortcomings in contributions. We are pleased to publish this explanatiyn for the information of all interested in the subject and beg leave to suggest that future reports to the State insurance commissioners be made so explicit and complete that such misunderstandings based on *official* figures may not happen again.

We may be permitted to add that we look upon the Wisconsin report as a godsend for the managers of our assessment societies, inasmuch as it uncovers the weak spots in their tabula-

tion of classes according to age, showing income and death losses for each. Nothing can show more clearly how the new members are made to pay for the deficiencies of the older ones. Which also holds good of the C. K. of A. But this subject has been so often and so thoroughly discussed in the REVIEW that we need not re-enter upon it today.

Of the "mutuals" listed in the Wisconsin report and quoted in our article of January 1, the C. K. of A. is the only one so far which has protested. Looks as if the others felt guilty!

Vilatte, the Arch-Faker, in France.—Our old friend Vilatte (see THE REVIEW, iv, 35, 5; 52, 4; v, 49, 6; 51, 4; 52, 5; etc.) it "at it" again. Dispatches from Paris say that he "is lending his aid and authority temporarily to establish the spiritual jurisdiction of the French Apostolic Catholic Church, organized under the leadership of M. Henri des Houx, in opposition to the recent papal encyclicals." René Vilatte, needless to say, is a colossal fraud. We showed him up as early as 1897. Neither in this country nor in Canada did he succeed in being taken seriously. Of late we heard that he had endeavored, through the good offices of Rev. Fr. David Fleming, O. F. M., to get his episcopal orders recognized by Rome. He obtained them according to a statement by Dr. Edward Randall Knowles, published in this REVIEW, March 9, 1899, in 1892 from several Syrian orthodox bishops with Alvarez, "an ex-priest and unlawful yet valid bishop," as chef consecrator. The warrant of consecration from the Syrian Patriarch named him, with the title of "Mar Timotheos," as Archbishop and Metropolitan of all America.

The conclusion of Dr. Knowles's letter to THE REVIEW is worth reproducing for the benefit of our Catholic friends in France:

"Vilatte is utterly ignorant and unprincipled, but with an imposing presence, a martyr-like, pitiful air, and also a veneer of gentlemanly breeding. I can surely affirm he is yet carrying out what has been his one constant aim for years: to get in a position where he can compel Rome to admit the fact of his Syrian archiepiscopate. The rest of his job is easy. He has the patience and endurance of a saint, with the cunning and far-seeing pride of a devil."

From THE REVIEW of March 14, 1899, it appears that Vilatte, after a stay of three months at Ligugé Abbey, declared himself converted and *La Croix* hailed it as "a remarkable conversion." No doubt some French Catholics at least have preserved the memory of how he deceived them then.

If our journalistic brethren in Paris need more ammunition to fight this scoundrel let them apply to the Episcopalian Bishop Grafton of Fond Du Lac, Wis., for a copy of his "Statement Concerning Vilatte" issued in 1898.

Richard Strauss's New Opera "Salome", which had its first American production in New York the other week, and is reported to have been taken off the stage there on account of its moral repulsiveness, was scathingly reviewed by the New York *Evening Post* on the day after its first performance. We quote a few passages:

"Doubtless many of the four thousand persons who last night witnessed the first performance in America of Richard Strauss's 'Salome' at the Metropolitan Opera House, asked themselves what could have persuaded that composer to choose so repulsive a subject for an opera. The answer is easily found. In all probability the keen mercenary instincts of Strauss had much to do with it. No industrious farmer in the field of music has known better than he how to make hay while the sun shone on some particular fad or play. When the Nietzsche craze was at its height, he wrote a metaphysical tone poem, 'Thus Spake Zarathustra.' When the 'Ueberbrettl' was in vogue, he wrote his 'Feuersnot,' and when Oscar Wilde's plays, temporarily ostracized in England, became a fad in Germany, he was promptly on hand to link his fortune with that of the worst of them. The Kaiser did the rest. By forbidding the opera resulting from this unholy union he did more for it than a thousand press agents could have done in a hundred years. Dresden promptly produced it, and within a year two dozen cities had followed suit. Richard Strauss is a good business man, and he is growing rich rapidly. But he is more than a business man. He has a 'musical' mission, and that is to spread the gospel of hideousness. He has a mania for writing ugly music; a modern harpy, he cannot touch anything without besmearing it with dissonance. He has often been reproached for incessantly pelting audiences with cacophony where none such is called for by his subject. What more natural than that he should therefore cast about for a subject which imperatively demands hideous din to correspond with and justify his concatenated discords? And what more natural than that the noisome Salome should seem an ideal companion for his noisy music? Compared with Salome, such characters as Nanon Lescaut and Violetta are angels of purity. One does not have to go to the psychopathological treatises of a Krafft-Ebing to fully comprehend the loathsomeness of their actions. To dwell on the details of this loathsomeness in a newspaper would be to abet the crime of producing on a public stage such a scene as that which closes the Wilde-Strauss opera; a scene so repulsive that even that king of degenerates, Herod, is horrified and commands his soldiers to 'Kill that woman!' If the presentation of such a story is ethically a crime, Richard Strauss's music is æsthetically criminal—or, at least, extremely coarse and ill-mannered."

Our Catholic Indian Schools.—We are pleased to note from the *Indian Sentinel 1907*[1] that the receipts of the Society for the Preservation of the Faith among Indian Children for the year 1906 show a gain of $8,443.95 over those for 1905. Altogether, however, they have only been $23,401.16, and while this is encouraging, Fr. Ketcham, the Director of the Indian Missions Bureau, is quite justified in affirming that "it is impossible to get away from the fact that in a Catholic population of over fourteen millions a far

[1] Published annually by the Bureau of Catholic Indian Missions, 941 F Street, Washington, D. C. Price 25 cts.

greater amount should have been realized, and realized easily, for so necessary and meritorious a work as that of saving to the faith the helpless Indian Catholics and of rescuing the remainder from the darkest and most degrading paganism." The apathy of American Catholics in this matter is all the more deplorable, because our Indian schools are now almost entirely deprived of the help formerly extended by the federal government. Of the eight contracts the Bureau enjoyed last year only two (namely, those for the two mission schools among the Osages of Oklahoma,) are now in force. Even where contracts do not involve the question of what are known as treaty funds, the government is causing unnecessary delay. Thus it has delayed granting a contract to the mission school among the Menominees, despite the fact that it is supported out of trust funds only.

Martin I. J. Griffin and the "Knights of Columbus."—Mr. Martin I. J. Griffin relates in the January number of the *Catholic Historical Researches* (New Series, iii, 1, p. 79), how eleven hundred copies of the July (1906) issue of his most excellent magazine were sent to grand knights, secretaries, etc., of the K. of C. They were sent out by order, and presumably at the expense of Michael J. Ryan, President of the Irish League, and accompanied by a circular signed by Mr. Ryan and five other Philadelphia "Knights," telling by whom and why these copies of the *Researches* were being distributed. Mr. Griffin also mailed to each addressee a circular requesting his subscription. "I said to Mr. Ryan," he reports, "that if I got twenty subscriptions it would be far beyond expectations. I got ONE—T. W. Bookmyer—G. K. of the Sandusky, Ohio, Council. Now the Grand Knights," adds Mr. Griffin facetiously, "are believed to be the foremost Catholics in their communities—'intelligent,' 'prominent,' and orators on all public Catholic affairs. The K. of C. gave $56,000 to the Catholic University for Catholic American history, but G. K.'s don't want to know any of its history."

Yet only a short time ago the Columbian Assembly of the Knights of Columbus[1] in New York gave Mr. Griffin a rousing reception and passed a set of high-sounding resolutions in his praise and honor.

They "appreciate" his splendid work for the Catholic history of our common country; but they will not aid him to the extent of two dollars per annum, the subscription price of his unique and altogether invaluable magazine, which we of the REVIEW have for years done everything in our power to recommend and for which we have obtained quite a few subscribers.

But let Mr. Griffin console himself and not blame the worthy "Knights of Columbus." There are others serving the same great cause in various other ways, whose good purposes and merits are also freely acknowledged, but whose work is not actively, much less generously, supported even by many of those who lavish praise upon it.

[1] The Columbian Assembly, New York, according to the *Irish World* (Nov. 10, 1906) is "an organization made up of Fourth Degree Knights of Columbus."

May they all, like Mr. Griffin, hopefully preserve a young heart in an aging body and be as content as he is with enough to live modestly and—pay the printer!

After all, the Truth is worthy of being served for its own sake!

State Paternalism and the Public School.—The following editorial note from the New York *Evening Post* (Jan. 23) is worthy of reproduction in the REVIEW:

"'Among 1,000 children I found two who used the tooth brush.' This is not a report from the Congo, but a statement by a London school physician, who urges that each pupil hereafter receive a tooth brush 'to be numbered and hung on a rack' when he begins his year's work. This merely illustrates the changing conception of the function of the school. First, it was merely an institution for absorbing 'book learning.' Next, it was thought that there should be moral education as well; then came manual training, and of late we have had the introduction of the school nurse and medical officer, the school sanitarium and the school clinic. The school lunch we have grown familiar with, and breakfast is now urged in many parts of the world. Hygienic shoes to be furnished by the school so that there may be a proper development of the children's feet will, no doubt, be the next suggestion. Gen. Armstrong once horrified a visitor to Hampton by remarking, 'Each pupil uses the same tooth brush that I do.' London physicians, therefore, have a precedent for supplying their kind of brush to little 'Arry and 'Arriet. One cannot help wondering how much further this paternalistic movement in the schools is going to carry us. Shall we live to see the universal adoption of Mrs. Tingley's idea of taking the children from their parents entirely? If it is desirable to give our children good food because they get pernicious cooking at home, surely they are entitled to clean dormitories in place of the over-crowded and unsanitary rooms of the tenement."

A Remarkable Indian Language.—Rev. Father Chrysostom Verwyst, O.F.M., of Bayfield, Wis., who is an authority on the subject, contributes a brief but valuable paper on the Chippewa language to the *Indian Sentinel* for 1907.[1]

The Chippewa language, he says, is immensely rich in words The late Father Martin Ferrard, S. J., who spent thirty years of his life in compiling a Chippewa dictionary, has collected in three large manuscript volumes about four hundred and fifty thousand words. It is a language of verbs and hence very expressive It is more systematic than any of the so-called classical languages. It is very euphonic. Its most characteristic feature is the dubious or traditional form of the verb, each with an affirmative and negative way of expression, which enables a Chippewa to talk to you without positively asserting or denying anything. There are nine conjugations with each a positive and a dubitative form. As

[1] The *Indian Sentinel* is published annually by and for the benefit of the Bureau of Catholic Indian Missions, 941 F Street, Washington, D. C. Price 25 cts.

each one of these eighteen conjugations has, besides, an affirmative and a negative form, there are practically thirty-six conjugations, with each its peculiar moods, tenses, persons, singular and plural numbers, and corresponding participles. The seemingly impossible task of learning all these many forms is made comparatively easy by an admirably systematic grouping and similarity of terminations. Father Chrysostom himself, by the way, has published an exercise book of the Chippewa language (Holy Childhood Printing Co., Harbor Springs, Mich.) according to the Ollendorff Method, by which any one with a talent for languages can acquire within a year a tolerably good knowledge of this beautiful tongue.

The most interesting portion of Father Chrysostom's paper is that in which he shows by a few striking examples that a number of Chippewa words, or rather root syllables, correspond with those of the Indo-European family. "Gaie" or "kaie," for instance, like the Greek "Kai" means *and*. "And" means the same as the German "anders," the Latin "alter," the French "autre," the English *other*, all of which are derived from one radical syllable. "Wid" means *with* and is used in numberless words. "Tangina" has the same signification as the Latin "tangitur," he is touched. "Mang" means *large* and seems to be related to "Magnus." It is also used in innumerable compounds implying magnitude, largeness.

ather Chrysostom is "of the opinion that a close study of the Algic family of languages [to which the Chippewa belongs] would prove that they are of Asiatic origin, in all probability Indo-Germanic." He also holds that "this language originated with a highly civilized race, for its systematic structure, euphony, and expressiveness imply great mental advancement. Demosthenes and Cicero might justly be proud of the Chippewa language, for it is not inferior to either the Greek or Latin language in regularity and copiousness. It is, however, a concrete language, not a language of abstract ideas. It is adapted to every phase of Indian life and thought. It is well worth studying."

When it will have been thoroughly studied and put in its proper place by comparative philology, who knows but what it will shed wondrous light on the moot question: Whence came the American Indian? And then modern science will owe another deep debt of gratitude to the solitary Catholic missionaries who for pure love of God, immortal souls, and science, have learned this difficult language and preserved its knowledge to future generations long after the last Chippewa Indian shall have passed to the "Great Wigwam."

Causes of Fire in Catholic Churches.—The Buffalo *Catholic Union and Times* (xxxv, 42) gleans from a table compiled by the manager of the Catholic Mutual Relief Society the following instructive figures:

"Of 475 churches, parsonages and schools destroyed, lightning was the cause in 191 cases; the exact numbers being: churches,

157; parsonages, 10; schools, 24. Defective flues caused 40 fires; altar fires, 42 (principally by draperies blowing against lighted candles). The large number of 25 fires resulted from charcoal carelessly handled in the sacristy. Other causes of destruction are overheated furnaces (16), Christmas cribs (6), lamp explosions (10), gasoline, rubbish, hot ashes, sparks (16). The report contains the startling intelligence that 50 Catholic churches are totally burned every year in the United States, and about 400 are annually damaged by fire and lightning."

We attach no importance to the Society's recommendation of lightning rods; but the following hints are worthy of careful consideration:

Many losses in churches occur on or around the altar and sacristy.

Most of the fires in churches, which we give as unknown, started in the sacristy.

Charcoals retain fire a long time and readily give off sparks and must, therefore, be handled with great care. They should be kept in a closed metal box and handled only on a metal or stone slab. Pastors should give only the amount necessary for each time.

Artificial flowers on the altar are very dangerous, and also loose draperies which a current of air may blow against lighted candles.

Christmas cribs and repositories have also caused bad fires.

Basements, furnace rooms, sacristies and back of altars must be kept clean and free from all kinds of accumulation or rubbish. Waste paper, rags, and especially greasy rags and soft coal, readily breed fire.

Examine well your chimneys, attics, stoves, and furnaces at least once a year.

Kerosene, acetylene, and gasoline should be handled carefully.

Do not build your buildings close together.

Avoid high steeples.

The Neglected Apostolate of the Press.—From a leading article in the *Catholic Transcript*, the "Official Organ of the Diocese of Hartford," we lift the following impressive passages (ix, 31):

"You will find millions upon millions piled up yearly in brick and mortar, and hardly a poor, ineffective thousand flung to the discredited apostolate of the press. Look over this prosperous American Church. Scan the country from East to West and you will behold ecclesiastical realties valued at billions, but nowhere will you find a flourishing Catholic publication. The result? The absolute preponderance of irreligion, non-Catholic, anti-Catholic, agnostic, and atheistic thought. Meanwhile, the Catholic Church has to move on without the mighty and triumphant force of the press. Yes, she has to get on in spite of that tremendous engine. The Lord is indeed behind His Church. He knows how to prevail and how to make her prevail. But the Lord has never given us warrant for despising natural agencies, and our zeal for religion will hardly be voted perfect so long as a handmaid so

mighty and so available is by us neglected and despised. The day is coming when men, who are at once zealous and alive to the best that the age affords, will see and understand that the Catholic Church cannot afford to yield the press altogether to its enemies. A moment's consideraton of the Church and State question, which is even now agitating the minds of all thinking men, should serve to demonstrate to us how completely we have forsworn our right of defense through the agency of the printed word."

We have not one Catholic English daily in all this great and prosperous land, our Catholic weeklies are with few exceptions barely able to make both ends meet, and the few magazines we have reach but a very limited number of readers. Meanwhile such anti-Catholic or at best non-Catholic periodicals like the *Literary Digest*, the *Independent*, *Collier's*, *Everybody's Magazine*, *McClure's*, and others are largely read by Catholics—not to speak of the daily secular newspapers in our large cities which are literally battening on the subscriptions and advertising they receive from Catholics in town and country. And with all that the "elite" organization of American Catholics is limiting its supreme efforts to getting its "initiations" and "pilgrimages," etc., liberally exploited in the secular newspapers and to "the big project" of "producing an opera. founded upon the career and religious ideals of Christopher Columbus," which "should be the fine flower of American Catholic life"!?! (See this REVIEW, xiv, 1, 28.)

And in the face of this unspeakably pitiable condition of affairs some of us have the brazenness to proclaim that "what France needs today is a vigorous infusion of Americanism, of the spirit of our magnificent Knights of Columbus" *O tempora, o mores!*

Those Inclined to Speculate ought to read carefully "The Confessions of a Stock-Broker" in the *Independent* (No. 3029, pp. 1465 ff.) The author, "a very well known Wall Street stock-broker," who "for obvious reasons prefers his name should not be known," describes in detail the *modus operandi* of his craft and replies to the question: "Do you call that a proper kind of business?" frankly as follows:

"That question cannot be answered with a plain Yes! or No! We admit that people who speculate will, in nine cases out of ten, lose money if they keep at it. We admit that we cannot guide them with any certainty in their market operations. We admit that we want as many customers and as many brokerages as we can get. And yet, if a man came to us and said that he wanted advice as to whether he should speculate or not—he knowing nothing about it—I think we should candidly advise him not to do so if he could not afford to throw away the money he proposed to risk (which no man in his heart expects to do), but we should also say that if he insisted upon speculating we should be glad of his business. That about represents our attitude. People *will* speculate and *will* lose their money whether we do their business or not, and we feel that we might as well do their business as let some other firm do it. When people

speculate with us we do the best we can to help them to be successful, but our best, we must admit, is very small."

The lesson is quite obvious.

The Stuff That "Sociology" is Made of is exemplified by Prof. Franklin H. Giddings's new book *Reading in Descriptive and Historical Sociology* (The Macmillan Co.), which is designed "to offer to the beginner in sociological studies significant examples of the great facts of social evolution and of their interpretation." The volume contains three or four hundred extracts varying in length from five lines to five pages, and classified under the headings: Society, Elements and Structure of Society, The Social Mind, Social Organization, and Social Welfare. The puzzle seems to be: Fit these extracts, if you can, into the author's general scheme of sociological classification and terminology. Turning, for instance, to page 72, under the general heading Elements and Structure of Society, and the sub-heading Aggregation, the student will find the following:

"An Army of Blackbirds.—Last Wednesday army after army of blackbirds flew over Aline, headed north. The advance guard was about a half-mile long and flying in lines or files reaching from the Rock Island to the Orient track. The second flew in column formation and was fully three-quarters of a mile long. At intervals of from fifteen minutes to an hour all through the forenoon patches and squares of birds followed. A conservative estimate of the number that passed during the forenoon would be five hundred thousand. The birds flew very low, and their wings and chattering could be heard at a great distance.—Kansas City *Journal* April, 1905."

From birds the student may, if he choose, pass to Bostonians, and wrestle with the following extract on page 76:

"The Early Bostonians.—The Bostonians, almost without exception, are derived from one country and a single stock. They are all descendants of Englishmen; and of course are united by all the great bonds of society: language, religion, government, manners, and interests.—Timothy Dwight, *Travels in New England and New York*, vol. i, 506."

By stages he will advance from the simpler problems of social elements to the more complicated questions of social organization and welfare, until he finishes "a fairly complete scheme of elementary readings in descriptive and historical sociology." The value of it all we shall leave to those who have the courage to try it; Mr. Giddings pretends to believe that such exercises keep the student's mind "alert to discover essential similarities between facts drawn from widely different sources."

The Saving Grace of Humor.—The *Pastor Bonus* recently contained a strong protest, by a priest of a German Diocese, against the ridiculous habit of newspaper reporters, especially those of the Catholic press, of prefixing and affixing all sorts of gratuitous compliments to a clergyman's name whenever he preaches upon some special occasion, or outside his own parish, or when he happens to be transferred to some other congregation.

A glance into our American papers, Catholic and secular, shows that the same practice is popular here. Thus we read in a daily St. Louis paper just to hand that Rev. Father X, the able, zealous, and eloquent pastor of St. Y's congregation, preached the sermon at the close of Forty Hour's in St. Z's. And one of the Catholic weeklies of the same city prints a quarter of a column in praise of a pastor transferred from one country parish to another without having accomplished anything in the least extraordinary.

This reminds us of an incident in the life of the late Father Bertrand Wilberforce, O. P., who was as remarkable for his humility as he was for his zeal and eloquence. He used to quote the memorable saying of St. Francis Xavier, that the success of the preacher in gaining souls to God will be in proportion to his self-contempt. "Father Bertrand,"—relates his college companion and life-long friend, Canon Green,—"simply laughed at the absurdity of being called 'learned,' or 'able,' or 'eloquent.' What disregard he had for public praise and newspaper fame is shown by an incident of which he told me with glee. He had preached a special sermon on some important occasion in a certain church, and was afterwards requested by the reporter of the local newspaper to be kind enough to let him have the manuscript of the sermon. But as the sermon had not been written, Father Bertrand satisfied the importunity of the reporter by promising that he would himself send some account of it to the editor. The next day the reporter, with the newspaper in his hand and a face of dismay, came to apologize to Father Bertrand for the dreadful misprint which represented the Very Reverend Father Wilberforce, O. P., as having preached 'a poor sermon' on the text and subject stated. It was no misprint. It was Father Bertrand's own report, and he chuckled merrily over its being printed literally as he had written it. Such an incident he greatly enjoyed, by reason of the sense of humor which was one of the charms of his life." (*The Life and Letters of Father Bertrand Wilberforce of the Order of Preachers.* Compiled by H. M. Capes, O.S.D. Edited, with an Introduction, by Vincent M'Nabb, O.P. B. Herder. 1906. $3 net. Page 26 f.)

As the writer in the *Pastor Bonus* insinuated, if he did not express it distinctly:—it is not humility our clergy lack so much as the saving grace of humor; as for the newspaper garreteers, anything is fish to them that happens to float into their nets.

A University Professor Turned Stock Broker.—An Eastern university professor has announced his intention to give up his chair of philosophy for a seat in the New York Stock Exchange. It is another sign of the tendency of scholars to turn their energies to the practical pursuits of life, comments the *Nation*, and adds facetiously:—We feel sure that the Wall Street agora will derive profit from one who has been illuminated by "the calm lights of mild philosophy." Nor should it be supposed that his former studies are an unsuitable preparation for his new calling. On the contrary, we should say that a broker versed in the philo-

sophical sciences had a great career open to him in what college valedictorians call "the marts of trade." He can imitate Pythagoras in his reverence for numbers as the essences of things. Like Socrates, he can relieve the tedium of a dull market by improving discourse with his commercial associates. He can recall the maxims of the Stoics when he meets with reverses, and the counsels of the Epicureans when he has "pulled off a good thing." In his speculations, he will be aided by his familiarity with the Logic of Chance and the Theory of Probabilities. Even his training in Ethics will not be a handicap, for he will know more moral codes to violate than most of the men about him.

On the Disputed Origin of the Word "Missa," Rev. F. A. Marks, of Jerseyville, Ill., sends us the subjoined interesting notes, culled from Kellner, *Heortologie*,[1] second edition, pages 58 ff.:

Anciently the Mass was not called *missa*, but *oblatio* and *sacrificium*, sometimes also *sacramenta* and *collecta*. The latter term is the neo-Latin form for *collectio* and signified an assembly of persons for a specific purpose. The word *collecta* was the heading or title of the Mass-formulas and served to distinguish them from other prayers in the liturgical books, and as these formulas began anciently with the orison, this prayer in the course of time received this name. Hence the explanation commonly found in ascetical books that the word *collecta* signifies the "collected intentions of the faithful" is purely arbitrary, the same explanation might be given of the other prayers in the Mass.

The word *missa* is the neo-Latin form of the noun *missio* and signifies in the phrase under discussion "dismissal." It originally did not mean the Mass, but the psalmody or other services which ended with this formula of dismissal. The phrase *missam facere* was anciently used to indicate that the assembly, meeting, audience or similar gathering was at an end and those present were dismissed In liturgical parlance it meant the dismissal of the faithful, not only during (catechumens) and after Mass, but also after the psalmody and other services. In the beginning the faithful also attended the psalmody, which corresponds to the canonical hours of the present day, but in the course of time this custom fell into desuetude and the faithful heard the formula of dismissal "*Ite missa est*" only at Mass. And as people generally name things from their most striking characteristic, so the Holy Sacrifice was called by them *missa*, interpreting the words of dismissal "*Ite missa est*" to mean "Go, the Mass is finished." Of course, this was not done at once but gradually, so that for a while the word *missa* meant sometimes the psalmody, sometimes the Mass.

Missa as a specific name for Mass alone was first used at the synod of Arles, A. D. 524, can. 4. Before this time it meant not the Mass, but only the psalmody. The earliest account of the word in the latter sense we have in *Peregrinatio Silviae* (or Egeriæ) written about A. D. 378—394. She uses the word exclusively for

[1] Kellner's *Heortologie*, it may interest some of our readers to learn, is being translated by Father McKee of the London Oratory and will be published in an English edition about January 1, 1909.

psalmody. St. Ambrose in the letter quoted in the REVIEW (xiv, 2, 58) does not use *missa* in the sense of Mass, but dismissal of the catechumens on Palm Sunday after the gospel.

The Wit of Blessed Brother Giles.—In his later years, when his holy life and frequent recurring ecstasies had surrounded him with a halo of mysterious veneration, Blessed Brother Giles of Assisi, one of the earliest companions of St. Francis, conversed freely with those who came to visit him. No matter how exalted their rank, he was no respecter of persons and never minced his words.

"Two cardinals who had come to visit Giles," relates Fr. Paschal Robinson, O. F. M., writing critically from the sources,[1] "asked him on leaving to pray for them. 'Why should I pray for you,' he replied, 'since you have more faith and hope than I have?' 'How is that?' they asked. 'Because with so much riches and honor and worldly prosperity you hope to be saved, whilst I, with so much misery and adversity, fear to be damned.'"

"Two friars, expelled from Sicily by Frederic II, came to see Giles and spoke of the Emperor as a persecutor. 'You are sinning against Frederic', he cried out, clinching his fists, 'that greatest of sinners. Since he hath done you much good you ought rather to pray to God to soften his heart than to murmur against him; he hath not expelled you from your country, for if you be true Friars Minor you have no country.'"

"He was sharper still with a certain friar who came exultingly to tell him that he had a vision of hell and could not see a single friar there. 'I believe it,' said Giles with a strange smile. 'How is it?' asked the visionary. 'It is, my son,' answered Giles, 'because thou didst not go down deep enough."

"Another friar, who came in quest of spiritual counsel, found Giles in better humor. 'I will tell thee what to do,' he said, 'but I want to sing it.' Taking a stick he began to saw with it, as if fiddling, and running about the garden, he kept singing: 'Una uni, una uni,' but said nothing else. 'Do this,' he concluded, 'and then thou wilt please God.' And the other failing to understand Giles explained: '*Una* et sola anima sine intermissione et medio *uni* soli Deo committenda est.'" (The play on words is almost obscured in the English: "Our one and only soul is to be committed without interruption or go-between to the one and only God.")

Giles was nothing if not original. Once "Brother Gerardino 'a very spiritual man,' called to see him. Gerardino, wishing to draw out Giles, sought to prove by twelve arguments that man is incapable of free action. 'Can you sing, Brother Gerardino?' asked Giles when the logician had concluded. Then, drawing from his sleeve a small lute made of cornstalk, such as boys use, and beginning with the first string and continuing on each string of the

[1] *The Golden Sayings of the Bles ed Brother Giles of Assisi.* (Philadelphia: The Dolphin Press. 1907. Price $1. net, pp. xxxvi to xxxviii. Reviewed in our No. 4, p. 127.

lute, Giles in words of music quashed and confuted the twelve reasons of poor Gerardino."

"When some one came to tell Giles that he wished by all means to become a religious, he said: 'In that case, go quickly and kill thy parents.' Aghast at this unlooked-for advice, the would-be religious said tearfully: 'Oh! Brother Giles, how could I be guilty of such a crime!' 'O simpleton!' retorted Giles, 'not to know that I meant the sword of the spirit, for he who doth not hate his father and mother cannot be my disciple.'"

"Brother Gratian, the constant and devoted companion of Giles, once asked the latter to tell him how he could please God most. 'Go and hang thyself' was the answer. Having brooded over this curious counsel for many days, Gratian begged Giles to interpret it, which he did thus: 'A man who is hanging by the neck, though not in heaven is yet lifted up from the earth and always looketh downwards. This should be thy attitude.'"

How near the Saints are brought to us when their lives are thus unfolded in their rugged simplicity with all those human traits and idiosyncrasies which prove them to have been akin to even the humblest among us!

St. Veronica's Veil.—Rev. Ernest R. Hull, S. J., writes on this subject in the *Examiner* (lvii, 50):

We are all familiar with the story embodied in the Stations of the Cross—how a woman named Veronica (alias Bernice) offered a handkerchief to wipe the face of Christ on His way to Calvary; and when the linen was returned to her it bore on its surface an impression of the sacred features. It is alleged that this likeness was brought to Rome about the year 700; and it belongs at this time to the relics of St. Peter's, where it is shown only to persons of princely rank, who however must first be made titular canons of St. Peter's. This is the famous *Volto Santo*, of which printed engravings are to be found in many Catholic homes. The date of the engraving is not known; but it is a fac-simile only in the roughest sense of the word, as will be seen from the following passage in Father Chandlery's book *Pilgrim Walks in Rome* (p. 27):

> No relic was more famous in the middle ages, and none gave rise to such enthusiastic manifestations of devotion. Marucchi says that it is first mentioned in documents belonging to the eleventh century, and that the first to speak of it was Bernard of Soracte. Baronius states that the tradition concerning it streches back into time immemorial *ab immemorabili*. The supposed copies of the *Volto Santo* usually met with are, says Marucchi, mere fancy representations—the original having become so faint that the features can hardly be distinguished. When on the occasion of which the year 1904 was the Jubilee, Pope Pius IX caused the three great relics of the Passion to be exposed on the Altar of the Chapel of the Blessed Sacrament, in St. Peter's, during the year 1854, the original *Volto Santo* was carefully and frequently examined at close quarters by one who testifies to very marked changes in the appearance of this relic. On some days it was so very faint as scarcely to make any impression on the eye at all, but on others the dim outlines became comparatively quite distinct, and on the left cheek a deeply shaded blur could be discerned, suggesting the infliction of some violent blow. As the substance of the veil could have been by no means externally approached, these alternations can be attributed only to the varying effects of light or

temperature on marks deeply impressed upon the material itself. An antique chest was long shown in the Pantheon, in which the relic was at one time preserved.

Some further particulars may be of interest. As to the name "Veronica," it has been conjectured that this word is a barbarous form of the hybrid *vera icon*, or "true image." It seems clear that in general "The Veronica" was used by ancient authors as the name of the picture, and not as the name of a person (*Catholic Dictionary* sub tit. Christ, the personal appearance of). A recent archeologist, however, has suggested that it is really derived from the Jewish name BERONIKE or Bernice—supposed to be the person to whom the handkerchief belonged. We may add that, though the prevailing belief of the Middle Ages was to regard this picture as a genuine and miraculous impression from the face of Christ, no Catholic is in any way bound to view it as such and in fact the general acknowledgment of all scholars, that we do not anywhere possess any authentic representation of Christ's bodily appearance, is enough to show that it is not—except possibly among very simple souls—nowadays looked upon as such. This being the case, the copies which are in circulation can, we venture to think, be regarded in no other light than as pious curiosities. We gather, from Father Chandlery's account of the way it is kept in the strictest reserve at St. Peter's, that it is not now exposed for any kind of public veneration—at least certainly not under the claim of being a truly authenticated portrait derived from Christ himself.

As regards the Stations of the Cross, Father Thurston tells us that the first writer who mentions the house of Veronica is James of Verona, who speaks of "the place where Christ gave the Veronica, that is, face." The date of this document is somewhat earlier than 1420 (p. 141.) Her house, he adds, is not generally spoken of by pilgrims before the year 1435. In one of the York mystery-plays it is not Veronica, but one of the three Marys, who presents the handkerchief to our Lord.

Light on Loma Land.—Ray Stannard Baker tells in the *American Magazine* (January) what he saw on a visit to Point Loma, Cal., where Mrs. Katherine Tingley has established a center of the "Universal Brotherhood," which presumes to absorb the theosophical cult. Mr. Baker says it is "the realization of the philosophy of Spencer and Darwin, carried out to its logical and ultimate expression; teaching that the law of progressive development works in the realm of the spiritual existence as it does in that of the physical." He found among the membership not only artists, musicians, and literary men, but inventors and successful mechanics and business men, with every trade and profession represented. Some of the wealthier members are: A. G. Spaulding, the sporting goods manufacturer; W. C. Temple of Pittsburg; Clark Thurston, former head of the American Screw Company, and W. F. Hanson, the Georgia inventor of cotton weaving machines. Ex-Secretary Gage is a resident, but not a member. In the institution, family life disappears, and the training of children from in-

fancy, as well as the household labors, are conducted on the co-operative plan. Everybody works, but each selects the work he likes best. Mrs. Tingley is described as a complete autocrat, before whose will every person in the institution bows.

MARGINALIA

The liberalism of our popular ethics, which makes the essence of wrong-doing consist in "getting caught," is by no means novel or modern. In his *Decamerone* (Tale xviii), Giovanni Boccaccio draws a classical picture of the ethics of the humanists. "Although I am satisfied," says the princess, who is attempting to seduce an honorable man to commit double adultery, "that such things, if they became known, would be very unbecoming, yet I do not consider them wrong so long as they remain hidden." The author, who was a rollicking blade in his youthful days, but became a believing, moral Christian in later life under the influence of Petrarca,—adds that, when the gay siren found herself repulsed, "her love at once changed into furious hate." The morality of Putiphar's wife (Gen. 39, 7 ff.) has always been characteristic of the ethics of Liberalism, or Liberalism in ethics.

Our friend Martin I. J. Griffin, that indefatigable delver in the musty records of the past, shows in the January number of his always interesting *Catholic Historical Researches*, that the evil of subscribers not always getting their paper regularly is one that dates back a good long while. "Even Washington was thus annoyed, for, in 1785, he wrote to Mathew Carey of Philadelphia, complaining that his *Gazette* came irregularly. He directed that it should be sent 'in the appearance of a letter,' for, said he 'it has sometimes occurred to me that there are persons who, wishing to read newspapers without being at the expense of paying for them, make free with those which are sent to others.' So you see 1907 doesn't differ from 1785 in that respect."

A reader sends us a newspaper report of a sermon delivered by a Chicago "Evangelist," which may be summed up in this anything but novel proposition: The Bible is undoubtedly inspired; but the conclusions that Catholics draw from it are largely false.

What a ridiculously false position to take! If God gave the Bible to man for his guidance, it is impossible that it should have failed to convey to the Christian world the meaning He designed man to receive. As a recent convert aptly puts it: "Frances Cobbe points out that 'The Maker of the intellect can have made no mistake in addressing the intellect. Those doctrines which the great mass of Christians have drawn from the Bible for eighteen hundred years, must be those which God intended them to draw,

or else he did not inspire the book." Now for eighteen hundred years the majority of Christians have been Catholics; that is to say, either the Bible is not inspired or Catholicism is true."

Hitherto holy Communion could be given to "infirmis non jejunis" only as viaticum. The *Acta Sanctae Sedis* (xxxix, 603) publish a decree of the Sacred Congregation of Rites, dated December 7, 1906, which permits patients who have been confined to their sickbed for a month or longer and of whose convalescence there is not yet certain hope, to receive holy Communion once or twice a month—in certain cases defined in the decree even once or twice a week[1]—after taking some liquid food ("per modum potus"), if they are unable to observe the required fast.

Keiter's *Katholischer Literaturkalender* for 1907 (by the way, what became of the biographical dictionary of Catholic authors in America undertaken some five years ago by a Boston Jesuit Father?) presents some interesting statistics with regard to the Catholic publishing houses of Germany. It appears that these firms have no less than 3,500 employees. The great publishing house of Herder (which has an important branch in St. Louis, and others at Munich, Strassburg, Berlin, Vienna, and Karlsruhe) heads the list with 570 employees. Second in rank is J. P. Bachem of Cologne; third Manz of Regensburg; fourth, Butzon and Bercker of Kevelear; fifth, Fr. Pustet of Ratisbon. Kirchheim, of Mainz, Lentner, of Munich, and the Society of the Divine Word, which has a large publishing establishment at Steyl, neglected to furnish the requested information, though the probable number of their employees is included in the grand total of 3,500.

The Legal Department of the Monon Railroad has made a test case in Chicago, and the Supreme Court of the United States is to be asked to pass upon the question whether a railroad company can issue transportation in exchange for advertising in newspapers. The Monon takes the view of the case held by the newspapers, and the company's attorneys urge that the contrary ruling of the Interstate Commerce Commission denies the freedom of contract to a particular class. The rule, as universally stated and upheld by the court, is: "What the parties agreed shall constitute the payment, the law will adjudge to be payment. It is competent for parties to designate by their contracts how and in what payment may be made. It is by no means true that payment can be made only in money; on the contrary, it may be made in property or in services."

"The inhibition," they add, against charging a "greater or less or different compensation," relates alone to a difference in the "established rate," and not to the manner of making payment.

[1] These cases are set forth thus: "Si agatur de infirmis, qui degunt in piis domibus, ubi SS. Sacramentum adservatur aut privilegio fruuntur celebrationis Missae in oratorio domestico."

The commitee on elementary schools in New York City, in reporting on the Jewish protest against Christmas and other religious exercises in the public schools, (see the CATHOLIC FORTNIGHTLY REVIEW, xiv, 2, 52 f.) has declared that the public school is not the place for religious instruction, and that the assignment of essays on religious subjects should be avoided as well as the singing of denominational and sectarian hymns. If the Bible is read, it should be read without comment.

This is as much as might have been expected from a School Board committed by law on the one side to non-sectarianism and on the other solicitous not to offend the Evangelical Christians who want to retain their King James Bibles, their "talks" to the pupils by ministers of their several denominations and their Christmas exercises—all which they use as evidence that this is a Christian, i. e. a Protestant country.

The chairman of the School Committee which pronounced this decision, is himself a Hebrew and deprecates the zeal of his co-religionists in insisting upon their protest against the efforts to christianize the Jew through the medium of the puplic schools. It is the exposure of these inconsistencies which made the political office-holder uncomfortable. We doubt if the orthodox Jews in New York will let the matter rest with this lame and inconsequential decision.

At the suggestion of His Eminence the Cardinal Archbishop of Paris, *L'Univers* and *La Vérité Française* have merged in order to unify the Catholic forces in France. Those who are acquainted with the history of *La Vérité* will appreciate the magnitude of the sacrifice made by its conductors for the sake of the common cause. The Holy Father has cordially blessed the union of the two leading Catholic papers of the French nation and looks upon it as a happy augury for the future. Messrs. Auguste Roussel, Arthur Loth, H. G. Fromm, etc., who made the *Vérité* such an interesting and influential paper, have joined the staff of the *Univers*, which *viribus unitis* ought now to become a really great and effective organ of Catholic thought, such as it was in the days of Louis Veuillot. *Ad multos annos!*

LITERARY NOTES

—The Dominican Fathers have started a new illustrated monthly magazine for young people, called *The Youth's Magazine*. From a recommendatory letter by the Bishop of Columbus, printed in the first issue (January 1907), we note that it appeals especially to the children of our parochial and Sunday schools and that the publishers have generously offered to share their profits with the orphans. It is questionable if there will be any profits for a good long while; too many magazines of this kind have gone under for lack of support, and the few existing ones are all having a hard struggle. But we wish the *Youth's Magazine* success. As we have often said, there can not be too many good magazines in these days when the country is literally flooded with bad ones. (The Rosary Press

Company, Somerset, Ohio. 50 cts. per annum.)

—Fr. Pustet & Co. present in a third edition Msgr. A. Sheppard's *Plain Practical Sermons*. ($1.50 net.) The late Bishop Wigger referred to them upon their first appearance years ago as "short, clear, logical, and practical," "useful to both layman and priest." They are still serviceable, but the new edition should have been printed from new plates.

—Under the title *Religion in Salon und Welt* (Fr. Pustet & Co. 1907), Msgr. Dr. Paul von Mathies, who has achieved literary fame by his controversial novel *Moribus Paternis*, publishes under his wellknown pen-name "Ansgar Albing" a series of reflections, in twenty-two brief chapters, all grouped around the central idea of the role of religion in society and daily life. The little volume, daintily garbed, contains suggestive and fruitful considerations and will make an acceptable gift-book for any educated Christian, be he cleric or layman.

—In *The God of Philosophy*, by the Rev. Francis Aveling, D. D., (x & 191 pp. 8vo. London: Sands & Co. St. Louis: B. Herder. Net $1.) and *The Principles of Christianity*, by the Rev. A. B. Sharpe, M. A., (x & 172 pp. 8vo. same publishers, same price) we have the first two volumes of a new series of "Expository Essays in Christian Philosophy, Edited by the Rev. Francis Aveling, D. D.," elaborating subjects all too briefly trea ed in the two courses of "Westminster Lectures," already noticed in this REVIEW. The new series is intended to explain the philosophy of Christianity in language understandable by educated persons and calculated to appeal to common sense.—In *The God of Philosophy*, Rev. Dr. Aveling restates in simple language the natural proofs by which the existence of God is demonstrated. The treatment is purely rational and on the whole quite satisfactory, though we fear the learned author leaves a little too much to the reader's "perfecting upon his own lines the analogies outlined." In this country, at least, especially among the laity, we have few who are capable of independent thought in matters philosophical or theological.—Father Sharpe in *The Principles of Christianity* endeavors to set forth "the whole scheme of the argument for Christianity in the natural order and connection of its different parts, and in the shortest possible form," Distinguishing clearly the real questions from the side issues with which modern controversialists try to obscure them he yet eschews controversy, noticing anti-Christian theories only when necessary to make positive arguments clear.—We regret that both Dr. Aveling and Father Sharpe, the latter more so than the former, for the sake of brevity, avoid quotations and references. Though it is true, as Father Sharpe asserts in his preface, that the value of such considerations as are here set out "must lie rather in their intrinsic persuasiveness than in any weight of authority that may be claimed for them," yet the demands of modern students for authorities, and especially for bibliographical pointers, are such that apologetical works which almost entirely eschew foot-notes are bound to lose much both in attractiveness and force.—Other volumes of the series will treat of Messianic philosophy (Gideon W. Marsh), Vitalism (Prof. Windle), the papacy (Canon Moyes), the human soul (Rev. J. C. Gibbons, Ph. D.), miracles and Spiritism, moral eugenics, etc. The volumes are finely printed and really cheap at one dollar; but they lack indices.[1]

—Our esteemed contemporary the *Christian Family*, published monthly by the Society of the Divine Word for the benefit of St. Joseph's Technical School, Techny, Ill., has entered upon the new year (its second year) with a number full of promise. Both

1 We deem it necessary to add, by way of a foot-note, that the argument for the existence of God from motion is one which had better not be so strongly insisted upon in our day. For, as Father Rickaby, S J., has pointed out in his translation of the *Summa Contra Gentiles* of St. Thomas (*God and His Creatures*. B. Herder. 1905. $7 net. Pages 11 ff) "this argument is based upon the treacherous foundation of Aristotelian physics.... Whoever will derive an argument for the divine existence from the mechanism of the heavens must take his principles from Newton, not from Aristotle. Besides Motion he must take account of Force and Energy, not to say of Cosmic Evolution. He must know not only the motion of impact,..... but also the motion that is set up by gravitation. Aristotle knew nothing of gravitation; and only half knew the *inertia* of matter declared by Newton's first law of motion.... The whol idea of a Prime Mover has vanished from modern physics." Dr. Aveling avails himself of the wider meaning of *motus*, namely *change*, and in this form the argument is of some force; yet we consider the chapter on "The First Moving Power" not quite satisfactory; and Father Sharpe's remark (*Principles*, p. 18) still less so.

in content and appearance this "illustrated magazine for the Catholic home" has been so steadily improving from month to month, that there is no doubt in our mind that it is destined to become one of the most popular and the most widely circulated periodicals of its kind in the English-speaking Catholic world. St. Joseph's Technical School is yet in its infancy, but the good brothers in charge of the printery are making wondrous progress, as may be seen by the improved typographical appearance of the CATHOLIC FORTNIGHTLY REVIEW, which is gotten out there. The same improvement is noticeable typographically in the *Christian Family*, and once the artists of the institution begin to keep pace with the editors and the "typos," the *Christian Family* is bound to become a real gem. (Subscription price $1.)

—*Catholic Churchmen in Science* is the title of a volume of "Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science," composed by James J. Walsh, M.D., Ph.D., LL.D., and published by the Dolphin Press (*American Ecclesiastical Review*), Philadelphia. (viii & 221 pp. 8vo. with six rare and authentic portraits. Price $1. net). After an introductory chapter on "The Supposed Opposition of Science and Religion," Dr. Walsh sketches the lives of the following named eminent churchmen-scientists: Copernicus, Basil Valentine (the founder of modern chemistry), Linacre, P. Kircher, S. J., Bishop Stensen (the anatomist and father of geology), Abbé Haüy (the father of crystalography), and Abbot Mendel, who by his wonderful experiments and observations has opened a new outlook in heredity. These sketches, in the words of the author, "all range themselves naturally around the central idea that the submission of the human reason to Christian belief, and of the mind and heart to the authority of the Church, is quite compatible with original thinking of the highest order, and with that absolute freedom of investigation into physical science which has so often been said to be quite impossible to churchmen." Though not at all controversial in tone, these little sketches form one of the strongest apologetical works yet put out in the United States, and furnishing as they do such effective answers to objections that are often urged from history and science, ought to be placed into the hands of all intelligent Catholics and of truth-seeking non-Catholics as well.

—An editorial writer in the New York *Evening Post* (Dec. 26, 1906), who has been reviewing the annual output of books for children, says: "Of the hundreds of volumes that were sent us, the overwhelming majority were obviously rubbish; and of the comparatively few culled out for notice, not one provoked the reviewer to enthusiasm. At best, the books were scarcely more than innocuous and tolerable. This fact is disquieting to thoughtful parents, who find that each year the problem of providing children with suitable reading becomes more difficult. You may take high ground and refuse to buy the cheap and trivial, but nevertheless your boys and girls will see it at the houses of neighbors—will see and probably borrow." There is a warning in this for parents, especially Catholic parents. A lot of this juvenile "rubbish" unfortunately finds its way into the hands of our children.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

The Prince of Fez. A Drama in Three Acts. Adapted from Don Calderon de la Barca by Rev. P. Kaenders. (Second and Revised Edition). 42 pp. 8vo. St. Louis and Freiburg (Baden): B. Herder. 1906. 25 cts. net. (Pamphlet.)

The Easter Fire on the Hill of Slane. A Drama in Three Acts. By Rev. P. Kaenders. 39 pp. 8vo. St. Louis and Freiburg (Baden): B. Herder. 1906. 25 cts. net. (Pamphlet).

The Golden Sayings of the Blessed Brother Giles of Assisi. Newly Translated and Edited, Together With a Sketch of His Life, by the Rev. Fr. Paschal Robinson of the Order of Friars Minor. lxii & 141 pp. small 8vo. Philadelphia: The Dolphin Press. MCMVII. Net $1.

Earth to Heaven. By Monsignor John S. Vaughan, Domestic Prelate of Pius X and Canon of Westminster. Second Edition. xiv & 184 pp. large 8vo. London and Edinburgh: Sands & Co. St. Louis: B. Herder. 1906. Net 90 cts.

Herders Bilderatlas zur Kunstgeschichte. 146 Tafeln mit 1262 Bildern. Mit kurzer Uebersicht [in deutscher und französischer Sprache] über die Kunstgeschichte, ausführlichem Bilderverzeichnis und Register. Size 14½x10⅞ inches. 51 (pages of text) & 146 (pages of illustrations). Freiburg and St. Louis: B. Herder. 1906. Net $6.25.

The Life and Letters of Father Bertrand Wilberforce of the Order of Preachers. Compiled by H. M. Capes, O.S.D. Edited with an Introduction by Vincent M'Nabb, O.P. xxiii & 406 pp. 8vo. London and Edinburgh: Sands & Co. St. Louis: B. Herder. 1906. Net $3.

Report of the Proceedings and Addresses of the Third Annual Meeting of the Catholic Educational Association, Cleveland, Ohio, July 9, 10, 11, and 12, 1906. Published by the Association, Secretary's Office, Columbus, Ohio.

The Truth of Christianity. Being an Examination of the More Important Arguments For and Against Believing in that Religion. Compiled from Various Sources by Lt.-Col W. H. Turton, D.S.O., Royal Engineers. Fifth Edition. ix & 529 pp. 8vo. London: Wells Gardner, Darton & Co. Ltd. 1906. American Agent: The Young Churchman Co., Milwaukee, Wis.

Harnack und Thomas von Aquin. Eine dogmengeschichtliche Studie über die Gnadenlehre von Dr. theol. M. Notton. 72 pp. 8vo. Pamphlet. Paderborn: Ferdinand Schöningh. 1906.

Illustrierte Geschichte der deutschen Literatur von Professor Dr. Anselm Salzer. Vollständig in 25 Lieferungen à 1 Mark. Parts 18, 19, 20, and 21, richly illustrated, advancing the work to page 768. München: Allgemeine Verlagsgesellschaft m. b. H. 1906. American Agent: B. Herder.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 6 March 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Westminster Abbey

London, of all thy far-famed monuments
I first would greet Westminster's glorious pile:
But pensive sadness filled my heart, the while
My eyes were charmed with its magnificence.

Not grand proportions, nor the haunting sense
Of mystery in choir, and nave, and aisle,
Not all the grandeur could my heart beguile
Amid the marks of vanished reverence.

Old home of England's ancient faith: and oh,
Her lovely images in bronze and stone
Recalled but that the beauteous soul was fled.

And sad I felt at heart and lone, as though
I had come home and found my mother gone,
And secret voices whispered: She is dead.

Fredericktown, Mo. (Rev.) J. Rothensteiner.

Catholic vs. Public Libraries



In several of our larger cities efforts have been made to get standard Catholic publications into the public libraries. The catalogue of Catholic books for public libraries compiled in Buffalo, and reviewed and recommended in a former issue of the The Catholic Fortnightly Review,[1] must prove very helpful in this undertaking. But after all, as we have intimated on a previous occasion, these efforts, important and highly commendable as they are, can at best prove little more than a makeshift. The National Federation of Catholic Societies struck the right note in urging Catholics everywhere to work for Catholic libraries. As we need Catholic schools for our Catholic children, so must we have Catholic libraries for our Catholic people.

There are many positively harmful books in every public library. The experience has been that sometimes when the attention of well-disposed librarians was called to these harmful books, the answer was returned that "such a book is given in the lists of the American Library Association."

[1] *A Catalogue of Catholic Books in in the Buffalo Public Library.* Issued by the Cath. Federation of Buffalo. Office of the *Cath. Union and Times*, Buffalo, N. Y. Price 7 cts. (Cfr. this Review, xiii, 22, 708

It is then evident that, to lay the ax to the root, this catalogue should be critically examined and corrected. A cursory glance at a number of the A. L. A. (American Library Association) Catalogue before us, (it mentions eight thousand volumes, for a popular library, with notes prepared by the New York State Library and the Library of Congress, under the auspices of the American Library Association Publishing Board, edited by Melville Dewey, Director, New York State Library and Library Schools. Washington, Government Printing Office, October 1904)—a cursory glance into this catalogue, we say, shows a plentiful list of authors forbidden by the Church either nominally or implicity on account of their tendencies: e. g. Renan, Victor Hugo, Alexandre Dumas, Spinoza, Giordano Bruno, Balzac, Huxley, Schopenhauer, Comte, etc. Eugene Sue's *The Wandering Jew*, this masterpiece of infernal lying, is also conspicuous in the list.

Of Catholic books there is but a sprinkling. Some works of Cardinal Newman, Dr. Lingard, and Cardinal Gibbons, Maher's *Psychology*, (the only volume we can find of the Stonyhurst Series), Archbishop Ireland's *The Church and Modern Society*, Guggenberger's *History of the Christian Era*, Thomas à Kempis' *Imitation of Christ* (Protestant edition), St. Augustine's *Confessions*, Fénelon's *Letters*, and one little book of Father Finn's, *That Football Game*. On such an important topic as Christopher Columbus, for example, no Catholic publication is to be found in the catalogue.

The list of books on "Religion" (about 260) speaks volumes. Under the heading "Bible" we see the Douay edition, though not marked as a Catholic edition of the Holy Scripture. Besides this there is only Auguste Sabatier's *St. Paul*, which might possibly suggest Catholic authorship. On inspiration there is one work, *Who Wrote the Bible?*, by Dr. Washington Gladden, a Protestant preacher.

Under the heading "Roman Catholic Church" we are surprised to meet these seven works: Addis and Arnold's *Catholic Dictionary*, *Leo XIII's Great Encyclical Letters*, Milman's *History of Latin Christianity*, (Cardinal Newman has written an excellent criticism of this bigoted work;[2] the A. L. A. pronounces it impartial);

[2] In this review of Milman's *History of Latin Christianity*, (*Essays: Critical and Historical*, II, pp. 186—284), Cardinal Newman points out that in spite of being a work of unusual learning and thought, it is a commonplace magazine of the worst that can be said by a candid enemy against the theory of Catholicism. It is probably owing to the list made by the American Library Association that this book was found some years ago in the public library of Cleveland on the shelf labeled "Roman Catholic." Most of us have probably no idea how far such insidious anti-Catholic works as those of Gibbon and Milman have spread prejudices against Catholicity and Christianity in general. Dante's *Divina Commedia*, which is so thoroughly Catholic in plan and sentiment, has, in Longfellow's translation, been commented upon by frequent and lengthy quotations from Gibbon and Milman. The average educated American who reads and studies Longfellow's translation of Dante, finds in these notes, alas, all his prejudices confirmed.

O'Gorman's *History of the Roman Catholic Church in the United States*, Ranke's *History of the Popes*, Paul van Dyke's *Age of the Renascence*.

On monastic orders, two books have found their way into this catalogue: John Herkless' *Francis and Dominic and the Mendicant Orders*, and (risum teneatis amici?) Blaise Pascal's *Provincial Letters*. This infamous collection of calumnies and slanders to give information on monastic orders!

We think this little survey is sufficient to convince even the mere tyro in library work that this much vaunted catalogue is egregiously deficient. We have often heard of attempts to prevail on the managers of public libraries to put Catholic books on their shelves. To judge from this A. L. A. Catalogue, the results are very meagre. The excuse sometimes given by public librarians, that Catholics do not call for the books purchased, is futile. For the best Catholic authors ought to be in the public library, not because Catholics will read them, but on account of their own intrinsic worth. Besides, many enlightened and conscientious Catholics, though they may wish to see Catholic books in the public library, rightly look upon the institution itself as a place dangerous for faith and morals.

It has often struck us that the Catholic body, possibly through the Federation of Catholic Societies,—in the various counties, States, and in its national meetings,—should thoroughly study the public library question. The public library is everywhere becoming an adjunct to the public school, as a glance at the Report of the National Educational Association shows. Certain zealous people have clamored for Catholic books in the public libraries; have even donated such books:—all of which is well enough; but immensely more important is the endeavor to remove from the shelves of these libraries bad books in all the different branches, especially in history, pedagogy, philosophy, the natural sciences, and religion. It may be objected that this is impossible so long as there is no standard whatever by which to judge the character and worth of a book. The public library is simply like a drug-store in which some wholesome and many more poisonous drugs are offered to the customer. The only solution seems to be the one advocated by the National Federation of Catholic Societies. Although the words given below were not literally and exactly spoken at that body's last national meeting, we are confident they give the sense of the committee who drafted the resolution:

Catholic schools for Catholic pupils, and Catholic libraries for our Catholic people.

We think this problem of the public library and the Catholic library should be thoroughly studied in a practical way that will insure among our people thoroughness of Catholic principle and practice. The public library is advocated by a number of library associations in the various States and by a national library association, and Catholics should keep themselves well informed on their transactions. Nothing perhaps could convince us more of the importance of this problem than the fact that in the latest school law of Ohio (in force since April 16, 1906) one entire chapter (the eighth, pp. 75—110) treats of "School Houses and Libraries," with special reference to the public libraries in Cincinnati, Columbus, Cleveland, Dayton, and Toledo. To the steadily growing monopoly of education there is coming to be annexed, as a sort of parasite, a monopoly of public libraries. Monopolies and trusts are diametrically opposed to the spirit of American liberty, and we may be sure we shall perform a truly patriotic service by counteracting trust movements both in education and in library work.

An Attempted Revival of Rosminianism

Antonio Rosmini is just now enjoying a sort of posthumous popularity in Germany. The late Professor F. X. Kraus devoted an enthusiastic chapter to him in his *Essays*, published in 1896. And now Dr. Martin Spahn presents, in his series of popular brochures *Kultur und Katholizismus*, a very sympathetic biographical sketch, by Professor Dyroff, of the once famous Italian politician, philosopher, and theologian.[1]

Rosmini's was no doubt a sympathetic and lovable character, though Dr Dyroff's enthusiasm leads him to be less objective in his estimate of his hero than a writer who aims to instruct the masses ought to be.

What we particularly deprecate in his brochure, is his overt animosity against the Jesuits. "The reasons for the obstinacy with which the Jesuits up to this day have antagonized Rosminianism as a doctrinal system, wherever it showed its head," he says, quite untruly "remains unexplained."

So far as we have observed—and Dr. Dyroff is forced to admit this much himself—the Jesuits have always treated the man and priest Rosmini with the consideration which his character and his unquestionably pure motives deserve. That together with all

[1] *Rosmini von Adolf Dyroff.* 96 pp. 12mo. Kirchheim'sche Verlagsbuchhandlung, Mainz und München. 40 cts. net.

other loyal Catholics, they strenuously condemn and oppose his doctrinal system, is not only easily explained, but redounds to the credit of the Society of Jesus, which has always antagonized, and continues to antagonize relentlessly doctrinal error wherever found, regardless of the eminence or probity of its adherents or of the enmity of "Liberals" and "concessionists."

Rosmini's Ontologism was solemnly condemned by Leo XIII, "the philosopher among the popes," after a careful examination, extending over five full years, by a papal commission appointed *ad hoc* and the majority of whose members were not Jesuits. The wisdom of this condemnation must appear to any one who will take the trouble to look into Rosmini's philosophical and theological writings and who observes the vagaries of latterday Rosminians, especially the head of the Rosminian school in Italy, Antonio Fogazzaro of *Il Santo* fame.

It is not necessary for us just now to enter into a discussion of the errors of the Rosminian system. It will be time enough to do that if the movement headed by the late Dr. Kraus and Professor Dyroff should cross the ocean and attempt to establish itself in America—which is not altogether improbable perhaps, in view of the notorious fact that there are at least two or three influential writers among us who lean decidedly towards Ontologism.

Meanwhile we will only call attention to a protest voiced in the *Pastor Bonus* (xix, 5) by Professor Dr. Chr. Willems, of the Seminary of Treves. Dr. Willems says in the concluding paragraph of a strong article entitled "Rosmini in Deutschland": "Clearly, a repristination of the philosophical and theological system of Rosmini, or a revival of his views on the political role of the papacy or the participation of laymen in the administration of the Church, is not to be thought of. Hence we deem it inadvisable to glorify Rosmini in literary publications which are not intended for the narrow circle of scholars, but whose avowed object is to instruct those unable to form an independent judgment of their own. There is danger that such well-meant but panegyrically one-sided books will work a confusion of ideas especially among the young and, what would be still more deplorable, will seriously weaken in the hearts of our Catholic people their love for and devotion to the Church, which has found it necessary to censure so many of the peculiar views of the much-lauded sage of Rovereto."

With all of which we most heartily agree.

The Biblical Commission and the Pentateuch

We cannot but deplore the publication, by the Rev. Dr. Charles A. Briggs, of heresy trial fame, and Baron Friedrich von Hügel, a prominent English Catholic scholar, of their recent "holiday" correspondence, under the title, *The Papal Commission and the Pentateuch* (Longmans. 1906).

In the *Revue Biblique* of last July, there appeared officially, with the approbation of the Holy Father, dated June 27, 1906, a decision of the Pontifical Biblical Commission on various questions connected with the Mosaic authorship of the Pentateuch.

These decisions, with the questions that evoked them, were as follows:

1. Whether the arguments amassed by critics to impugn the Mosaic authenticity o the sacred books known as the Pentateuch are of sufficient weight, notwithstanding the very many evidences to the contrary contained in both Testaments taken collectively, the perpetual agreement of the Hebrew people, and the constant tradition of the Church as well as the proofs furnished by internal criticism of the text, to justify the statement that these books have not Moses for their author, but have been compiled from sources for the most part posterior to the time of Moses?

And the answer given by the Commission is simply "No."

2. Whether the Mosaic authenticity of the Pentateuch necessarily postulates a redaction of the whole work in the sense that it must be absolutely held that Moses wrote with his own hand or dictated to amanuenses all and everything contained in it; or whether it is possible to admit the hypothesis of those who think that Moses conceived the work under the influence of divine inspiration, and then entrusted the writing of it to some other person or persons, but in such manner that they faithfully rendered his meaning, wrote nothing contrary to his will, and omitted nothing; and that the work thus formed, approved by Moses as the principal and inspired author, was made public under his name?

The answer is "No, to the first; Yes, to the second."

3. Whether it can be conceded, without prejudice to the Mosaic authenticity of the Pentateuch, that Moses in his work used sources, i. e., written documents or oral traditions, from which, to suit his special purpose and under the influence of divine inspiration, he selected some things and inserted them in his own work, either verbally or in substance, summarised or amplified ?

And the answer is: "Yes." [That is to say: Even if Moses used and embodied pre-existing documents, the theory of Mosaic authorship still remains intact.]

4. Whether, granted the substantial Mosaic authenticity and the integrity of the Pentateuch, it may be admitted that in the long course of ages some modifications have been introduced into it, such as additions after the death of Moses, either inserted by an inspired author or attached to the text as glosses or interpretations; words and forms translated from the ancient lan-

guage to more recent language, and, finally, faulty readings to be ascribed to the error of amanuenses, concerning which it is lawful to investigate and judge according to the laws of criticism?

The answer given to this question is: "Yes; due regard being had for the judgment of the Church." In other words, the admission of later glosses, interpolations or corruptions will not destroy the theory of Mosaic authorship.

There has since been a good deal of writing on the real or supposed import and the probable effects of this utterance.

Dr. Charles A. Briggs felt impelled to express his "surprise" and "dismay" in a letter to Baron von Hügel. This letter and the Baron's reply to it constitute the pamphlet above mentioned.

Dr. Briggs insists that Biblical criticism has settled the question of the Mosaic authorship of the Pentateuch in the negative. The arguments are: 1. The language of the four great documents is so different that they must have been composed by different writers; 2. The style of the documents of the Pentateuch is so different that it implies several different authors; 3. The historic situation of the several documents is different, the institutions indicating very different periods of history; 4. The Mosaic authorship cannot be harmonized with the undoubted history of doctrine in Israel. "The immense detail of these arguments," according to Dr. Briggs, "disproves the traditional opinion that Moses was the author of the Pentateuch." And he thinks that "publication of such opinions as these" [of the Biblical Commission] "cannot in any way stay the progress of Biblical criticism in the Protestant world," while it may obstruct Biblical studies in the Catholic world, thereby "weakening the Church in its entire relation to the Bible" and conjuring up a fresh conflict with science and "building up an additional barrier to the reunion of Christendom."

Baron von Hügel in his reply, instead of enlightening Dr. Briggs, confirms him in his erroneous views. He too claims to be a specialist in Biblicals and unhesitatingly admits that Catholic scholars generally are far behind in this field. The solution of the Pentateuch question suggested by the Biblical Commission he declares to be unworkable. "The immensely powerful cumulative evidence, so impressively reinforced by massive Biblical testimony external to the Pentateuch," in his opinion "simply precludes the possibility of contemporary composition for those great documents." The Baron's concluding reflections on the conflict between science and scholarship on the one hand, and the Church on the other, seem to us unworthy of a loyal Catholic.

Lest any one be misled by this and similar pamphlets, let us

remark, first, that the decision of the Pontifical Commission is in no sense an *ex cathedra* definition of faith. Furthermore, the Commission, in its decision, or more correctly, its opinion, nowhere asserts that the Mosaic authorship is proved. It simply declares that it has *not been disproved.* Should "science and scholarship" at any time in the future adduce new arguments against the Mosaic authorship, there is nothing that would prevent the Commission from accepting them, provided they are conclusive. But as Dr. G. Hoberg points out, in an excellent lecture on the "Pentateuchfrage" just published by B. Herder,[1] "It is more than questionable if such arguments will ever be found. For so far as can be judged today, it is plain that negative criticism has exhausted itself." Of the arguments so pompously set forth in the Briggs-von Hügel pamphlet, Dr. Hoberg says that they can "all of them be refuted." (Page 31). "From the very ranks of the negative critics themselves there has recently arisen a scholar (B. Jakob, *Der Pentateuch.* 1905) who takes the ground that 'unless I am utterly deceived, the necessity of revising the results of Biblical criticism with regard to the Pentateuch will soon become apparent. The analysis of the sources now generally accepted is untenable.' This admission," says Dr. Hoberg, "is valuable; it shows us that we shall have to seek the solution of the difficult questions connected with the Pentateuch elsewhere than in negative criticism." (Page 15).

Far from proving, as Dr. Briggs and Baron von Hügel believe, that the Pope is making a most serious mistake in not replacing the "reactionary functionaries" of the Biblical Commission by "fully competent scholars" who will unhesitatingly accept all the conclusions of Higher Criticism, his approval of the recent conservative decision on the Mosaic authorship of the Pentateuch shows that the old Church is still in full possession of that wonderful "power of selection" that has always so strongly impressed the non-Catholic world—"a power which," in the words of a recent convert,[2] "has caused her to abstain from identifying herself with teaching which a later age has shown to be erroneous, and pass unscathed through the false theories of succeeding centuries. There were periods when it seemed inevitable that she

[1] *Die Pentateuchfrage. Mit besonderer Berücksichtigung der Entscheidung der Bibel-Kommission "De Mosaica Authentia Pentateuchi" vom Jahre 1906. Zwei Vorträge etc. von Gottfried Hoberg, ord. Professor der Universität Freiburg, i. B.* (vii & 39 pp. 8vo. B. Herder. 1907. 55 cts. net.) This brochure, written by a *real* Biblical scholar (Dr. Hoberg is the author of one of the best modern commentaries on the Pentateuch) and a loyal Catholic, is scholarly, frank, and luminous, and deserves most cordial commendation.

[2] *A Modern Pilgrim's Progress.* London. 1906. Pages 188—189.

should have compromised herself by definition of an apparent truth since proved false, yet had she stood the ordeal unharmed and passed over the redhot ploughshares of falsehood with feet and garments unsinged."

She bears a charmed life because the Spirit of Truth is with her and will stay with her unto the consummation of the world.

The Need of Higher Catholic Education for the Catholic Body

By Rev. James J. Conway, S. J., St. Louis University, St. Louis, Mo.

[Concluded.]

It will be observed here, I imagine, that to supply the need of a higher Catholic education such as I contemplate, implies little short of a full course of theology. Well, it certainly does consider a definite and very considerable portion of direct doctrinal teaching of a superior order to be absolutely indispensable. I have no time now, however, to go into details as to the features and extent of this doctrinal instruction. Nevertheless there are some few general observations which I beg to submit, and which may prove suggestive in discussing the ways and means of imparting this higher education, and which at the same time may throw some light upon the equipment which we at present possess in our educational system for imparting this education.

In the first place, I see no very convincing reason why this higher Catholic education should not take the form of a systematic course of Catholic theology, at least in our higher institutions, embracing dogma, church history, liturgy and the general principles of canon and moral law. For it is precisely in a sytematic and thorough course in these Catholic studies that the need of a higher Catholic education radically consists. On the other hand, I see no more objection to a lay theologian or a lay canonist, than I do to a clerical physician or attorney or engineer. In fact, I do not see so much objection. The fear, on the other hand, of doctrinal subordination, of liberalism, or of other abuses growing out of theological knowledge in laymen, is a trifle narrow, I think, and only a bugbear, when we observe the results of the concrete possession of this knowledge by Catholic laymen and women. The career of such lay Catholics as McMaster, Brownson, Webb, Onahan, Walter George Smith, Clinch, Starr, Repplier, Egan, Pallen, Herbermann, Preuss, and others in the United States; of the Wards, the Allieses, Murray, Lilly, Veuillot, Ozanam, Lucas, De Vere, Windthorst, Herder, Cortez, Lieber, Stone, Drane, and

a host of others in Europe, go a very long way indeed to practically illustrate what glory to the Church, and what a benefit to society and what a strength, in fine, to the faithful, Catholic men and women are when gifted with this superior doctrinal training, education, and instinct. Of course this doctrinal instruction would differ in many important respects from the professional teaching received by seminarians, and would be contained in a much smaller compass. It would, nevertheless, include a real and careful study of the leading Catholic truths in their relation to each other and to the principles of reason and the facts of research and experience. On the other hand, the bearing of Catholicity on the various secular sciences and questions would be cultivated much more fully in laymen than in the professional cleric, inasmuch as secular questions and issues are, with the layman a far more daily and vital concern than with the cleric.

A second observation which I would make in this connection is, that the doctrinal instruction to which I here allude, or better still, the higher education of which we are speaking, should be coextensive with our schools of higher learning. To centralize this instruction would be in a large measure, simply to render it impossible to the large number of the faithful. Such centralization would tend to elevate Catholic higher education to the rank of a specialty, and would eventually and in effect at least, discredit all other schools of higher studies as institutions in which a higher Catholic education could be attained. One central university is quite within the scope of this higher Catholic education as an institution of special pursuits, of post-graduate studies, of research-work, or as a school of specialties for graduate students of theology, whether lay or clerical. But as there is here question only of affording the Catholic body every opportunity for higher Catholic education, the practical supply of such advantages would and should require, that this advanced doctrinal instruction and drill should be given in every Catholic school of higher studies in the country.

The practical phase of the question as things are now in our institutions is: whether these schools, as they are now conducted, are equipped to impart this advanced doctrinal training. In answer to this question, I will not contend that no equipment for this higher education exists anywhere in our present system of education. For there are lectures in Christian doctrine given in all our colleges, and a series of catechetical conferences in our high schools and academies. Nor can it be truthfully asserted that this instruction is not of a superior kind, or that in the case of many institutions it does not result in a very full catechetical and even

controversial formation of the Catholic student. The fault I find with it is, that it fails to do all the work we want it to do. It is for the most part a merely torpid and otiose reception of Catholic truths. Now a merely passive information in Christian doctrine is not an adequate educational result. The Catholic can not be said to know his religion except in proportion as he has mastered it in such a manner, that he views under its light, and estimates by its standards, the whole range of human facts, whether they be psychological, historical, political or social. Such knowledge calls for more than lectures in Christian doctrine and catechetical conferences. But does it call for an advanced theological instruction such as I have outlined, to be introduced into our universities, colleges, and academies? And is this special course of theology the required equipment which I would advocate for imparting a higher Catholic education to the Catholic body? The answer to this question leads me to my third and last suggestion.

Where a course of theology, such as I have outlined, is evidently practical both from the standpoint of demand and of adjustment to the existing course of studies, and where such a course could be handled by a readily attainable corps of professors, I certainly would advocate its gradual introduction into Catholic universities and colleges. But a higher Catholic education, such as is needed today, does not depend upon a course of theology even in our university schools. It depends, it seems to me, simply upon the manner in which we teach the higher secular studies, Ethics, Philosophy, History, Science, and Literature. All our institutions of higher studies teach these branches of learning. Is the secular knowledge imparted through these studies sufficiently and in some instances, in any way whatever, imbued with Catholic teaching, that is, Catholic doctrine and principles? I am afraid not. Moreover, it is, it seems to me, in this defect of teaching, rather than in the absence of any course of theology, that the need of a higher Catholic education exists. And yet the defect, as it has come under my observation, does not grow out of the fact that these branches do not afford an opportunity for inculcating Catholic teaching. For no department of thought is more in touch with all phases of the Church's doctrines, principles, and laws than these very studies. Nor does the defect lie in the want of time. For the idea is that these studies shall be pursued simultaneously from the standpoint of Catholic truth and that of secular information.

The defect, to my way of looking at things, lies first, in the fact that the teachers of these branches are not themselves com-

petent to teach history, philosophy, science, literature in the light of Catholic doctrine and Catholic history. Secondly, this defect lies in the fact that these studies are not pursued in the critical spirit of modern thought, but are rather imparted in the merely catechetical and non-apologetic method of secular schools and teachers. A good Catholic teacher of history, philosophy, literature, ethics, or science ought to be, if not a priest, at least a fairly good theologian and church historian. He should have his faculty of criticism, his religious instinct, and his power and fund of Catholic erudition developed to a very high degree. A third reason why these studies, as they are pursued in our schools, do not develop a body of Catholics who look at the world of history, science, literature, and philosophy from the standpoint of Catholicity and in the light of Catholic truths, is the eagerness of our schools and teachers to ape the methods, the texts, and the tests of non-Catholic schools. This emulation necessarily eliminates the religious, not to say the Catholic, atmosphere from these studies, and emphasizes their purely secular side and value entirely. The result must necessarily be, even in our Catholic schools, that these branches are taught in a non-Catholic manner, or at least with an un-Catholic result.

As I must be brief, I would therefore venture to suggest that, since there exists a great need of higher Catholic education in the Catholic body, this need is practically and competently supplied by the introduction of advanced courses or classes of history, philosophy, science, ethics, and literature into our colleges. I would further insist that where these courses are introduced, they be conducted not after the manner of our non-Catholic schools, but by men and women who conduct all education in the light of Catholic truth, who are themselves competent to conduct these studies under the guidance and influence of a Catholic formation; and who are, besides, themselves possessed of that apologetic faculty, that religious instinct, and that Catholic erudition which is the surest, if it is not the only guarantee that, what is taught will be imparted from the standpoint of the Church's teaching, and that it will be imbued with the supernatural spirit and scope of all Catholic education.

Shall We No Longer Teach Devotion to the Virgin and the Saints?

(Some Reflections on a New Outcrop of "Americanism")

Not very long ago somebody remarked at a clerical retreat: "Don't preach the Blessed Virgin Mary and the Saints so much; put Christ to the front!"

We learn through a letter from the learned and pious editor of a religious monthly that this "fad" is growing popular in the East as well as in the West. An attempt was made at a recent Eucharistic congress to advance the "new idea," but it met with a vigorous repulse from the V. Rev. Father W. O'B. Pardow, S. J.

It seems that the League of the Sacred Heart, the confraternities of the Blessed Virgin, etc., are causing dreadful alarm to some goodmen within the Church; and lest our Divine Saviour be the loser, they have taken up the cudgels to sustain His honor.

It is also, we notice, maintained that "in addressing Protestants it is always best not to mention the Saints much, rather putting Christ to the front." This is but one step removed from the Protestant idea of not preaching the Saints at all and appears to us like a new attempt to lower the barriers, an undertaking which Leo XIII of blessed memory has so strongly condemned in his Brief against "Americanism."

"Don't preach the Blessed Virgin Mary and the Saints so much; put Christ to the front!"

How can one who adheres to the doctrine and the sense of the Church preach the Virgin and the Saints at all without "putting Christ to the front"?

The doctrines of the Church are like a beautiful, round, many-colored crystal. They form a cycle of truths so intricately intertwined one with the other, that you cannot touch on one without touching on the other. They all form the *compositum fidei*, and like the crystal, all reflect the variegated hues of the truthfulness, beauty, and perfection of God. Again, there is no beginning or end to a crystal. Turn it to whatever side you will, the same beautiful colors shine forth. Examine it from any side, it is everywhere the same crystal. If specked, it is marred, not simply one part of it, but the whole; and if broken ever so slightly, it no longer reflects the colors harmoniously. So it is with the doctrines of the Church. They all form one component whole. All have God for their author; all refer to Him; all have one common end—His glory and the happiness of His creatures. Begin where you will, preach this doctrine or that, it is all the same, provided only you follow them up and trace them to theirtrue source, which is God Himself. Everywhere you will find that He is the Alpha and Omega of all, the central focus from which they all radiate and to which they all tend. There are no essentials and accidentals here, as Protestants and some of our liberal-minded folk would have us believe. They are all essentials. Take one jot or

tittle from the deposit of the faith, entrusted to the Church by Christ, and you destroy the whole fabric. "He who offends in one point offends in all." He who depreciates one depreciates all, for they all rest on one basis, "the pillar and groundwork of the truth," which is the Church.

Apply this to the doctrine concerning the veneration of the Saints.

What does it mean to venerate the Saints according to the teaching and the sense of the Church?

It means, according to the catechism we learned in our youth, to thank God for all the favors and privileges He has granted to the Saints. "Without me you can do nothing," says Christ. Again, if we venerate the Saints also "for their own sake," it is, in the words of Fr. Coppens, S. J. (*A Systematic Study of the Catholic Religion*, page 291), because of their personal sanctity, which the Holy Ghost has wrought in them by His grace." The honor we give to the Saints thus always and unalterably redounds to the honor of God. We honor them not independently of Him, but only in their relation to Him and for His sake. The Saints are as it were the officers and most intimate friends and courtiers of God. How can you honor the courtiers without honoring the King? To venerate the Saints means to ask their intercession; that is indirectly to ask for the grace of God. Finally, to honor the Saints means to copy their virtues; will you deny that this is pre-eminently pleasing to God?

Is there anything in all this that might be offensive to God or derogate from His honor? or that tends to cast Him in the shadow, or—as our "liberal" brethren would seem to intimate—to relegate Him to a secondary place? Does not, on the contrary, each of these acts tend towards giving to God the very highest honor?

The trouble seems to be that those who advocate the practice of not preaching devotion to the Saints, or of preaching it less assiduously, do not understand the teaching of the Church. Being continually occupied, at least in their thoughts and plans, with Protestants, they have, we fear, been infected by a Protestant error: else how could they ween that the veneration of the Saints consists in giving them some honor or glory or attributing to them some power independently of God? Or do they imagine that by exhibiting the Saints they will offend Protestant eyes? as though our blessed Saints were a family-skeleton unworthy of exhibition. This is an entirely false view. Show the Protestants saint-worship as it really exists in the Church, explain to them

what it means and what it does not mean, and instead of taking umbrage at it, they will rather be edified. You will remove prejudice and pave the way for conversion.

An old missionary in pioneer days, traveling through Missouri, once lost his way, and as the day was drawing to a close, found himself compelled to seek shelter. Houses were scarce in those days, but coming finally to a typical Yankee home—as they existed then—a log shanty with a large fire-place and plenty of wood to supply it with fuel—he alighted from his nag and, knocking at the door, begged for a night's lodging. He received a favorable answer from the tall, slim lady who came to the door. "But," hesitated the priest, "do you know what kind of a man you are willing to shelter?" "No," replied the lady. "I suppose you are a human being like the rest of us." "I don't know," said the stranger, "for I am a Romanist and a Catholic priest at that. You have doubtless often heard that Catholic priests have hoofs and horns." "Oh, yes," replied the lady. "Well, then, like St. Thomas, please put forth your hand and touch my head and see whether I have horns." "Oh, well," said the lady, after eying him closely, "since I find you have no horns, you may stay."

This is the very thing we ought to do in regard to Protestants who distrust our doctrines and practices. Take them by the hand, as it were, and convince them that we have no hoofs and horns; teach them step by step the true doctrine of the Church on the various points of controversy, and thus we shall gain them over to our cause, or at least diminish their prejudices. The most interesting and one of the most fruitful subjects on which to address our separated brethren is: "What Catholics do not believe," and in any lecture on this topic the Catholic doctrine on the veneration of the Blessed Virgin and the Saints must occupy a prominent place. It is not necessary to relegate Mary and the Saints to the rear, as if they were a disreputable set. Put them to the front, and you will contribute wonderfully towards clearing the way for the Master Himself. Surround God with all the awe and majesty and glory that becomes Him in the midst of His court, let the pageantry of bright Angels and Saints accompany Him as they do in Heaven, and they will respect Him the more.

A Plea For the Catholic Press

Rev. Joseph A. Thie, of Troy, Indiana, sends us the following timely reflections:

"The recent Reichstag elections in Germany have again demonstrated what a great power for good the Catholic press can be

made to be. We Catholics of the United States ought to be ashamed of ourselves when we compare our Catholic press with that of the German Empire. How can this be remedied? Not, I fear, by encouraging articles in our papers, or by society resolutions. Not more than ten out of a hundred families ever read these articles or resolutions, and perhaps not five out of these ten pay any attention to them. I have had my eye on this condition of affairs for the last fifteen years and have come to the fixed conclusion that only the united efforts of our bishops and priests can bring about a reform. I have found that not less than fifty per cent of those who never kept a Catholic paper will subscribe to one if persistently urged by their shepherds.

"Since half a loaf is better than no bread, let individual bishops begin this work; yea, even individual pastors should do so, even though their efforts will have no results beyond the limits of their own parish. Let a bishop put his heart into this Apostolic and necessary work, and you would soon see a marked change for the better throughout at least one diocese.

"Can there be any one among us, bishop, priest, or educated layman, who does not see the importance of exerting himself to the utmost in the support of the Catholic press? If the 'Kulturkampf' were transplanted tomorrow from France to America, should we not be in the same helpless condition in which our French brethren find themselves today?[1] Whatever our leaders might say would not reach more than ten per cent of our Catholic people, were the secular press to close its columns against us.

"The objection that our Catholic papers are not what they ought to be, is like blaming a neglected field for a poor harvest. Their quality will improve in proportion to the support they receive in the form of subscriptions and advertising patronage from the laity on the one hand, and from episcopal and clerical recommendation and direction on the other. — (Rev.) Joseph A. Thie, Troy, Indiana."

Needless to say, these elementary truths have been expressed before, and more than once, in the pages of the Catholic Fort-

[1] Mt. Rev. Archbishop Glennon, of St. Louis, said in a recent sermon: "It is too much to expect that a press purely secular would in all instances give us the Catholic point of view, though we Catholics are quite convinced that we have justice on our side. To do this a Catholic press is necessary, and, if there were an other reason, I believe the French situation of to-day is sufficient to bring home to Catholics the duty of promoting and sustaining the Catholic press of the country. I think it is Leo XIII who says that 'A Catholic newspaper is a perpetual mission.' And it is quite certain that just at present we need the means of reaching the large Catholic population with the gospel mission and the true statement of current events."

NIGHTLY REVIEW. But they will bear frequent reiteration, especially from those immediately concerned, our right reverend bishops and our reverend clergy. Father Thie is perfectly right in holding that no betterment of present deplorable conditions is possible except by the initiative and combined efforts of the shepherds who are divinely charged with leading their flock into wholesome pastures.

One of our bishops in a public address recently expressed himself as unfavorable to the endowment of free parochial schools on the ground that, in the event of an American "Kulturkampf," church and school endowments would be swept away as they are now swept away in France. Which led a clergyman eminent in rank and merits to write to the editor of this REVIEW, that "the endowment of Catholic newspapers and magazines would perhaps be a better way of providing against such a persecution."

It would certainly be worth while to consider the question, whether and how a Catholic newspaper or magazine could be so endowed as to make it financially independent and thereby a permanent power for good under all conditions. But even had we one or more such endowed papers or magazines, when a "Kulturkampf" set in their influence would be very much limited and circumscribed so long as but an infinitesimal proportion of our Catholic people read no Catholic periodicals at all but depend entirely upon the secular press for news, information, and instruction.

PARERGA AND PARALIPOMENA

Why the U. S. Census Bureau Has Not Taken Up a Census of Catholics.—Archbishop Ireland of St. Paul, in a letter to the Buffalo *Catholic Union and Times* (xxxv, 46) defends the United States Census Bureau against the charge that it will not take up a religious census of the country for fear it might show too great an increase of the Catholic population. He bluntly declares the blame rests with the Catholics themselves, principally with the bishops and the clergy. Both the present Director of the Census Bureau, Mr. North, and his predecessor, Mr. Merriam, the Archbishop declares, have "complained to me, as they had reason to do, of the apparent unwillingness of bishops and priests to co-operate to that intent [to obtain an exact census of the Catholics in the U. S.] with the efforts of the Bureau. Again and again they made it clear to my fullest satisfaction, that if an exact census of the Catholics has not been obtained, the fault lies not with the Bureau, but with Catholics themselves."

It seems that cards have been sent out by the thousands to bishops and priests, asking for information regarding churches, schools, number of communicants, etc., "and the answers received were a mere handful."

At Msgr. Ireland's suggestion, Director North finally put the matter before the archbishops at their last annual meeting. The archbishops appointed a special commission of four of their number (Msgri. Ireland, Messmer, Glennon, and Keane), to consider what practical methods might be adopted to aid the work of the Census Bureau.

This commission met at Dubuque February 6, 1907. We have not yet learned what recommendations it decided upon. It appears that a circular letter by the archbishops to every member of the American epicopate would have brought about the desired co-operation long ago. It is a matter sufficiently important to enlist the active co-operation of the entire hierarchy, which would *per se* entail that of the clergy.

The Exposure of Vice.—While in several cities organizations were protesting against publication of the details of the nasty Thaw trial, and federal officials were moving to exclude from the mails evidence grossly indecent, the Ministers' Association of Providence, after a debate, unanimously approved the printing of every feature of the testimony, on the ground that the trial is furnishing the "greatest moral lesson of the age."

Undoubtedly the recurring demonstration of the wages of sin, in the persons of the deliberately and defiantly immoral, is wholesome. People will not so seriously attend to or so implicitly accept the truth about the inexorable working of the moral law, when it is a question of maxims in a book, as they will when it is a living example. To show that God is not mocked to-day, any more than in Bible times, and that whatsoever a man soweth that shall he also reap, is a part of the justification of criminal trials, and of the uncovering by legal process of the foul lives of fairseeming men.

But when it comes to the form in which the great moral is conveyed, another class of considerations must be brought in. A secular journal, the N. Y. *Evening Post*, shaming the ministers of Providence, pointed these considerations out as follows (edition of Feb. 13): "Shall we, in striking at corruption, ourselves corrupt? In exposing indecency, shall we be indecent? These questions suggest the real objection to printing all the 'disgusting details' of the Thaw trial. It is not that they run perilously close to the statute prohibiting the distribution of obscene publications through the mails, or offering them for sale. The danger lies deeper. It is lest, in attempting to create horror at iniquity, you provoke a morbid curiosity about it; excite prurient imaginations; sow seeds of evil in innocent minds; and find yourself in the position, not of a stern moral teacher, but of a surveyor of salacious and demoralizing minutiæ of vice. From the newspaper point of view—and it is that which is mainly at issue—there is no need of going into all the unspeakable details. As the English journalist is

cabled as saying this morning, it is perfectly possible to give a just impression of the total effect of the evidence in the Thaw trial, without touching upon matters which decent people agree not to mention. That should be the newspaper rule. The facts in such a case as this notorious murder trial ought to be given to the public. They are of immense interest, both psychologic and moral and criminal. But as regards the nauseating form in which they are told by witnesses, that, surely, is a place at which the scrupulous editor would wish to draw the line. He would feel, with the Apostle, that 'it is a shame even to speak of those things which are done of them in secret.'"

Catholic Participation in the Elks' Memorial Services.—The official organ of the Right Reverend Bishop of Cleveland, the *Catholic Universe*, a short while ago (No. 1688), published the following vigorous editorial note:

Elks' Memorial Services. We have frequently written on this subject and deprecated the participation of Catholic members in such services.

The Akron Elks held such a memorial last Sunday, and some Catholics participated. Protestant ministers "invoked" and Rabbi Isador Philo spoke. He attacked many of the Christian teachings, and many of the explicit doctrines of the Catholic creed. These memorial services should stop or Catholics should withdraw from the Elks. The Rabbi, among other things, said: "Heaven and hell are not places in my theology; they are states of my existence. I look for heaven and hell much more on this earth than I do above or beyond."

Why should Catholics take part in such a caricature of memorial services for the dead? Catholics should protest with emphasis, and stop the mockery.

Is it not to be feared that such appeals to our Catholic people will go largely unheeded so long as Catholic priests participate in the memorial services of the unspeakable "Elks," and their participation is heralded *urbi et orbi* by the daily press? About the time the *Universe* published its above-quoted editorial, a friend of ours in New Hampshire sent us a marked copy of the *Boston Globe*, of December 3, 1906, whence it appeared that in at least three New England cities Catholic priests had not only participated in, but "offered prayers" at Elks' memorial services. At the memorial services of the Boston Lodge, held at the Colonial Theatre, this was done, according to the *Globe*, by the Rev. William J. Casey, of Malden, Mass.; at the memorial services of the Worcester (Mass.) Elks by the Rev. John J. Lunney, of the Church of the Immaculate Conception, ibidem; and at the memorial services of the Dover Lodge of Elks, at Dover, N. H., by Rev. John J. Bradley, of Somersworth, N. H. The latter is reported not only to have "offered prayer" at the beginning of the service, but also to have given "the benediction" at its close!

Have not Catholic laymen, who are so emphatically appealed to by official diocesan organs to refrain from taking part "in such a caricature of memorial services for the dead" as that indulged in by the Elks,—have they not a right to demand that the bishops "protest with emphasis" against the bad example set by misguided clerics in New England and other parts of the country, and energetically compel *them* to "stop the mockery?!?"

"Order of the Alhambra."—The "Knights of Columbus" movement is leading Catholics more deeply into the mire of Masonic mummery and of pagan ideas and practices. Thus we are informed by the Cincinnati *Catholic Telegraph* (lxxvi, 7) that, under the leadership of their "Grand Knights" a large delegation of "Knights of Columbus" from Cincinnati and surrounding towns recently "started on a pilgrimage to Mecca, under the skillful and careful guidance of members of Almanzor Caravan of the Order of the Alhambra. The journey by land and sea, through narrow defiles, up the precipitous mountain sides, and across the desert's torrid sands was successfully accomplished, and the pilgrims returned to their various homes on Sunday evening, feeling amply repaid by the beauties of the trip and the delights of the different oases, for the time they had devoted."

"The Alhambra," we are told, "is the outcome of the brains of a number of prominent New York and Brooklyn Knights of Columbus, and while not in any way directly affiliated with the K. of C., membership in the Alhambra is limited to Third Degree members in good standing of the parent organization. Its objects are the fostering of a more perfect spirit of *cameraderie* among the members, as well as in many ways rendering efficient aid to the work of the K. of C. Each member is pledged to aid in the establishment and support of permanent K. of C. headquarters in each city where a Caravan is established, and the order also is taking up in a practical manner, the matter of marking by tablet or other memorial mark, spots in the nation which should be of historical interest to all Catholics, and for all time. The initiates from Cincinnati and vicinity, as well as those from Chicago, will take immediate steps to formally institute a local Caravan, which will practically be the place for conferring the degree upon candidates from Councils within a wide radius. Almanzor Caravan, of Canton, was the second to be established in the country—the first being in Brooklyn—and numbers more than 100 members, who have spared neither labor nor money in fitting up in elaborate style, a hall [called Alcazar] for degree work."

Such natural excrescences, we are pleased to gather from letters adressed to us by several members of the order, are gradually opening the eyes of at least some of the more intelligent K's. of C., both clerical and lay, to the fundamentally un-Catholic character and the very great danger of the entire movement. The eyes of a good many others will open by and by, so sure as there is a God in Heaven, for no bad principle can bear good fruit.

Why Should Catholic Women Insure Their Lives?—This question has been frequently discussed in the CATHOLIC ORTNIGHTLY REVIEW, and invariably the answer was negative. Recently our attention has been drawn to the following editorial note in the Denver *Catholic Register* (Jan. 10, 1907):

"The good work accomplished by the Catholic societies composed of women has, in the last few years, been tremendous. Especially is it so in the societies whose members carry insurance.

Often a mother is taken away and a large family of children left behind to be cared for by an inexperienced father, who must spend most of his time in efforts to provide clothes and education for the children. It is here that the insurance benefit comes in to good advantage. It would not be a bad thing if every Catholic mother in the country would join some Catholic society with insurance attached."

We fail to see where the insurance benefit comes in, except for the payment of funeral and other incidental expenses, which, however, should not, and in most cases presumably do not, exceed a few hundred dollars, whilst the insurance promised by most women's orders is a thousand dollars and over. The father, as the breadwinner for the family, should insure his life, since his death will deprive the family of their regular income. Even if a man earns but ten dollars a week, his money value to the household dependent upon him, at five per cent, is equal to $10.400. Very few of our Catholic men will be able to carry one half of this modest amount, and to reduce the funds available for the father's insurance by spending part of it on life insurance for the mother, seems to us—extraordinary cases excepted—little less than folly. A man left with children can more easily provide for them or pay the cost of placing them in some good institution, than a woman could do, similarly situated.

We will not enter here into a renewed discussion of the deplorable fact, often enough pointed out in these pages, that all the Catholic women's insurance orders—at least all that we know of—are charging too little for permanence and must therefore sooner or later come to grief.

America's "Appian Way."—In our issue of February 15, in the note on "America's 'Appian Way,'" it was stated: "A general demand arose for better means of communication between the old commonwealth (Virginia) and the Ohio valley, and Virginia agreed to cede to the federal government all that part of her domain north of the Ohio river on condition that a percentage of the money derived from the sale of land there should be assigned to the construction of a public highway connecting the fringe of Virginia settlements with what was then the western frontier." Hence the old National Road.

We are corrected on this point by the Hon. John G. Ewing, of Chicago, who writes to us as follows:

"The claim to the right not only of soil but of sovereignty north of the Ohio which was made by Virginia was relinquished before the formation of the Republic of the United States in 1789. On the insistent demand of Maryland, the claims not only of Virginia but of the other three States which asserted jurisdiction over the western country—Massachusetts, Connecticut, and New York—were relinquished by these States as a condition of Maryland's adhering to the Confederacy of the United States. On October 20, 1783, the General Assembly of Virginia passed an act authorizing its delegates in the Congress to make such relinquishment. On March 1, 1784 (1st Vol. Laws U. S., p. 472)

Thomas Jefferson, Samuel Hardy, Arthur Lee, and James Monroe, delegates for the Commonwealth of Virginia in the Congress of the United States of America signed and delivered the deed, transferring 'all right, title and claim, as well of soil as of jurisdiction, which this commonwealth had to the territory or tract of country within the limits of the Virginia charter, situate, lying and being to the northwest of the river Ohio,' and the United States in Congress on the same day accepted the transfer. Neither in the act of the Virginia Assembly nor in the deed of transfer, is any reservation made for the purpose of building the road to the west or for any other purpose. There is a reservation of the tract, known later as the Virginia Military Dominion, to satisfy the land claims of the revolutionary soldiers and sailors of Virginia, and these lands were so disposed of by Virginia and no monies accrued from them. The lands of the territory were ceded without any reservation, and so the State of Virginia had no more credit for the building of the old National Road than Maryland, Pennsylvania or any other of the States. The funds for the building of the road came from the treasury of the United States. The cession by Virginia and the other States of their claims to the western lands was made long before the question of a road to the West was determined on by the United States and had no connection with the question of the road."

Our Re-Organized Mutual Insurance Societies, now that their premium, rates have been raised to correspond with the approved tables, are not yet beyond danger. Under the new rates, funds will accumulate rapidly, and with a large membership will soon reach imposing proportions. But will the reserve be large enough? The possession of even a round million dollars is no guaranty of permanence if by careless or wrong investments the interest income falls short of calculation, or the mortality exceeds the table rate. It is of the very highest importance that the annual balance sheet is not considered complete, until the exact reserve for every outstanding policy is figured up according to age and duration of membership on the basis of the tables used for calculating premiums, and charged as liability. Only in this way will it be possible to keep tab on the real progress a mutual insurance society is making, and to ascertain whether the management can be trusted.

French Catholics in Louisiana.—Bishop Van de Ven, of Natchitoches, La., publishes in the current *Extension* (i, 4) a paper on the "Awakening of the Missionary Spirit," in which he disproves one claim and confirms another frequently made in French-Canadian Catholic newspapers.

The first claim, which he disproves, is that the Catholics of French and Acadian extraction in Louisiana are still faithfully preserving the French language. "These people," he says, speaking particularly of the descendants of the French and Acadian Catholics in his own Diocese, which comprises all of northern Louisiana, "are mostly of French or Acadian extraction; Catholics by blood and tradition, and till of late years still speaking the French lan-

guage exclusively. They held on to the traditions and the religion of their forefathers undisturbed. But during the past few years a great change has taken place. They are now fast being 'Americanized.' There have come strange settlers among them with whom they associate, intermingle, and not seldom intermarry."

In the passage immediately following that quoted above, he confirms the claim that with their language these people easily lose their faith:

"The younger generation all speak English. There are, of course, preachers and Protestant churches which are very active. Our people are exposed to all those influences, and the result is that several Catholic families have already fallen away and become Protestants, and that several more, especially among the young people, are in imminent danger of suffering likewise the loss of the Catholic faith of their forefathers. This is very sad indeed; and the only reason for it is that the Protestant churches are so much more active that we have been, and that these poor people see and have around about them so much more Protestant religion than Catholic, because a priest can come so seldom and can do so little. They are good people and have true Catholic blood in their veins."

Here is work for the Extension Society and also food for reflection for those who love to discuss the language and nationality question "without being prejudiced by a knowledge of the facts."

Plenty of Missionary Work at Home.—According to the Philadelphia *Record* (Jan. 10, 1907), "Protestants are combining for the Christianization of the earth in the present generation." On another page of the same edition of the *Record* is printed a dispatch from Washington, giving the experience of fifteen Italian laborers who had been shipped by an employment agency in Hoboken to West Virginia, where for over five weeks they were held in actual slavery in a mountain lumber camp and forced by armed guards to work with dynamite at the risk of their lives. Refusal to work was punished by imprisonment on bread and water until these unfortunate immigrants were on the verge of starvation. Had they not succeeded in obtaining, through the Italian ambassador, intervention of the State Department, the poor wretches would probably have disappeared forever, like so many Hungarians and other foreigners in the steel and iron mills of Pittsburg.

"Christianization of the earth in the present generation" is certainly a noble and laudable undertaking. But to us it would seem that the zealous Protestant missionaries at the head of this movement could find plenty of work for at least a generation right here at home, in Christianizing the American people, a very large percentage of whom belong to no church and have no regard for either Christian dogma or ethics.

Bishop Stang.—The subjoined touching passages, from the eulogy preached at the late Bishop Stang's funeral by the Rev. James Coyle, of Taunton, Mass., deserve a place in the CATHOLIC FORTNIGHTLY REVIEW:

"He came among us, in the long ago, a priest, an exile, with the virtues, the learning, the tireless energy of his race and land. He never forgot the mother that bore him, never divorced the old affection for the new, but he loved America with the intensive fondness of his noble, generous nature. How ardently he desired to staunch her wounds, to heal her sores, to eliminate her plague spots, to bring her, in a word, into closer union with Him, who had dowered her so prodigally, and for this he preached and wrote and prayed to the very end. There are those here present who can recall the young stranger, map in hand, studying the thoroughfares of Providence, and familiarizing himself with the confines of the parish in which he was to labor. Not a lane or alley, not an attic or cellar of that district but was hallowed by his footprint, felt the sweetness of his presence, echoed his prayer and his pleading.

"Dear Lord, what an army must have greeted him in the courts of the Eternal! The hungry he had fed; the naked he had clothed; the fallen he had lifted up– these were there, to welcome and bear testimony before the great white throne of the Living God.....

"He was learned, as but few of our time, and his learning had only one aim, one purpose—the dispelling of error, the advancement of Christ's kingdom. He never minimized truth; never truckled, in the slighest degree, to so called popular opinion. He despised shams and fetiches, and tore the tinsel from such with an inexorable logic. Christ's teaching, as Christ gave it, and as His Spouse interpreted it, was the norma of each and all his utterances. Dominated by the sublimity of his mission and the responsibilities it entailed, his language might, at times, be termed severe, whereas it was but the conscientious voicing of one who never temporized." R. I. P.

"The Newly Discovered Dwelling-House of the Blessed Virgin at Ephesus."— Under the title, *Panagia-Kapuli, das neu-entdeckte Wohn- und Sterbehaus der heil. Jungfrau Maria bei Ephesus*, Dr. J. Niessen has recently published (Dülmen i. W. 1906) a curious book, which has called forth much criticism in the German press, some favorable, most of it unfavorable.

In the first part of his book Dr. Niessen rejects the Jerusalem tradition regarding the place of the Blessed Virgin's death. In the second, he decides in favor of the tradition current in Asia Minor, that Mary died near Ephesus. The most important portion of the volume is the third and last, "Panagia-Kapuli."

Instigated by a French translation of the visions of Ven. Anne Catherine Emmerich, excavations were made in 1891 in the neighborhood of Ephesus and the ruins of a house were uncovered there which is alleged to correspond in every essential detail to the description given by Emmerich of the house in which according to her visions the Blessed Virgin died. The Graeco-Turkish name of this house, Panagia-Kapuli, signifies "Gate (or house) of the most Holy." A local tradition current at Kirkindshe, a village in the immediate neighborhood, designates it as the dwelling of the Virgin.

Dr. Niessen is firmly convinced that we have here the true house in which Mary lived and died. He claims that it contains a hearth of stones carefully piled up by the Apostles; that there have been discovered there "Mary's Stations of the Cross"; that pious nuns have seen apparitions there, and that miraculous cures have been wrought by ashes taken from the hearth.

The whole theory presupposes the historic accuracy of the visions of Anne Catherine Emmerich. But it has been shown that Anne Catherine Emmerich simply adopted the Jerusalem legend and transferred it in a slightly modified form to Asia Minor. Niessen says that "the venerable Emmrich has paved the way for modern Palestinian discoveries in a manner altogether inexplicable to infidel scholars of the nineteenth and twentieth centuries." But we have it on the authority of such an able Catholic scholar as Dr. Sepp (*Leben Jesu Christi*. Second Edition. Vol. vi, p. xxx), that "Whatever there is in her visions that can be subjected to control, both with regard to time and place, turns out to be absolutely erroneous from beginning to end; whence we may form our own conclusions as to those statements of hers which cannot be subjected to any manner of verification." Dr. Sepp proves the first portion of his assertion by a number of interesting examples.

Hence it cannot surprise us that the scientific world refuses to take Dr. Niessen and his theory seriously.

MARGINALIA

In *Extension*, the official organ of the Catholic Church Extension Society (i, 4), "an eastern ecclesiastic of national repute, of wide experience, and of more than ordinary sagacity", is quoted as making the startling statement that "there are today two million Catholics in this country without churches or priests." The first Vice-President of the Extension Society, Rev. J. T. Roche, says (ibid.) he regards this "as a very conservative statement in the light of investigation which I have personally made." These figures are well adapted to spur on all friends of the good cause to renewed activity.

The Catholic Church Extension Society, by the way, has moved its headquarters from Lapeer, Mich., to 20 Adams Street, Chicago, Ill. Every Catholic who has not yet seen its quarterly organ, *Extension*, should send for a free sample copy; it will prove an eye-opener!

An esteemed pastor writes to us:

Your criticism (p. 85) of President Feeney's "greeting" is very timely and I heartily endorse your statement that such remarks "are apt to arouse suspicion and do us harm." But President Feeney of the American Federation of Catholic Societies may be somewhat excusable. He is only imitating others, even a well

known dignitary of the Church in America, who is indeed not a friend of the Federation, but continually inculcating patriotism. We have heard and read so much about it, even before mixed audiences, Catholics and Protestants, that we Catholics have good reason to feel provoked at the insinuation that we are not sufficiently patriotic. Certainly we are neither monarchists nor anarchists. And even if we do occasionally criticise, it is with the best intention, to better our country. By proper criticism we show our love for our country and its institutions, which certainly are not divine and consequently neither perfect in all appointments nor beyond criticism. Hence remarks like the following: "If they don't like it let them go back where they came from," are apt to arouse suspicion and do harm.

The touching necrologies which the Fall River *Indépendant* and all the other leading French-Canadian Catholic newspapers of New England published on the occasion of the recent demise of Bishop Stang, prove once again that our French-Canadian brethren, while they naturally prefer to have one of their own nationality for chief shepherd in those dioceses where they are very numerous—they have but recently been gratified in this legitimate desire by Pius X in the appointment of Msgr. Guertin as Bishop of Manchester—will not refuse their love, respect, and cordial cooperation to a bishop of no matter what nationality (Msgr. Stang was a German by birth) if they are but treated with justice and due consideration. Bishop Stang was a loving father to all his diocesans and loved them all with a truly Christlike affection, therefore during his three years' administration of the Diocese of Fall River he never met with the slightest antagonism or difficulty on the score of language or nationality.

The *Ohio Waisenfreund*, edited by the faculty of the Papal College Josephinum, Columbus, O., expresses the opinion (xxxiv, 34) that "parents who permit their children to join the Y. M. C. A. commit a mortal sin." Our contemporary thinks that this crime is just as great as that of allowing one's children to become Freemasons.

The United States Senate did well to "sterilize" the crazy Congo resolution. For, as the Washington correspondent of the N. Y. *Evening Post* (Feb. 19) points out: "The State Department has not one speck of verified evidence to show that the reports of cruelties in the Congo Free State are true. There are on file in the Department hundreds of letters reciting instances of cruelties and injustices practised on the natives, but none of them verified and none of the information is in a form that can be accepted by the government as absolute evidence. No agent of the government has ever made an investigation of the cruelties in the Congo. As an offset to the letters from Protestant missionaries there are letters from Catholic priests in the Congo, declaring that

the charges made against the government of the Free State are either false or hugely exaggerated."

Father Bertrand Wilberforce, O. P., mentions in one of his letters (see *The Life and Letters of Father Bertrand Wilberforce of the Order of Preachers. Compiled by H. M. Capes, O.S.D.* B. Herder. 1906. $3 net. The passage referred to will be found on p. 107) that "at Karlsbad there is a general dispensation from the Holy See for all *Kur* patients to eat meat even on Fridays, so I did not abstain. The notice is proclaimed by the bishop on the church door." Would it not be well if such a dispensation were granted and similarly promulgated at such health resorts as Hot Springs, French Lick, and Colorado Springs in this country?

Our esteemed confrère Rev. Barnabas Held, O. S. B., protests vigorously in the San Antonio *Katholische Rundschau*, which he continues to edit with unusual force and refreshing originality, (xviii, 50) against the increasing multiplication of prayer-books. He says the market is literally flooded with prayer-books; that almost every saint in the calendar has from one to a dozen; in short, that the multiplication of this sort of "pious" literature is becoming a real nuisance; especially since so many modern prayer-books abound in "private devotions" of one kind or other, instead of inculcating and cultivating the true spirit of the Church, which leads the well instructed Catholic to hear Mass and attend at other liturgical devotions according to the mind and method of the officiating priest.

In our opinion the best popular prayer-books are those compiled from the Church's own prayer-books—the Missal and the Breviary. We have such, but unfortunately many people will not buy them; preferering gush and sentimentality.

A Chicago historian, who has been working in the Canadian archives and the Jesuit records, has announced in a paper read before the local Historical Society that, instead of being an upstart city, Chicago was settled earlier than any other town in the Middle West. It is, as a newspaper puts it, "equal in antiquity to many haughty Eastern cities with only age to be proud of." Mr. Frank R. Grover, the investigator in question, fixes the foundation of the Jesuit Mission of the Guardian Angel in the year 1696, and well within the limits of Cook County. Thus, if his conclusions are sound, Chicago was settled when New Amsterdam was a trim little town of 5,000 population, and Philadelphia one of a few hundred less.

The *Ave Maria* (lxiv, 5) appositely observes that "persons who write books like *Twelve Years in a Monastery* must be either very stupid or very depraved,—very stupid to have required so many years for finding out what was so flagrant, or very depraved to have remained for so long a time in such a wicked place."

The same is true of the authors of such screeds as *Thirty Years in Hell.*

LITERARY NOTES

—Canon Taylor's doctrine of merciless excision of the irrelevant, says the *Nation*, would be fatal to many books of thepresent day, English biography is getting to be the chief of sinners in respect of padding with all kinds of tedious and extraneous matter. The recently published lives of Lord Durham and of Sidney Herbert are examples of this. Emerson spoke of a style which was so vascular that, if you cut it, it would bleed; but books of the sort mentioned could be operated upon to the greatest advantage by bloodless surgery. In this species of biographical writing there appears to be a complete reversal of Goethe's maxim that the master shows himsels in compression. Such books cry out for the blue pencil as loudly as a President's message. One vice of all the hortatory talk about the form of writing is that it tends to make us forget the need of substance. Not by taking thought, but by having thoughts, are good books made. This is the fact that accounts for the constantly renewed phenomenon of an unpractised writer suddenly coming into the field and dazing the critics—as Grant's style set Matthew Arnold wondering, and Sainte-Beuve was made to marvel by Napoleon's clear and strong writing. The lesson of it all is, of course, the one that Sainte-Beuve drew, namely, that thinking lies behind writing, and that "toute pensée ferme et vive porte avec elle son expression."

—In an interesting pamphlet of seventy-one pages (Paderborn: Ferdinand Schöningh. 1906. For sale at B. Herder's, St. Louis. Price 35 cts. net), *Harnack und Thomas von Aquin, eine dogmengeschichtliche Studie über die Gnadenlehre*, Rev. Dr. M. Notton, Professor of Christian doctrine in the gymnasium at Saarbrücken, victoriously defends the Catholic teaching on grace and predestination against Prof. Adolph Harnack who has misrepresented it seriously in many important points in the third volume of his *Lehrbuch der Dogmengeschichte*. Dr. Notton not only proves that Harnack misunderstands and misrepresents the teaching of the Angelic Doctor, but also that he has involved himself in a maze of contradictions from which there seems no escape. Between Notton and the Jesuit theologians of the *Stimmen aus Maria-Laach*, the famous Berlin Professor is having a hard time to save his reputation for scholarship and veracity.

—Under the title, *Ecclesia: The Church of Christ*, Mr. Arnold Harris Mathew has arranged and edited a series of papers designed to provide a concise and simple explanation of what Catholics understand by "the notes" of the Church. Among the contributors there are three Benedictines (Dom Gilbert Dolan, Dom John Chapman, and Dom J. D. Breen), one Carmelite (Fr. Benedict Zimmermann), one Jesuit (Fr. Peter Finlay), and the famous convert, Fr. R. H. Benson. To their papers the editor has added three shorter ones of his own.[1] The papers, though "written independently one of the other," are systematically arranged, so that combined they give a well-reasoned and complete view of the Church as the visible body of Christ. Their tenor is expository rather than controversial. Following the example of our esteemed confrère, Rev. Fr. Hull, S. J., editor of the Bombay *Examiner*, we recommend this book particularly to the parish clergy, not merely for their own use, though they will find in it excellent material for sermons, but chiefly as a work which can profitably be put into the hands of educated Catholics who are in frequent contact with non-Catholics, and also of searchers after truth amongst our separated brethren. (xviii & 182 pp. 8vo. Burns & Oates, London. 1906. American agents: Benziger Brothers, New York, Cincinnati, and Chicago. Price $1.25 net.)

—The *Deutsch-Amerikanische Geschichtsblätter*, published by the German American Historical Society of Illinois (401 Schiller Building, Chicago, Quarterly. $5 per annum[1] enters upon its seventh year with an exceptionally interesting number, dealing largely with the life of the early German settlers of Chicago—a subject doubly interesting because detailed information on it is hard to get, the files of the German newspapers and other contemporary literature having per-

[1] There is an appendix, by Mr. Spencer Jones, on "England and the Holy See in the Middle Ages."

ished in the great fire of 1871. We wish the German Catholics of Chicago and Illinois would take greater interest in this publication; they have been and are a large and important constituent of the German element throughout that State, and unless they furnish a record of their own work while the information can still be had, it will be their fault if the future historian, who will have to rely largely on such "source-books" as the *Geschichtsblätter*, will treat them as a *quantité negligeable*.

—The late Father Bertrand Wilberforce, a well-known and successful missionary of the Dominican Order in England, once wrote to a religious: "The history of a soul revealing itself in her own writings is more attractive than most religious biographies: the mere external, or an attempt to describe the inner life. All the beauties come out spontaneously in letters, like fresh bright water, gushing forth and making glad the city of God." A nun of the Dominican Order, Sister H. M. Capes, applies this principle to his own biography in her just published book: *The Life and Letters of Father Bertrand Wilberforce of the Order of Preachers. Edited With an Introduction, by Vincent M Nabb, O. P.* (London: Sands & Co. St. Louis: B. Herder. 1906. xxii & 406 pp. 8vo. Net $3.) We see the soul of the eloquent missioner and prudent director of souls revealing itself in his own letters. Father Wilberforce's character presented a singular combination. "Together with the clear strong mind of a man, there was in him a sensitive delicacy of feeling, a gift, not only of wide, but also of very tender, sympathy, which without bearing the shadow of resemblance to effeminacy, was decidedly femini e; and to these were united the simplicity and naturalness of a little child." (Page 263). Add to this Father Bertrand's mirthfulness and his sense of humor, which crop out every now and then in the most unexpected places, and you have a volume both interesting and instructive. For spiritual reading it is one of the best recently put out.

—A work of St. Irenaeus nowhere quoted, and the existence of which was hitherto known only through a passage in Eusebius, has been recently discovered, in an Armenian version, among the manuscripts preserved in the Church of the Mother of God at Eriwan. Its text together with a German translation is now published by Hinrichs of Leipzig. (*Des hl. Irenaeus Schrift zum Erweise der Apostolischen Verkündigung.* Vol. XXX, No. 1 of the *Texte und Untersuchungen*. 68 pages. Price 6 marks.) Professor Adolph Harnack accompanies it with an appendix and a number of learned notes. This treatise of St. Irenaeus is of considerable importance, in that it shows us the great Bishop as a catechist and proves how deeply he was filled with, and convinced of the truth of, the principles which he developed in his writings against the Gnostics.

—*The Sins of Society. Words Spoken by Father Bernard Vaughan of the Society of Jesus in the Church of the Immaculate Conception, Mayfair, During the Season 1906.* (xii & 271 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co., Ltd. St. Louis: B. Herder. 1907. $1.35 net.) These are the sermons which created such a sensation in England a few months ago. They differ from the ordinary run in this that the preacher makes special application, in vigorous and picturesque language, of the ancient truths of Christianity to modern life as lived by "the Smart Set." The Smart Set is alike in all countries, and its vices are but the ordinary vices of humanity, intensified and gorgeously gilded: greed of gold, adultery, race suicide, a mad passion for gambling, a feverish rush for pleasure, forgetfulness of right and wrong, in a word—self-centered materialism. Father Vaughan's sermons partake of "sensationalism" only in the vigor of the style in which they are couched, in the directness of their application to the rich, and in sweeping and apparently exaggerated statements here and there, especially with reference to the frequency of the vices castigated; though the author reiterates all his assertions in an epilogue and says he has been deluged with a mass of correspondence which fully convinces him that his pictures were undercolored rather than over-drawn. The appendix of "Private and Public Criticisms" of the sermons (of which, by the way, there are but five, and they are not very long at that) is as interesting and instructive as anything contained in the sermons themselves.

—It seems meet that the life and poetry of Germany's greatest woman poet should be told and interpreted by a woman. Hence we hail with pleasure Bertha Pelican's little volume

Annette Freiin von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens. Mit dem Porträt der Dichterin und drei Abbildungen (xiv & 246 pp. 8vo. B. Herder. 1906. $1 net). Annette's was a truly noble if somewhat lonely life, and her muse, as she herself tells us in that exquisite lyric "Mein Beruf," aimed at "warning, teaching, and consoling" her fellowmen. Unlike our own Mrs. Hemans, who was a contemporary of Annette von Droste-Hülshoff (the latter died in 1848, the former in 1835), and of whose verse Scott said that it "had too many flowers for the fruit," Annette's thoughtful ballads and chaste lyrics have been steadily gaining in popularity among German readers—and not only among Catholics. Like Horace of old his "Non omnis moriar," Annette von Droste-Hülshoff spoke prophetically:

> Meine Lieder werden eben,
> Aber ich entschwand;
> Mancher wird vor ihnen beben,
> Der gleich mir empfand.

Bertha Pelican's sympathetic life-sketch of the thoroughly modern yet thoroughly Christian Westphalian poetess will doubtless assist in making her still more widely and more deeply appreciated, as she certainly deserves to be, by her countrymen, especially the natives of her own beloved Westphalia.—Those familiar with the biographies of Annette so far published will be particularly interested in Bertha Pelican's treatment of her maternally tender relations with Levin Schücking.

—The annual statistics of the book publishing trade suggest various reflections. Those whose profession leads them to keep *au courant* of the mass of published matter may often wonder that ambition is so easily satisfied, or that publishers can be induced to give it their imprint. One of these authors sheds some light on the subject. In an interview published in a literary periodical whose character is an assurance of the genuineness of the statement, the writer quoted says: "I dictate to a typewriter lady, who takes down my words on a caligraph. I never rewrite or cross out, never reread. I do this from nine to twelve in the morning, two or three days a week, two or three months a year; that's all. Interruptions never bother me. Mother comes in and asks me something about the house, and I can go right on afterward from where I left off."— Here we have a new picture of the mental literary machine—the "literary sausage machine," as the *Nation* facetiously calls it. No sorting of the product for bones or gristle. No reconsideration of ideas or style. A complete product, with none of the mental wear, or the consumption of midnight oil, so generally assumed to be a part of the cost of authorship.

—It is pleasant to see our Catholic publishing houses entering into competition with the non-Catholic upon the field of art. *Herder's Bilder-Atlas zur Kunstgeschichte* (B. Herder. 1906. $6.25 net) offers 146 full page and no less than 1262 smaller sized engravings, illustrating the development of art in its various branches from the earliest times up to the present, together with a brief sketch in German and French of the history of art. The illustrations are so chosen and arranged as to give the student a correct and reasonably full notion of the development of art within each of the great epochs of its history. All in all it is a splendid volume and one which fills a long-felt want; for it is not only a reliable text-book for the art student but a splendid work to grace the parlor and the family table in place of the trash so often found even in the houses of educated Catholics. We trust it will be duly appreciated and widely purchased also in this country, though its sale here would no doubt be larger were the text tripartite, including English.

—Rev. David Dunford presents us with an English translation of the instructions published by order of Benedict XIII, in 1724, with regard to the ceremonies in smaller parochial churches. (*A Reminder of the Rites for Carrying Out in Small Parochial Churches Some of the Principal Functions of the Year.* London: Washbourne. American Agents: Benziger Brothers. Net 30 cts.) This "Memoriale" shows how the rites for Candlemas, Ash Wednesday, Palm Sunday, and Holy Week can be exactly and edifyingly conducted by one priest with but three servers. We fancy it should be indispensible to the average pastor in smaller cities and towns, and especially in the country.

—Fr. James Bowden, of the Oratory, has undertaken the task begun by the late Fr. Frederick Antrobus, of Englishing Pastor's History of the Popes. Volumes VII and VIII, we learn from the *Tablet*, are in preparation.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

The Immortality of the Human Soul Philosophically Explained. By George Fell, S. J. Translated by Lawrence Villing, O. S. B. xxiii & 267 pp. small 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Net $1.35.

Annette Freiin von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens von Bertha Pelican. Mit dem Porträt der Dichterin und drei Abbildungen. xiv & 246 pp. 8vo. Freiburg and St. Louis: B. Herder. 1906. Net $1.

Tête d'Étude par Henri d'Arles. Travail Donné en Séance Solennelle à l'École des Hautes Études Bibliques de Jérusalem le 7 mars 1906 en la Fête de St. Thomas d'Aquin. Paris 1906. (Pamphlet.)

Thoughts From Modern Martyrs. Edited and Arranged by James Anthony Walsh, M.Ap. 112 pp. 12 mo. Boston: Catholic Foreign Mission Bureau, 62 Union Park Street. 1906.

Memoriale Rituum. A Reminder of the Rites for Carrying out in Small Parochial Churches Some of the Principal Functions of the Year. Published by Order of Pope Benedict XIII. Translated by Rev. David Dunford. xv & 103 pp. 16mo. London R. & T. Washbourne. American Agents: Benziger Brothers. Net 30 cts.

Short Sermons. By the Rev. F. P. Hickey, O.S.B. With Introduction by the Right Rev. J. C. Hedly, O.S.B., Bishop of Newport. xi & 268 pp. 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1906. $1.25 net.

Regesta Pontificum Romanorum. Iubente Regia Societate Gottingensi Congessit Pavlvs Fridolinvs Kehr. Italia Pontificia. Vol I: Roma. xxvi & 201 pp. small 4to. Berolini: Apud Weidmannos. MDCCCCVI.

Histoire de la Paroisse de Saint-Denis-sur-Richelieu (Canada). Par l'Abbé J.-B.-A. Allaire, Curé d'Adamsville au Diocèse de Saint-Hyacinthe (Canada), Ancien Vicaire à Saint-Denis. Ouvrage Illustré de Nombreuses Gravures. viii & 543 pp. 8vo. Saint-Hyacinthe (Canada). 1905.

Catholic Educational Association Bulletin, Series I, No. iii: The Need of Higher Catholic Education for the Catholic Body by Rev. James J. Conway, S. J. Reprint from the Annual Report. Published by the Association, Secretary's Office, Columbus, O. 1906.

The Spiritual Conferences [of St. Francis de Sales]. Translated from the Annecy Text of 1895 under the Supervision of Abbot Gasquet and the Late Canon Mackey, O. S. B. lxii & 406 pp. 8vo. London: Burns & Oates. 1906. American Agents: Benziger Brothers. $1.60 net.

Die Vereinigung der Seele mit Jesus Christus. Geistliche Abhandlungen vom Hl. Alfons Rodriguez, Laienbruder der Gesellschaft Jesu. Mit einem Titelbild. xv & 288 pp. 16mo. Freiburg and St. Louis: B. Herder. 1907. 65 cts. net.

Schwester Maria vom göttlichen Herzen Droste zu Vischering, Ordensfrau vom guten Hirten. Von Louis Chasle. Nach dem Französischen unter Benutzung deutscher Originale frei bearbeitet von P. Leo Sattler aus der Beuroner Benediktiner-Kongregation. Mit fünf Abbildungen. xiii & 352 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. $1.20 net.

Die moderne Biologie und die Entwicklungstheorie. Von Erich Wasmann S. J. Dritte, stark vermehrte Auflage. Mit 54 Abbildungen im Text und 7 Tafeln in Farbendruck und Autotypie. xxi & 530 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1906. $2.60 net.

The Religious Crisis in France. By William J. Onahan. Chicago: Catholic Truth Society, 562 Harrison Str. 1907. (Pamphlet.)

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 7 April 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

The Codification and the Study of Canon Law



An American priest in Rome, with whom we have had some correspondence on points canonical, recently wrote among other things:

"I am not at all surprised that so few know how to handle the canonical codices. It is to be lamented that we today still have to take recourse to the four volumes of the *Corpus* in difficult cases and have not the law of the Church laid down in short and precise form, like, for instance, the new *Bürgerliches Gesetzbuch* in Germany. Last year Pope Pius X received the Canon Law professors of Rome and told them that the reason why he had undertaken the codification was that, as Patriarch of Venice, he had spent many a sleepness night trying to find out what he was allowed to do according to Canon Law, and what not.[1] Thank God that at last a pontiff has undertaken to liberate us from this and many other evils!

"According to Father Wernz, by the way, the new codex will be finished in from five to six years."

We reproduce this passage not so much for the sake of making the remarks which follow, as for the interesting information it contains on the subject of one of the Holy Father's motives in undertaking the work of codifying Canon Law and the probability of an early and felicitous termination of the labors of the commission of which Very Reverend Father F. X. Wernz, S. J., is such a distinguished member.

Since the above quoted letter was written, Father Wernz has been elected to the generalship of his order, and it is sincerely to be hoped that in spite of his onerous duties in that position he may yet find time to devote to the labors of the commission, so that the new code can be expected, if not in five or six, then at least in ten or twelve years.

We on our part are not inclined to be optimistic on this score, especially in view of the fact that, according to the Motu proprio on codification, the intention is not merely to codify the laws of the Church scattered through the five parts ot the ancient *Corpus Iuris*

[1] "Die eigene Erfahrung Pius X. als Patriarch und noch mehr als Papst, die da und dort beliebte *rechtliche Willkür*, die nicht nur gegen den Geist, sondern den elementaren Wortlaut des Evangeliums verstiesz und dem Papst Sorge bereitete, die dazu vorgegebene sträfliche Unkenntnis des kanonischen Rechtes, all dies hat in dem apostolischen Manne den Gedanken gereift, auch das kanonische Recht bei der über alles erstrebten Erneuerung in Christus in seinen Bereich zu ziehen." (D. Dr. Alexander Hoch, Papst Pius X. Ein Bild kirchlicher Reformtätigkeit. Leipzig 1907. P. 174.) — A. P.

and innumerable *decreta extravagantia* and decisions of the Roman congregations; but also and above all to simplify it. This simplification, as Dr. Alexander Hoch points out,[2] "will necessarily recoil upon the entire administration of the Church and involve changes in the body of the very highest administrative officials—for it is here that a reform is most urgently demanded, because since Sixtus V the supreme administrative centers of the Church have retained unchanged their ancient organization, and their old-time methods of transacting business."

But even if the work of codification be completed within a generation or less, it will be well for canonists and others not to expect too much from the code which will ultimately result. For, as V. Rev. Fr. Wernz has himself stated, in the first volume of his monumental *Ius Decretalium*,[3] "Antiquum Corpus Iuris Canonici etiam post novi codicis publicationem non poterit cum honore sepeliri, sed ob historicam eruditionem atque genuinam iuris constituti interpretationem haud raro erit consulendum." Not only for historical reasons, therefore, but in order to be able to interpret the new code rightly, canonists will have to fall back again and again upon the old *Corpus Iuris* with all its intricacies.

Father Wernz, in fact, positively warns those interested in the study of Canon Law to guard against the "serious fallacy" that any new code, even the best that could be devised, would make the interpretation of the Church's laws so easy that a mere practician with a routine knowledge of its paragraphs could decide offhand any question that might arise.

"Quodsi nova iuris canonici codificatio felicem habeat exitum," he writes,[4] "ut sperare licet, in antecessum ab alio *errore extremo* cavendum est, quasi novo codice publicato omnis difficultas sit sublata, et omissis solidioribus studiis universa scientia canonica reducatur ad iurisprudentiam sive practicam dexteritatem canones novi codicis memoria retentos applicare ad causas particulares. Vehementer errarent, qui ita opinarentur. Etenim novus codex iuris canonici rite in praxim deduci non poterit, nisi magistratus iudicesque ecclesiastici sibi comparent solidam illius cognitionem. Quae cognitio licet aliquo modo idoneis practicisque commentariis acquiratur, tamen ut ad perfectionis gradum pertingat, studiis canonicis methodo vere scientifica peractis innitatur necesse est. Denique vix quisquam negabit novum codicem non paucis dubiis ansam esse daturum, quorum plena solutio a viris scientia canonica destitutis frustra expectabitur."

[2] Ibid. p. 176.

[3] *Ius Decretalium ad Usum Praelectionum in Scholis Textus Canonici sive Iuris Decretalium. Auctore Francisco Xav. Wernz, S. J.* Tomus I. Altera Editio. Romae 1905. Pp. 376—7.

[4] Ibid. p. 377.

So that, even if the Canon Law is once codified, Bishop Fessler's dictum will still remain as true as it was in 1869, when he put it forth in his *Vermischte Schriften*, that no man can venture to enter into the spirit of the Church's legislation, much less to make or apply Church laws *in praxi*, who has not made a thorough study of the *Corpus Iuris* with its fivefold division of the Decretum Gratiani, the Decretals of Gregory IX, the Liber Sextus of Boniface VIII, the Clementinae, and the Extravagantes.

In this country, more than elsewhere, it seems to us, we need a revival of the study of Canon Law from the sources. For nowhere else perhaps is the spirit of the age developing fiercer opposition to the spirit of the Church as laid down in her Canons. Nowhere is it truer today than in the United States, what Bishop Fessler wrote fifty years ago in Austria, that "Wherever the law does not govern, there is sure to develop highhanded tyranny, and wherever despotism rules, there opposition and rebellion against authority will quickly arise." Where is opposition to authority so rife as in twentieth century America? "The sinking principle of authority, without which ecclesiastical order is impossible, can be sustained only by a wise legislation, earnestly but mildly enforced. It is, therefore, of the utmost importance that the ancient lawbook of the Church be rescued from the neglect in which it has so long slumbered, and that we make ourselves thoroughly familiar with its contents."[5]

To bring about the reforms so necessary if the Church is to flourish in America, nothing is more essential than that the clergy, and the leaders of Catholic thought generally, devote themselves to the study of Canon law—not as it is commented on in this or that handbook,—(in English we have not one that is fit to serve even as an introduction);—but to the laws themselves as they lie encrusted in the *Corpus Iuris*, the decrees of the Council of Trent, and the later Roman decisions. To enable us to do this, we must of course make ourselves acquainted with the history, or what has been contemptuously called the archaeology, of Canon Law. Let us not decline or postpone this study in the vain expectation that after the new code will be published, the *Corpus Iuris* with all the *Compilationes Antiquae* and other related documents can safely be relegated to the rubbish heap.[6]

[5] *Sammlung vermischter Schriften über Kirchengeschicte und Kirchenrecht von Dr. Joseph Fessler, Bischof von St. Pölten.* B. Herder 1869. Pp. 109 ff.

[6] The best general introduction to the study of Canon Law, of which I know—I speak of course as a layman and "one less wise,"—is *Die Lehre von den Kirchenrechtsquellen. Eine Einleitung in das Studium des Kirchenrechts. Von Dr. Philipp Schneider, Professor der Theologie am Kgl. Lyceum zu Regensburg.* Second Edition. Ratisbon, New York, and Cincinnati: Fr. Pustet. 1892. —The best special introduction to the *Corpus Iuris*, is F. Laurin, *Introductio in Corpus Iuris Canonici.* Freiburg and St. Louis: B. Herder. 1899.

The Religious Peril

Like almost every work which ventures to attack the irreligious tendency of the age and to lay bare the insidious forces working for the "Liberalization" of the Church in her doctrines and practices, *Die religiöse Gefahr* (The Religious Peril) by Rev. Dr. A. M. Weiss, O. P.,[1] has stirred up two opposing currents of opinion. On the one side there is the great number of weak-kneed Catholics,—"concessionists" they are rightly called—who are ever ready to yield more and more to the Zeitgeist,—the spirit hostile to revealed truth, as safeguarded by the Church. On the other, there are the loyal children of the Church, whose watchword in regard to all questions of faith and morals was voiced by the late Pope Leo XIII, when he declared in his Brief, "Testem benevolentiæ," and elsewhere, "Non possumus—We cannot yield on this point or that position, for it belongs to the sacred body of truth entrusted to the keeping of Christ's holy Church."

The first class was pained at the appearance of Father Weiss's book. "There is enough religious dissension," vociferated its adherents, "why add to the ill-feeling that already exists between us and other Christian believers?"

The other camp rejoiced in the bold, incisive attacks made by the valiant apologist upon the shallow, makeshift Christianity professed by many of our brethren, and considers fearless exposition of the dangers that threaten to invade the Church, an imperative duty.

It was to be expected that this excellently documented work of the great Dominican scholar, more than any other recent book of the same type, would meet with quite a different reception from either of these two classes of Catholics. For its conclusions on the religious outlook are of wide application. The author himself is not surprised at the hostile attitude taken towards his book even by Catholic writers. In an article in the *Theologisch-praktische Quartalschrift* of Linz he takes up the gauntlet flung down by his critics and not only sets forth more clearly, but also emphasizes and strengthens, the position taken by him in *Die religiöse Gefahr.*

As specimens of the two kinds of criticism meted out to the work we may quote one from the *Kölnische Volkszeitung* and another appearing about the same time in the *Stimmen aus Maria-Laach*, edited by the Jesuit Fathers. The *Volkszeitung's* critic quarrels

[1] B. Herder. 1904. This remarkable book was reviewed in this magazine not long after its appearance in 1904.

with the method employed by Father Weiss in arriving at his conclusions. It is misleading, he claims, to build up one's views of the religious outlook with detached statements, taken at random from a multitude of books, brochures, reviews, magazines and "Gelegenheitsschriften." To this contention most readers will probably subscribe. But it is not a question of method. The point at issue is whether or not there is a Religious Peril,—a special danger to religious truth in our day, and whether it has assumed the many insidious guises pointed out by Father Weiss in his volume.

The *Volkszeitung's* reviewer is of the opinion that Father Weiss, blinded by his false method, has misstated the real condition of affairs in the religious world. The picture he draws, according to this critic, is not only "too dark here and there," but it is "geradezu falsch," "wrong."

Far different is the estimate given by Father Frick, S. J., in a masterly review of *Die religiöse Gefahr* in the *Stimmen aus Maria-Laach.* He describes the volume as one so rich in contents that it is impossible in a magazine article to mention even the most important points of view. He emphasizes Father Weiss's position regarding the futile attempts of those who wish to bring about a reconciliation between modern civilization and Christianity, by stripping the latter of all "non-essential" beliefs and practices. It were difficult to tell the many phases this stripping process has assumed. Considering them in their entirety, says Father Frick, we can only marvel at the wondrous vitality of the Church, which, despite such pernicious errors and foolhardy teachings, has flourished and continues to flourish, where they have become wide-spread among Catholics, and even where they have forced their way into the seminaries.

Any one who follows Father Frick's concise summary of Fr. Weiss's exposition of the essential differences between Christianity and what is boastfully styled modern civilization or culture,—differences which the concessionist school of Catholics are trying vainly to reconcile with one another, will readily grant that the author of The Religious Peril has by no means overrated the dangers which threaten our holy faith today even within the ranks of her own children.

Father Frick in conclusion makes the point that the impassable gulf existing between the Christian world-view and the irreligious spirit of the day appears in all its grewsome abysmal depth if we compare Christian theology with the recent science of comparative religion.

This point has been treated in the CATHOLIC FORTNIGHTLY

REVIEW before. The critical discussion of Father Weiss's admirable book, in the Catholic and non-Catholic press, throughout the civilized world, must strengthen the conviction created by the author's evidence and arguments, that the antipathy and irreconcilability between the modern world-view and Christianity springs from the very essence of both, and that, consequently, whoever tries to bridge over the chasm by throwing out the plank of a "more flexible Christianity," is either a froward traitor to the sacred cause of religion, or a pitiable intellectual weakling.

Out of the Depths

The *Cosmopolitan Magazine* is offering its readers from month to month, under the caption, "What Life Means to Me," answers by distinguished men to the question, What does life mean to you? The writers have been asked to describe their attitude towards life "with great frankness and sincerity."

It goes without saying that these articles have been and are heralds of the most widely divergent views. From the heights of snow-capped optimism they range down to the sloughs of pessimism. The deepest depth of gloomy despair seems to have been reached in the ninth paper of the series, published in the *Cosmopolitan's* January number. It is from the pen of Alfred Henry Lewis, whose historical sketches have made him popular among many magazine readers.

In his opening statement, Mr. Lewis frankly confesses, "Life is a mystery, and I cannot solve it." And anon comes the startling advice, which sounds the keynote of his woful message to the world, "If one were to ask me how to become a good man, the only counsel I could give him is, become a good animal." He is not alarmed at his own frankness. He is not ashamed to frame his views thus bluntly. He deliberately sets aside all ideals which, not to say the most worldly-minded Christian, but even a "scientific" moralist of the evolutionary school, or an ethical culturist, might yet esteem and cherish. He finds modern civilization "an artifice, a trap, a deceit." Not the lowest and most elementary touch of mere natural virtue brightens the dreary picture of life as he views it. He is even opposed to almsgiving. "Even though the alms be required to save life, and a failure to give will invite death, my reason is for holding back my hand."

Who would ever have believed that our "humanitarian" age should send forth such dreary preachments? Life, then, is but a brutal

and hopeless contest against force and matter—a dull dragging out of one's days in a decayed civilization. No ray of hope, no voice of faith, no word of charity. Even the work of the great seers and sages, of the prophets and lawgivers, who have lived and toiled for the uplifting of the race, leaves the modern pessimist cold and awakens in his breast no feeling of gladness. The pages of history and the restless life of the world to-day, speak to him accents of mute despair.

And yet, all unawares, from out of the depths of his unutterable pessimism, Lewis preaches a moral so plain that all who run may read. "I tell what I see and hear," he says. "Two lessons are taught, *get rich, get office. These are the only targets worthy of the aim of man.*"[1]

It is the same old story. Mammon and the greed for gold, bringing in their train the evils that blight souls, sear consciences, harden hearts, and shrivel up the wellsprings of the beautiful, the good, and the true, in immortal man.

Alfred Henry Lewis is proud of his dismal philosophy of life. For he asks us to bear in mind that he is "not mad with any ardor of pessimism; nor has my hope been seized of a dyspepsia."

Does it not remind one forcibly of the words of St. Paul to the Romans? They "became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools."

Melancholy Reflections on American Catholic Journalism

In an article entitled "The Failures of Catholic Journals," Mr. Charles J. O'Malley, editor of the Syracuse *Catholic Sun*, presents in that excellent newspaper (xv, 35) some disheartening facts and gloomy reflections on what he calls not without good reason the "melancholy history of Catholic journalism" in the United States. He tells us of the vast sums of money, of the zeal and talent that has been spent, to a large extent fruitlessly, in Catholic American journalism. We are astounded to learn—and would refuse to believe it, did not Mr. O'Malley as former editor of the newspaper in question speak with unimpeachable authority—that even the *New World*, started in the early nineties by the Archbishop and the clergy of Chicago, and raised some years later to the rank of official organ of all the dioceses constituting the great

[1] Italics mine.—A. P.

ecclesiastical province of Chicago, has been and is a losing venture financially. It "was started," Mr. O'Malley tells us, "with a capital of $20.000, yet it never made much headway. The $20.000 was soon expended and then the stockholders and [the] Archbishop were regularly bled in order to make good the annual deficits. When last we heard of its business affairs it owed the present Archbishop something like $18.000 and other stockholders various sums in addition. This," adds Mr. O'Malley, "is rather remarkable, considering that it is the official organ of an archdiocese [not to speak of the other four dioceses of the province] which contains 1.200.000 Catholics."

Mr. O'Malley believes that "the time has gone by in which one diocese alone can produce a representative Catholic weekly," and that the only way to keep a reasonable number of good Catholic newspapers alive, is that adopted by the Milwaukee *Catholic Citizen*, and latterly also by the company issuing the Syracuse *Catholic Sun*—viz., of publishing several Catholic weeklies, identical in content with the exception of local news and advertising, from one central office.

We would fain believe that our esteemed confrere judges the situation too pessimistically, but our own observations throughout the thirteen years since we, overenthusiastically, began to issue this Review, which is viable only because the owner publishes and edits it single-handedly, are rather apt to confirm his view. From year to year we have seen Catholic newspapers and magazines rise and die "abornin'" from inanition. It seems to us there must have been at least forty Catholic periodicals, English, German, French, and Italian, established throughout the length and breadth of the land in these thirteen years, which are no longer in existence. In our endeavors to collect material for a history of the Catholic press in the United States, we have found information about these numerous defunct periodicals the hardest to procure. Of many of them scarcely even the name survives.

What melancholy reflections do not these recollections call forth in the minds of us sad old veterans, who see more clearly from day to day what a troubled future is in store for the Catholic Church in this great and prosperous country, unless we can succeed in building up not only a numerous, ably conducted, and financially prosperous, or at least self-supporting weekly press, seconded by magazines fully able to sustain the competition of the seculars; but also a chain of intellectually and financially strong *daily* Catholic newspapers, extending from the Atlantic to the Pacific, from the Thousand Islands of the St. Lawrence to the Gulf of California.

Hypercriticism in Hagiology

A writer in the *Theologisch-praktische Monatsschrift* of Passau (xvii, 5), discussing the rôle of historical criticism in hagiology, says that while severe criticism of the historical sources and a rational application of the principles of psychology are both useful and necessary in writing the lives of saints; there is unfortunately making itself manifest of late among Catholic hagiographers a hypercritical and naturalistic tendency which ought to be censured and guarded against. By way of example he mentions several of the volumes published in the *Les Saints* series, some of which have been translated into English.

"Saints' lives," says the writer, "in which the supernatural element does not find full and frank expression, cannot be accepted as saints' lives. The heroes they describe are not saints at all."

For this rationalistic tendency in hagiology the Zeitgeist is to be held responsible,—the spirit of our age which has no faith and believes in nothing supernatural, and which is therefore utterly incompetent and unable to appreciate the life of a saint. It is this spirit which describes St. Teresa as a hysteric and finds a purely natural explanation for every vision, ecstasy, or stigmatization, no matter how distinctly supernatural it may appear in the light of the most unimpeachable contemporary evidence.

While it is not literally true that "it takes a saint to write the life of a saint," yet no one can perform the task adequately, or in any sense satisfactorily, unless he is able to distinguish clearly between the natural and the supernatural and to perceive and appreciate the blending of these two elements in the lives of those whom the Church has raised to her altars.

Whence it appears, in the words of the writer whom we have quoted above, that, aside from rational and methodical historic criticism, the hagiographer has no more important task than to examine thoroughly into the supernatural element in the lives of the saints with whom he concerns himself. "If he neglects this important duty, he may produce a life of Francis Xavier, of Augustine, etc., but never a life of *Saint* Francis Xavier, *Saint* Augustine, etc. The free operation of the Holy Spirit in the souls of the saints cannot be determined by the rules of criticism and the historic method."

Of course, the saints are not to be set up as beings of a higher order than we poor mortal men. On the contrary, the human element with all its weaknesses should be brought out strongly. The protest of the writer in the *Monatsschrift* is directed only against

the neglect of the supernatural element, which after all constitutes the specific difference that distinguishes a saint from the rest of men and makes him specifically a saint. In the light of such abortions as the lives of St. Hildegarde and St. Pierre Fourier in the *Les Saints* series, we think the protest is well taken and deserves to be heeded.

The Secrets of Sinai

Egyptology is decidedly one of the most fruitful departments of modern scholarship, and provides some of the most deeply interesting yields. We have long been accustomed to associate brilliant discovery with the name of Professor Flinders Petrie, and his new book, *Researches in Sinai*, is not less happy in this respect than its many predecessors. Owing to the recent dispute with Turkey about Akabah, newspaper readers have been rendered familiar with some of the leading natural features of that barren stretch of desert and mountain, the Sinaitic Peninsula.

Professor Petrie's expedition, starting from Suez, did not cross due east towards Akabah, but turned south for the ancient "three days' journey into the wilderness" to the first oasis of Wady Gharandel, and then went on to the mountains to search for inscriptions cut ages ago on the face of the cliffs by the Egyptian turquoise miners at Maghareh. If proof were needed of the ancient overlordship of Egypt over the Bedawyn of the peninsula, it is supplied by Professor Petrie. He has found at Maghareh sculptured rocks, bearing the image of King Semerkhet, of the First Dynasty, whose reign dates back to 5291 B. C. Seven thousand years have passed over the stone, but have hardly left a mark upon it. The original face does not seem to have lost even a single coat of sand grains. One can see the King, armed with a mace, striking the crouching figure of a Bedawyn chief, whose features, says the author, strangely resemble those of the present chief of the district, Abu Ghaneym. The place affords no means of sustenance, and never can have afforded any. All provisions and supplies must be brought up from the Red Sea, three days distant. Yet it contains a number of elaborate rock inscriptions, many of which were wantonly ruined three years ago by a turquoise syndicate, holding a concession from the Egyptian government. One is ashamed to read that the company was an English one. For this is its record:

"The Khufu sculptures were smashed up. The half-dozen Assa inscriptions were all destroyed or buried. The Pepy inscriptions

were annihilated. The whole of the Amenemhat inscriptions at the mines have likewise disappeared. The Sneferu scene has been brutally dashed about with a hammer, and the only portrait of Sneferu has been destroyed. The Sahura scene and the Menkan-hor tablet have both been partly blasted away. The Ra-n-user tablet has had pieces knocked off it. Only the Semerkhet scene high up above the quarries, the second Sneferu scene, and the tablet of Tahutmes III, have escaped the wanton mischief done by the ignorant savagery of so-called educated men."

More disgraceful destruction was never perpetrated, and it is lamentable that no punishment is possible. These tablets showed how, during scores of centuries the kings of Egypt used to send turquoise mining expeditions to the interior of the peninsula, which remained there for a few weeks, during the favorable season, and returned with their spoils, leaving behind them, in their patient, orderly way, a record in imperishable stone of their sovereigns, and a register of their own achievements.

These rugged mountains of the Sinai region were valuable only for the turquoises hidden in the veins of their rocks, and the presiding deity of the locality was Hat-hor, the Mistress of Turquoise, who had a shrine and temple at Serabit, in the heart of the stony hills. The earliest cave shrine, says Mr. Petrie, dates back to 4750 B. C.; the temple itself expanded outward, and was continually added to between the years 3450 and 1150 B. C. Hathor was not an Egyptian, but a Semitic goddess—a point of great importance. The Egyptians accepted her, just as the Romans accepted the local gods of the lands they conquered, and they associated with her in later times the worship of one of their own gods, Sopdu. But the ritual at Serabit was purely Semitic and its significance is just this, that for a thousand years and more before the time of Moses and the traditional authorization of the ritual of the people of Israel, a closely similar ritual was practised in the Sinaitic peninsula. The ruins of the temple are littered with broken altars for burnt sacrifice and incense; huge beds of ashes, estimated to weigh fifty tons or more, are still to be seen, the fuel for which must have been brought from a great distance; a variety of broken stone tanks and basins show that a whole series of ablutions was required of the worshipper. Most interesting of all, the remains of a large number of stone cubicles show that the devotees of Hat-hor sought oracular dreams by sleeping in the precincts, in the hope that the goddess would reveal to them where her precious blue jewels lay hid. And those who enjoyed good fortune in their mining gratefully erected memorial

stele or pillars to Hat-hor, with inscriptions of thanks that may still be read. Mr. Petrie illustrates this latter custom by quoting the Biblical story of Jacob's dream at Bethel, and he endeavors to establish that "the law" as given by Moses was no new invention, but a codification, as it were, of ancient Semitic customs that were not confined to the family of Abraham.

Mr. Petrie was most fortunate in his finds among the ruins, for though when the suzerainty of Egypt was no longer maintained, the Bedawyn came and smashed everything that could easily be broken, they left the pieces behind them, and in the dry climate of the desert the tooth of time has no destructive edge. So he tells us how, side by side, he found the ancient flint tools of the earliest workers and pieces of beautiful alabaster vases, the craftsmanship of the latest dynasties. His greatest find, however, was a script on the stones that was not Egyptian, but Semitic. This script, the writing, no doubt, of Syrian or Arabian servants of Egyptian masters, disposes of the theory that the Hebrews were unacquainted with the art of writing until they learnt it from the Egyptians, and it is not without an important bearing upon Biblical criticism. It makes it almost certain that the Hebrews kept records and registers of their own people long before the time of their captivity in Egypt during the reign of Rameses II, from 1300 to 1234 B. C. And so when, under the early monarchy, the Hebrews came to gather together the materials for the general history of their race, and produced the books known as the Books of Moses, "all the external probability shows that it was an editing of actual documents, and not merely of oral tradition." And Professor Petrie adds:

"There is, indeed, also strong internal evidence that written documents were used, for if only oral material was available, could we expect any editor of such to refrain from unifying the usage of names and the varieties of style? Could we expect such an editor to insert so frequently two versions of the same statements only slightly altered? In such duplications and variations of the text in Genesis and Exodus are the strongest proof that written documents were before the editors, and that they were so ancient and revered that no unification was to be tolerated."

There is one other chapter in Professor Petrie's book which is of profound interest to Biblical scholars—that in which he re-examines the story of the exodus by the light of his own journeys in the peninsula. He holds that the traditional view as to the direction taken by the Israelites on leaving Suez is the correct one. That is to say, they turned to the south to Wady Gharan-

del, and did not essay the crossing of the desert towards Akabah. The natural oasis, where the Madianites would collect to oppose an invader, was the Wady Feiran, then, as now, the most fertile spot in the whole peninsula. Mr. Petrie brings evidence to show that the climatic conditions cannot have changed during the intervening three thousand years, and holds that it would be physically impossible to take a host of more than five thousand people through the desert, owing to scarcity of water and supplies. Population, indeed, is so scanty that the Bedawyn consider that four tents are sufficent to constitute a city and one a village. The author, therefore, does not accept the census lists of the tribes of Israel as given in Numbers i and xxvi, or rather, he accepts them, but makes a most ingenious and plausible suggestion as to their true interpretation. Those lists give a total of 603,500 at the beginning of the wanderings in the desert, and of 601,700 at the close, hosts which could never have been fed in such a desolate and almost waterless country. Mr. Petrie, however, points out that the Hebrew word "alaf" means either "thousand," or "group" or "family," and suggests that the numbers have been misread. Instead, therefore, of the tribe of Reuben numbering 46,500 persons, he would read that Reuben consisted of forty-six families, amounting in all to 500 souls, and so on through the lists. If this be done, the results are surprising, for they show 598 tents or families at the first census, with 5,550 people in all, an average of 9.3 to a family, and at the second census 596 tents with a total of 5,730, an average of 9.6. These are precisely the probable figures; they are in accord with the known historical conditions, both of the number that could leave Goshen and the number that could live in Sinai. And if it be objected that so small a band of fighting men—probably not more than 1,500—could not have captured Palestine, the answer is that Palestine was a depopulated land, having suffered from repeated incursions of the Egyptians, and that the Hebrews drew to themselves the scattered tribes with which they came into contact.

Mr. Petrie's ingenious theory restores to the Biblical story the historical verisimilitude, the lack of which was urged with great force by Colenso in the middle of the last century.

Modern Biology and the Theory of Evolution

It is well known that Rev. Erich Wasmann's work, *Modern Biology and the Theory of Evolution*, has aroused considerable interest everywhere, especially in Germany. Some of the foremost

men of science have paid a high tribute to their learned Jesuit colleague on account of the valuable discovery and lucid explanation of numerous facts referring to evolution. Catholics and all Christian students have hailed the book as a splendid proof of the harmony existing between the words and works of the Creator, between the dogmas of faith and the discoveries of science. The Monistic camp, finally, was thrown into a state of universal commotion. Häckel himself found it necessary to hasten to Berlin, in order to counteract by a series of public lectures the fatal influence of Wasmann's work. But he merely succeeded in accelerating the sale of the book, so that the second edition of two thousand copies was sold before the author was aware of the necessity to preparing a new edition for the press.

At last, after a lapse of six months, the new (third) edition has appeared, a stately volume whose number of pages has been increased by more than 200 and whose every chapter shows the improving hand of the author.[1] Besides, the two parts of the book are in the present edition so intimately connected that the entire work has become a harmonious and well-rounded presentation of the problem of life and development, both individual and specific, based on observed facts and common-sense philosophy. The facts, moreover, have largely grown out of original research extending over twenty-five years.

In a former issue of this REVIEW (No. 24, 1904) we gave an extensive account of Wasmann's work. At present we refer to this essay and confine ourselves to a few remarks on one of the new chapters, "The Riddle of Life," in our opinion one of the most valuable in the whole book. It describes in brief the gradual but energetic return of the best modern naturalists to the acknowledgment of a "directive" in organisms. Having given a historical and critical survey of the various theories of development, Wasmann proves, in detail, that the attempts to explain the processes of organic differentiation of the fertilized egg-cell by mechanical laws have failed. In every instance of individual development there are varying adaptations determined by the end-result to be attained, and nowhere is it possible to indicate a universal formula covering every individual case. The external influences of environment, including gravity, are at most merely conditions of development, but they cannot be called formative causes. In the third part of this section the author pro-

[1] *Die moderne Biologie und die Entwicklungstheorie. Von Erich Wasmann, S. J.* Dritte, stark vermehrte Auflage. Mit 54 Abbildungen im Text und 7 Tafeln in Farbendruck und Autotypie. gr. 8° (xxx u. 530 pp.) Freiburg und St. Louis: Herdersche Verlagshandlung. 1906. Net $2.60.

poses to the reader a good many of the experimental facts that have led to the latest conception of development. Here is a characteristic example. As other egg-cells, the egg-cell of an echinoderm develops by dividing into two cells, then into four, and so forth, in more or less regular succession, until the so-called blastula stage is reached, which in the present case consists of 808 cells. Now, as experimentally demonstrated, any one of these 808 cells may take the place of any other one and of the whole egg, but if united to the rest it forms a definite part of the future embryo. You may divide the blastula in any manner, the parts will reorganize themselves and give rise to embryos, correspondingly reduced in size, it is true, but altogether complete and of normal proportions. Facts such as these have led to the modern theory of development which maintains that the development of the egg as a whole is due to self-differentiation, whilst the development of the various parts of the egg partly consists in self-differentiation, and partly depends on the relation of the parts to each other and to the whole. In the concluding section of the chapter, Wasmann contrasts the mechanical explanation of development and that of vitalism, and shows, mainly by means of the wonderful discoveries of Driesch, the impotence of the former and the necessity of adopting the latter. The ascidian Clavellina is an organism more complicated in structure and composition than any machine; and yet, if by violent force you break a machine into pieces, you have pieces which will remain pieces, but if you destroy the Clavellina, the parts will of themselves go backward in their process of organization, until they have become round masses without organs, then the round masses will rearrange the material that composes them and will soon commence a new development resulting in a number of small but complete Clavellinas.

In conclusion we call attention to the new chapter on the history of slavery among ants and to the important additions in the chapter on the problem of man's orgin. While the views of the author have not changed, their foundations have become much stronger, so that the whole is practically a new work, much superior to its predecessor. It would certainly be a most desirable undertaking if a competent scholar would without delay go about translating the work into English, since it is one of the most valuable contributions to modern apologetics.—H. M.

The Basilisk of Pope St. Leo IV—Was it a Robber Band?

According to the *Liber Pontificalis,* Pope St. Leo IV was illustrious even in life for the working of miracles. The best-known example is probably that of the destruction of the basilisk. "In the first year of his pontificate," we are told, and on the day "on which the Assumption of the Blessed Mother of God and ever Virgin Mary is celebrated," a serpent of the "dire kind which in Greek is known as a basilisk, and in Latin as a regulus," was destroyed by the holy Pontiff's prayers. This serpent infested certain dark caverns in the vicinity of the Church of S. Lucia in Orfea, now S. Lucia in Selci, and caused general consternation by the number of people it killed "by its breath and its appearance." Leo, with all the clergy, went in solemn procession to the said caverns, singing hymns and carrying a statue, or rather a representation of our Lord. After he had earnestly begged God to drive away the serpent, the reptile was never afterwards seen.

Leo's basilisk, says Rev. Horace K. Mann in the second volume, lately published, of his *Lives of the Popes in the Early Middle Ages* (reviewed in our Vol. xiii), is evidently related to the dragon which, according to the legend of Pope Silvester, that Pope shut up in its cave in the Tarpeian rock. And whatever was done by Leo to give rise to this curious legend, the memory of it survived for centuries. Canon Benedict, who wrote an *Ordo Romanus,* or Book of Ceremonies of the Roman Church, during the reign of Innocent II (1130—43), speaking of the very procession of the image of our Lord just described, says that when it left the Church of St. Hadrian, the statue was carried "through the arch *in Lathone* [Arcus Latronis, situated between the churches of S. Maria Nova and S. Hadrian], because of old the Devil had caused great trouble in that part. Then the procession passed by the Domus Orphei on account of the basilisk which by its breath and hissing used to cause people who passed thereby to sicken and die. Hence Pope Sergius II instituted this procession on this great festival, that by the prayers of so many people and by the intercession of the Most Blessed Virgin, the Roman people might be freed from these troubles."

From a sixteenth century writer (Pirro Ligorio, *apud* Lanciani, *L'Itinerario di Einsiedeln,* p. 120), it appears that the arch *in Lathone,* or really in Latrone, the Robber arch, was so called from the robberies and murders which took place near it, and which the neighborhood of the ruins of the Basilica of Constantine enabled to be committed with more or less impunity. The same author as-

sures us that it was on account of these outrages that the mid-August procession of the statue of Our Saviour, carried on the shoulders of the Roman nobility, passed by the Robber arch. It is not unlikely, therefore, that the original basilisk of Leo IV was a robber band. (Mann, *The Lives of the Popes in the Early Middle Ages*, pp. 301—3).

Apropos of the Congo Question

While the Chicago Christian Endeavor Union and other similar organizations have adopted ringing resolutions, condemning the "Congo atrocities," and while equally strong resolutions have been sent by Catholic organizations to Washington, protesting against any interference in the affairs of the Congo, the real status of the question, as happens so often in matters of this kind, has almost been lost sight of under a cloud of words and a repetition of unproved statements.

What is probably the most valuable contribution yet made to the study of this much-discussed topic, is *La Question Congolaise* by Rev. A. Vermeersch, S. J. (375 pp. 8vo. Bruxelles Imprimerie Scientifique. 1906). Father Vermeersch is widely known as an authority both in Canon Law and Political Science. The purpose of his new book is not to defend the Belgian administration; on the contrary, he censures severely the policy pursued towards the natives by Belgian commercial associations. In his epilogue he even says that it was "the spectacle of an immense misfortune" that caused him to publish his treatise, and that he looks upon a reform of conditions existing in the Congo Free State as "a national duty."

La Question Congolaise is really a profound study in colonial administration. Chapter iv, "Caoutchouc ou Civilisation," may be especially recommended to those who wish to know how easily mismanagement and avarice may lead to injustice and tyranny in the government of a lower by a superior race. It was not a desire to confer the blessings of religion and civilization upon the natives of the Congo; it was rather greed for gold, the "auri sacra fames," that drew thither a host of unscrupulous adventurers, who have cruelly exploited the poor natives. The same sad experience recurs constantly in the history of European colonization. The laudable work of civilizing the natives is all too frequently lost sight of in the mad scramble for wealth and fortune to be gained at their expense. In the Congo, according to Father Vermeersch, this "has manifested itself especially in the gathering of caoutchouc,

and it is in order to bring out the irreconcilable opposition between the wish to civilize and the effort to reap immediate and large profits, that we have chosen to entitle this chapter 'Caoutchouc or Civilization.'" He draws an apt parallel between the situation in India under Warren Hastings and that in the Congo under Belgian administration today. The English governor general received frequent instructions from the Home Office to pursue a wise and mild policy towards the natives, but in the same breath was enjoined to send home rupees, as many as possible. In this dilemna he neglected the sermons and squeezed the rupees out of the natives in order to satisfy his superiors.

The same inconsistent régime has caused much, if not most of the trouble in the Congo. The instructions given by the commercial lords of Belgium to their agents in the South African colony are as humane as the orders sent by his English superiors to Warren Hastings.

Hence there is no need of allowing religious bigotry to enter into the question. Religious bigotry, however, seems to have been at least one strong motive in the condemnatory resolutions of such bodies as the Christian Endeavor Union.

Much less does it become America to play the role of the haughty mentor, because we certainly have enough colonial trouble of our own to keep us from dictating humane laws to European nations. Our policy of "benevolent assimilation" in the Philippines, e. g., is by no means one of unbroken sweetness and humanity. Besides, how much work does there not remain for us to do at home,—where, according to the old adage, charity ought to begin,—in putting down "lynch law" for instance, and abonishing child labor, that most wretched evil in our industrial life!

PARERGA AND PARALIPOMENA

What Happens to Missionary Bibles.—The American Bible Society reports that never in its history were so many bibles printed as during the past year. The number used for distribution by the Foreign Mission Societies of the various Protestant sects soared up into the millions. The fact that such zeal does not result in an overwhelming number of conversions, may be explained by the following note in the *North-China Daily News*, of April 2, 1906:

"I found a week or two ago, says a Bible agent of Yung Ping Fu, Chihli Province, China, that our copies of the Scriptures were being surreptitiously bought from colporteurs on the streets and then employed in wrapping up copper coins, much in the same

way that dollars are wrapped up by foreign banks. The reason for this is that the Scriptures are sold much too cheaply; cheaper, indeed, than the commonest paper that can be purchased in China, and it seems that the Bible Societies should agree together to raise the price somewhat. Better smaller sales than such wanton destruction of the Sacred Book. A large firm that had so used our books sent a written apology, undertook not to repeat the offence, and contributed the sum of $20 in gold to the Government Boys' School, in Tientsin. In the settlement of this case, it is a pleasure to add that we are indebted to the Roman Catholic Bishop, to whom the offending business house appealed."

A New Anesthetic.—According to a Birmingham newspaper, quoted by Consul F. W. Mahin in the U. S. *Daily Consular and Trade Reports* (No. 2749), a new drug, called stovaine, has come into use in England and abroad, to prevent pain in surgical operations. It does not produce unconsciousness. A patient who has nerves strong enough can watch a surgeon operate while under its influence. Stovaine is injected into the lumbar region of the spinal canal and acts on the roots of the nerves entering the spinal cord. The injection produces a certain amount of shock, as well as occasional sickness and headache. How long the effect of this anesthetic will last is not stated, nor whether further injections may be made during an operation. Presumably, the duration of the effect is not great, and only one injection is deemed prudent, for a recent instance is noted of a surgeon speeding an operation to the safety limit in order to outstrip the recovering nerves.

Sunday School Lessons Which Undermine the Faith.—A number of American daily papers point with pride to the fact that they advance religion by printing regularly, some in their Saturday, others in their Sunday editions, "Evangelical Sunday School Lessons," which all seem to come from the same source, since the wording in all is alike. Not only Catholic, but Christian parents generally will do well to watch these lessons. For these so-called Evangelical Sunday School Lessons are often anything but "Evangelical." Witness the following specimen passages culled from a recent "Lesson" (Italics ours):

V. 26. "As they were eating." The Passover feast usually continued for several hours. There was time for free conversation. "Jesus took bread." "Blessed it." He asked God's blessing upon it, or, according to Luke, gave thanks. "This is my body." *This represents my body.*

V. 27. "The cup." The third or fourth cup of the Passover service. "Gave thanks." From this the name Eucharist, meaning thanksgiving, is applied to the sacrament. "Drink ye all of it." Jesus wishes all those who love Him to partake of this sacrament and participate in *the blessing it symbolizes.*

V. 28. "This is my blood." *Let this represent my blood.* "For many." For all who will accept Him as their Saviour. "For the remission of sins." One who truly takes Jesus to his heart is delivered from the power of sin; his life is made clean and pure.

The Wisdom of the Fundamental Principles of Catholic Education is gradually coming to be recognized by many non-Catholics. Thus Nathaniel Butler, A. M., D. D., Dean of the College of Education of the University of Chicago, in an article contributed to the new

magazine known as *Religious Education* (Aug. 1906), quotes "an eminent psychologist from New England" as saying in a lecture delivered at the University of Chicago:

"We no longer look to education to bring the millennium. We used to imagine that if we could only provide good schools, and get the boys and girls under the influence of education, we should finally do away with every kind of disorder, sin, and crime. In fact, however, we found education failed on that side. No matter how much we may educate the intellect, the intellect still remains the slave of passions. Men will do not what they know, but what they love to do. While the training of the intellect may save us from grosser crimes, it reveals to us meaner ones. This is true even in the teaching of religion. One may know the Ten Commandments by memory and systematically break every one of them. The actual disposition to do righteousness at all times must be established in the pupils. They must have ideals, and by far the best ideals are the teachers, strong, sweet, wholesome, intelligent, religious men and women who, associating with the boys and girls day by day, create for them and in them ideals that possess 'motor tendency' of irresistible energy."

As the *Messenger* (Jan. 1907), from which we have lifted this quotation, rightly points out, such testimony from a non-Catholic publication is very valuable as to the wisdom of what Catholic education has always been doing.

Two Kinds of Charity.—Under the title "Charity" we read in the Chicago *Columbian*, an organ of the "Knights of Columbus," editorially (xxxix, 3) as follows:

"The *Columbian* wishes to call the attention of the many thousand members of the Knights of Columbus to the fact that no tenet of the order is more essential to the order's or the individual's success than is that of charity. It does more to solidify our ranks and increase our membership with the cream of Catholic manhood than does any other principle of our grand order. Charity is a God-given virtue and one which, when used in the proper spirit lightens the burdens of our fellowman. Charity, in its right spirit, is not the charity of the giver or doer of things that are before and after announced with a blare of trumpets, or shouted from the house-tops. Real charity is the act of doing a noble deed for a brother in a quiet, unpretentious way, and thereby letting him know that the brotherhood of the Knights of Columbus means all that the word brother implies and to aid him in distress, business, and sickness; and to care for those he may leave after him after he is called to meet his God."

The Catholic Catechism says: "Every human being is our neighbor, without distinction of religion, of race, of age, of sex, or of occupation." And one of our approved modern explanations of that old-fashioned book (*The Catechism Explained.* From the Original of Rev. F. Spirago. Edited by Rev. Richard F. Clarke, S. J. 8th edition, pp. 294 f.) comments thereon as follows:

"In the parable of the Good Samaritan Christ teaches us that those who are strangers to us and even our enemies, are to be

regarded as our neighbor. In the present day some people are so foolish as to consider none but their fellow-countrymen [or even, we may add, their fellow society members] as their neighbors. In Christ there is neither [Knight of Columbus,—beg pardon] Jew nor Greek, but all are one. (Gal. iii, 28)."

The New York Insurance Commissioner on Fraternal Orders.—The New York State Superintendent of Insurance says in the "Preliminary Text" of his annual report (Feb. 1907), with a copy of which he has favored this REVIEW:

"The experience of the past few years in some half dozen of the leading fraternal orders has demonstrated that the rates charged have been entirely inadequate. As a result the beneficiaries of those members dying in the earlier years of these institutions have received excess benefits disproportionate to the payments made, while the persistent members have had to bear the burden of such excess payments in addition to the necessary increase in their assessment rates with advancing age. The membership in these orders running into the hundreds of thousands representing particularly the wage-earner, should have protection not contained in the existing insurance law. There can be no dispute as to the desirability of a sufficient and adequate rate. Whether such a rate can be established for existing orders with their vast membership and present organization, is perhaps doubtful. The fraternal orders, apparently, will have to work out their own salvation and the membership submit to that condition which has confronted many of their predecessors after years of membership, namely an advance in rates which will compel many of the older members to drop their insurance. While it may not be possible to correct conditions in the existing orders, it is practicable and, in the judgment of this Department, it is within the province of the legislature to safeguard the interests of future insurers by requiring new fraternal incorporations to charge adequate rates by express provision that a rate not lower than that of the National Fraternal Congress table of mortality must be paid, and providing further, that no order of another State or country can have authorization to transact business in this State unless its rates on its entire membership are based on such a recognized table. The result of such proposed legislation will in our judgment be beneficial to the existing orders as they, when reaching a point where by their own experience an adequate rate must be charged, will not be confronted, as they now are, with newly organizing orders charging insufficient rates.

"The Superintendent of Insurance [of New York] is also engaged in an endeavor to regulate the forms of contract, by-laws and advertising literature of this class of corporations. In some instances they have written contracts, which in the opinion of the Department are misleading and *ultra vires*, and have circulated literature calculated to deceive, as to the kind of corporation represented, but they are being brought within the spirit and letter of the law. The by-laws of many contain provisions in direct conflict with law, but these are being eliminated as rapidly as met.

It may be added at this point, also, that article VII does not give to the Superintendent of Insurance express power to exercise the close supervision over these orders which ought to accompany a supposed official responsibility."

Catholics and the Associated Press.—The Associated Press has frequently been charged by Catholic newspapers throughout the country with being unjust to Catholics. Time and again instances were cited which seemed to prove the charge. A well known Catholic journalist, now dead, who was for almost a quarter of a century managing editor of a daily newspaper, belonging to and served by the Associated Press, remarked more than once to the present writer, that it was apparently impossible for the managers of the news agency mentioned, to treat Catholics with fairness and liberality. It is strange, in view of these facts, to see Archbishop Ireland of St. Paul hasten to the defense of the Associated Press in a letter to the *Catholic Union and Times* of February 7. "I lose all patience," he says among other things, "when I read of the attacks from Catholics against the Associated Press, whose fair-mindedness towards Catholic interests is so sincere, and to my eyes so transparent, that I am not surprised when in some quarters I hear it spoken of as positive partiality."

It is a pity we are not all endowed with the keen sight and unbounded charity of His Grace of St. Paul.

Modern Breakfast Foods.—The *Messenger* (xlvii, 3) has an interesting article on this subject, from which we extract the following paragraphs:

With regard to the popular breakfast foods, the name, the form of the fibre, and the price usually give no clue as to the nutritive value of the food. A predigested food is quickly absorbed into the circulation, and hence a small amount soon causes a sensation of fullness and satisfaction, which passes away in a short time, and faintness results. This rapid digestion, according to a very good authority, is the cause of much pernicious eating of sweets between meals, which satisfies the appetite for the time being and prevents substantial quantities of other foods being taken at the time when they are offered.

The Wyoming Experimental Station has analyzed such well-known brands as Grape Nuts, Malta Vita, Pettijohn's Breakfast Food, Quaker Rolled Oats, Shredded Wheat, and Force. The prices of these "treated" cereals vary from five to fifteen cents a pound, with not much difference in nutritive value; the five-cent variety, Quaker Rolled Oats, appears to be a better food than the fifteen-cent Force.

From the study of these and many other prepared cereal foods, F. W. Robinson, Michigan Agricultural Station, 1904, arrives at these conclusions:

The breakfast foods are legitimate and valuable foods. Predigestion has been carried on in the majority of them to a limited degree only. The price for which they are sold is, as a rule, excessive and not in keeping with their nutritive values. They contain, as a rule, considerable fibre, which, while probably rend-

ering them less digestible, at the same time may render them more wholesome to the average person. The claims made for them are not warranted by facts. The claim that they are far more nutritious than the wheat and grains from which they are made is not substantiated.

A Plea for the Society of the Holy Childhood.—In No. 2, 1906– 7, of *Die Katholischen Missionen*, we read a highly interesting account of the moneys collected by the Society of the Holy Childhood in the different countries. We copy the statement, to induce pastors and teachers to enlist the children of their schools in this noble, and truly Apostolic work.

The total sum collected during the year amounts to 3,451.100 francs. The German children head the list with 1,271.630 frs. The other nations contributed as follows: France 888.100 frs., Belgium 432.135 frs., Italy 253.239 frs., Austria-Hungary 184.000 fsr., the U. S. and Canada 182.407 frs., Holland 170.527 frs., Switzerland 97.555 frs.

The General Council of Paris remarks melancholically that France, owing to the present situation, has contributed 30.272 frs. less this year than the year previous, but is happy to state that Germany has more than made up the deficit.

As the deficit in France is bound to become still greater, should we Americans not try to make up for it, so that the good work may go on? If all our children—over 1,000.000 in the Catholic schools alone—were enrolled, their monthly contributions of one cent each would swell the grand total to the amount of more than 500.000 frs. per annum. And this would not be all. The interest in missionary work thus fostered would soon make other contributions follow. The writer of these lines has about 565 children in his school, but he was able to send to Rev. P. J. Willms, C. S. Sp., Pittsburg, Director for the U. S., $159.69,— $89.28 being collected from the children, $35.41 at the Society's annual procession on the feast of the Epiphany, and $35 as a private donation.

Add the importance of such aggregations as an educational factor. We complain of the lack of will power in the formation of character. How easily children can be induced to do something in this direction, to practice some little acts of self-denial, to save the pennies otherwise spent for candy and in amusements, in order to help the poor pagan children in 223 missions, 1298 orphanages, 6483 schools, and 2958 industrial schools; not to mention the numerous spiritual blessings, indulgences, etc., enumerated by Beringer.

All this goes to show that the work of the Holy Childhood, under the protectorate of His Eminence, Card. V. Vannutelli and the Directorship of Msgr. Deminuid of Paris, is not an "inopportune work," but most opportune. It is true, charity begins at home. Indeed, we need money for our Indian and Negro missions, our new Church Extension Society, etc. But do the people of other countries neglect their home duties while they help others? The Bonifacius Verein of Germany, v. g., a society on similar lines as our Church Extension, from 1849—1904, has raised about

40 million marks, nearly $10,000.000,—not to mention other societies of a similar character. And what are the Protestants doing? It is true they do not support schools of their own, as a rule, and their churches are not so expensive as ours; but it is also true that Catholics should give practical proof that their religion is the only true religion. And does anybody sincerely believe that bishops, priests, and the faithful will miss the one cent that a child monthly contributes to the Society of the Holy Childhood? On the contrary, they will find that God's blessings will be with them.

For further information read the *Annals* of the Society. Catholic papers, in the interest of the good cause, will please copy.—A Pastor.

The Late Dr. Lapponi's Book on "Hypnotism and Spiritism" has now appeared in German and French. The stir it made at Rome, was due largely to the author's position as medical adviser successively to two popes. Scientifically the value of the book is small. Dr. Lapponi writes of the "Facts of Spiritism," but among them includes reports of unusual phenomena, which are far from being well authenticated. He nowhere relates his own experiences; his "facts" are all reported at second hand. He admits freely that there have been many instances of self-deception[1] and fraud. He rejects certain hypotheses which have been constructed to explain the facts reported. They are not phenomena of a diseased brain, for "a great number of extraordinary manifestations of Spiritism are concerned with purely physical facts, which modify the natural conditions of objects or of material instruments, without any interposition of intelligence or of human volition." He prefers the supernatural explanation.

On the ethical aspects of Spiritism he says: "Spiritism is always dangerous, baleful, immoral, and should be forbidden and condemned unrestrictedly, in all degrees, under all forms, and in all its possible manifestations. At most, there may be some excuse in special cases for a study of spiritistic phenomena by authorized persons of acknowledged competence, provided they have no part in producing the phenomena which they investigate."

This conclusion seems to mean that Spiritism, although not necessarily fraudulent, is diabolic.

[1] Upon one of the latest of these the N. Y. *Independent* (No. 3036), just as we are preparing this note for the printer, comments as follows: "No one could be expected to knock any more loudly on the partition that separates us from the 'other side' than the late Dr. Hodgson, who was the secretary of the American branch of the S. P. R. [Society for Psychical Research]; consequently the efforts which Professor Hyslop has been making to communicate with him, through Mrs. Piper, have a special interest. He gives a preliminary report of them in the February number of the new *Journal of the American Society for Psychical Research*, New York. They seem to us, like the other Piper reports, to have no evidential value on the question of spirit communication."

MARGINALIA

In these days of lurid trials it is well that so crying an evil as the domination of the courtroom by the press should be thus exposed by a competent authority:

"It is no fiction to say that in many cases the actual trial is conducted in the columns of yellow journals.... Judges, jurors, and attorneys are caricatured and flouted. There is no evidence, however incompetent, improper, or prejudicial to either side, excluded by the judge in a court of criminal justice that is not deliberately thrust under the noses of the jury in flaring letters of red or purple the moment they leave the courtroom. The judge may charge one way in accordance with the law of the land, while the editor charges the same jury in double-leaded paragraphs with what 'unwritten law' may best suit the owner of his conscience and his pen. 'Contempt of court' in its original significance is something known today only to the reader of text-books." (From *The Prisoner at Bar* by Arthur Train, Assistant to District Attorney Jerome of New York. Charles Scribner's Sons. 1907.)

In a letter to the London *Times*, Mr. Alfred Mosely gives some conclusions from his late visit to the United States. He says that perhaps the greatest danger to America's future rests in the high standard of living and the reckless extravagance of all classes: "What were luxuries yesterday are considered necessities today. Where this is to end it is difficult to foresee, and herein lies the hidden danger of the future."

That eminent alienist Dr. Chas. H. Hughes observes in his journal, the *Alienist and Neurologist* (St. Louis. Vol. xxvii, No. 4) that the morbid imaginings of our Sunday newspaper illustrators suggest and lead to the lunatic asylum. "The antics of Maud, Little Nemo, Panhandle Pete, Foxy Grandpa and the Kids Dod Gast, Jimmy, Buster Brown, and others of that ilk, can be duplicated in any well supplied asylum for the insane and indicate a ready vocation for lunatics.... The antics of a few lunatics at large, if faithfully delineated, would duplicate the entire performances of the entire funny picture progeny of our public press. The psychic influence of the Foxy Grandpa series is especially bad on children, who are disposed to take many of the pictured portrayals too seriously, generating in their minds irreverence and disrespect of age."

Charles Wellington Furlong contributes to the February number of *Scribner's* an article on "The White Fathers of North Africa," —giving an account of the life led and work done by the French missionaries to Sahara, who lead the way there not only in religion, but in industry as well, and who know equally well how to

fight and to preach. The frontispiece of the number is a color drawing by the author showing one of the "armed brothers of the Sahara" mounted on his camel on patrol duty.

Ours has been called the age of the public library and unlimited have been the hopes placed in the increase and development of this much-praised institution. It is refreshing to notice that saner views are gradually obtaining the upper hand, at least among cultured Americans. The Chicago *Dial* says that the public library is not "a good substitute for an intimate association of the reader and the books." The latter "are housed in imposing but cheerless buildings." They are catalogued according to the Dewey system, and the librarian is only the custodian, "not the intermediary that his old-time predecessor was wont to be." The *Nation* finds there is justice in this criticism. "It is, of course, of great importance that the time and labor of librarians should be saved; but in many instances the readers suffer through the somewhat mechanical method of distribution. An intimate acquaintance with books can never be afforded by catalogues and bibliographies. Consequently, the man who owns even a limited library is, for reading purposes, better off than one who has to go to the card catalogues of a great collection. With Prospero he can say: My library is dukedom large enough."

The paper by Dr. C. A. Briggs in the *North American Review* (second February number) must have astonished a good many old-fashioned Protestants. Dr. Briggs has been known, outside of the world of scholarship, chiefly for his "broad," if not heretical, views of Christianity. In 1898, he caused some surprise by joining himself to the Episcopalian Church, and now he shows a decided leaning toward Catholicism. His essay in the *North American* is an attempt to show how the Catholic Church may again make herself mistress of the religious world. "This ideal," he says in conclusion, "may be in its details an illusion—doubtless most will think it such—but whether the outlines of this ideal and its details be mistaken in whole or in part, it is certain, as Jesus Christ our Saviour reigns over His Church and the world, that some day, in some way, the papacy will be reformed so as to correspond with His ideal, and will be so transformed as to make it the executive head of a universal Church."

The consummation of this ideal is to come, he thinks, through a reformation of the papacy in the direction of modern representative government (?!?).

The late Cardinal Tripepi has bequeathed a considerable portion (1.200 francs) of his not all too large fortune to the Catholic press. "In judging this gift," says our esteemed contemporary, *La Semaine Religieuse* of Quebec (XIX, 26), "we must consider not so much the actual amount, which is comparatively small, but the act itself. By this act the Cardinal wished to show that it is

a duty to support the Catholic press not only in word, but likewise and above all in deed." We have heard of legacies for all sorts of good purposes in this country, but never yet of one in favor of either the Catholic press in general or some one Catholic journal in particular.

The late Bishop Becker of Savannah used to say, "If you want to know what God thinks of money, just see to what kind of people He gives it."

Reviewing volume iv, part 1, of Pastor's *Geschichte der Päpste* (History of the Popes) in the *American Historical Review* (xii, 2), George L. Burr says: "The new volume is a masterpiece.... The last ten years have seen a notable broadening of the horizon of Protestant historians and critics; and the bitter book of Denifle, so able yet so unfair [?], must have contributed both to abate their complacency and to deepen their appreciation of an opponent who can be at the same time loyal to his faith and just to his foes..... The most striking quality of the book is its fairness"..... [Pastor] "nowhere belies his sympathy with the cause of the Church; but he nowhere lets his sympathy color his facts."

Of Dr F. Nielsen's (he was Lutheran Bishop of Aalborg) *History of the Papacy in the XIXth Century* (London: John Murray), R. M. Johnston says in the same *Review* (l. c., p. 378—379) that its weakness is to be found "in its narrowness of treatment," and that it "sins most of all by its lack of breadth and of historical proportion."

A new review called *Il Rinovellamento* has been started in Italy to voice the somewhat turbulent views of Don Murri, Fogazzaro, and others of their school.

How the Holy See will sometimes override and annul even an Imprimatur by the Magister Sacri Palatii, appears from a decree of the Holy Office, dated Sept. 8, 1900, but only just published, in which certain alleged revelations and miraculous events in a nunnery at Vernaison are condemned. The decree concludes as follows: "Vetanda demum ac pro viribus retrahenda folia omnia vel opuscula ad rem spectantia, eo non excepto cui titulus: *La Passion de N.-S. avec des réflexions pieuses.* Huic enim Imprimatur S. Pal. Ap. Magistri concessum est independenter a peculiaribus circumstantiis in quibus liber conscriptus fuit, ac proinde in concreto haberi potest et debet uti non concessum."

Father E. R. Hull, S. J., in his paper the Bombay *Examiner*, warns those who "try to bully the editor, even in the mildest and most insinuating way," that "an editor is like an Irish pig—if you try to pull him one way, he always wants to go the other. He is a little tin god in his way, and will not be dictated to in the administration of his realm."

LITERARY NOTES

—*Les Idées de M. Loisy sur le Quatrième Évangile par Constantin Chauvin, Chanoine honoraire, Supérieur du Petit Séminaire de Mayenne, Membre de la Commission Pontificale des Études bibliques.* 292 pp. 8vo. Paris: Gabriel Beauchesne & Cie. 117 Rue de Rennes. 1906. 3.90 frs. (unbound). Abbé Loisy, as our readers are aware, in opposition to the teaching of the Church, denies the historic character of the Fourth Gospel, which according to him is nothing but pure fiction. In consequence of the *esprit* and literary *finesse* with which this theory is propounded, it has poisoned the minds of many uninstructed Catholics. Canon Chauvin, who is a member of the Biblical Commission and a Biblical scholar of established reputation, has therefore performed a meritorious deed in taking Loisy's erroneous ideas one by one and showing them up in their naked fallacy. He performs the painful operation skillfully yet courteously and calmly. No one can arise from the perusal of his book without being confirmed in the conviction that the Gospel of St. John is absolutely authentic and genuine. It is to be regretted that the meaty volume has no alphabetical index.

—In *The Maid of Desenzano. A Drama in Three Acts.* (B. Herder. 1907. 25 cts. net) Rev. P. Kaenders presents a play for girls (no male rôles) dealing with the life of St. Angela. It is dedicated to the Ursuline Sisters. Before being put into print, it was enacted by the pupils of St. Mark's parochial school, Venice Ill., under the supervision of the revered author, who possesses decided talent as a playwright. There is no reason why *The Maid of Densenzano* should not prove available for academy and also for parochial school pupils everywhere.

—Kegan Paul, Trench, Trübner & Co. are preparing an English translation of the *Geschichte Roms und der Päpste* of Fr. Hartman Grisar, S. J. Meanwhile German readers are anxiously and impatiently expecting the issue of the second volume of that monumental work. The first appeared as long ago as 1901. There are to be six in all, bringing the history of the papacy up to the point where Dr. L. Pastor has taken it up. At the present rate we fear Fr. Grisar will not live to complete his labors, which would be a great loss.

—The *Short Sermons* for the Sundays and main feast days of the year, published by Dom F. P. Hickey, O. S. B., with an introduction by Bishop Hedley, of Newport, are not only relatively but absolutely short. Not one of them but can be delivered in from four to six minutes. And properly delivered, they ought to prove effective. For as the scholarly Bishop of Newport points out (p. vii), each sermon has unity and the leading idea is steadily worked out; each contains clear and definite instruction; the language, though homely, is terse and pointed, avoiding weak and hackneyed phrases; and suffused over all there is warmth and piety. The author's aim has been chiefly to provide a series of useful discourses for occasions when perhaps an overworked or delicate priest would, if not helped in this way, be obliged to leave his people without the Word of God. We think he has succeeded well and heartily recommend his book. (Benziger Brothers. $1.25 net.)

—We have already on a previous occasion printed some extracts from the much-discussed 1905 pastoral letter of Bishop Bonomelli of Cremona on "Il Culto Religioso, Difetti e Abusi." We are glad to see this thought-provoking document issued in an English translation. (*On Religious Worship and Some Defects in Popular Devotions. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E.* 142 pp. 8vo. London: Burns & Oates. St. Louis: B. Herder. Net 80 cts.) For, unfortunately, Msgr. Bonomelli judges English speaking Catholics all too leniently when he intimates, in his letter to the translator, that the defects and abuses which he so sharply and justly censures, are altogether unknown in England and America. His main argument may be briefly summarized thus: Interior worship of God is necessary on the part of men. To it must be united, as effect is united to cause, exterior worship. Current defects and abuses in worship spring from two sources: the desire to over-restrict and limit religious worship to the interior practice, almost suppressing the exterior; and the tendency to reduce de-

votion to an exterior form only. Both extremes are to be avoided. It is in enumerating and criticizing the results of the last-mentioned tendency that Bishop Bonomelli shows his modernity (in the good sense) and makes those remarks which caused something of a sensation at the time this pastoral was published and which may be profitably pondered and taken to heart also by many good Catholics outside of Italy. We quote two pointed passages: "It is more than ever necessary that the greatest prudence should be used nowadays in regard to the preaching of sermons, the biographies of saints, the origins of certain relics, images and feast-days, certain apparitions, etc. Let us put aside everything that is without a secure historical basis. Do not let us talk about legends, miracles, apparitions, wonderful events, which have no foundation beyond a vague tradition held by the people, who are always so ready to believe and exaggerate anything which is out of the ordinary course of things. It is we who should lead the people; not let ourselves be guided by them."—"Let us eliminate with the greatest care from our sermons everything which is not historically certain, and if a doubt exists, treat it as a doubt. The Church has no need of untruths or exaggerations to defend her from error or exhibit her in the light of a divine creation. Those who imagine they are rendering a service to the cause of Truth, which is the cause of the Church, by suppressing the truth when it should be spoken, or worse still, by pandering to what is false, cruelly betray it; they are the real enemies of the Church." We shall probably have occasion to refer to this valuable pastoral again in another department of the REVIEW. It deserves cordial recommendation.

A new, revised, and enlarged edition of the late Bishop William Stang's *Medulla Fundamentalis Theologiae Moralis quam Seminaristis et Presbyteris paravit Guilielmus Stang*, etc. (Benziger Brothers. 1907. $1 net) appeared simultaneously with the author's death. This little manual is a syllabus, compiled for the convenience of his hearers, of the theological lectures Dr. Stang delivered when a professor at Louvain. But it is also intended to recall to priests engaged in the cure of souls, who have not the time to study larger works, those fundamentals of moral theology a thorough knowledge of which is so absolutely indispensable. It seems to us that the little manual ought to serve both these purposes well.

—Scholars, who hitherto have only known Menander in irritating fragments, will rejoice to learn that M. Lefèbvre has discovered in Egypt a papyrus text, containing two half-plays, with lesser portions of others.

—In a neat booklet from the press of Sands & Co. (American agent: B. Herder, St. Louis) is unfolded the religious life of one of the most noted of the English martyrs during the reign of Queen Elizabeth,—*Robert Southwell, S. J., Priest and Poet*, by I. A. Taylor, (net. 70 cts.) The author draws chiefly upon the collection of documents included by Brother Foley, S. J., in his "Records of the English Province of the Society of Jesus." A portrait of the poet-priest, from an original at Stonyhurst College, serves as a frontispiece. The five chapters, telling the story of the martyred priest from his novitiate at Rome to his execution on the Scaffold at Tyburn, incidentally throws interesting light upon those stressful days of religious persecution.

—In a letter to J. M. Capes, (quoted in Abbot Gasquet's *Lord Acton and His Circle*, p. xxiv) Dr. (later Cardinal) Newman, in 1857, called the *Dublin Review* "a dreary publication.... which wakes up to growl or to lecture, and then goes to sleep again." Were Newman still alive he would not refer so contemptuously to the new *Dublin*, under the editorship of Mr. Wilfrid Ward. Opening the current number (January 1907) we find a rich menu of intensely interesting papers on a variety of timely and important subjects. "Lord Acton and the *Rambler*," presumably written by the editor, is admirably in style and spirit. Dom Chapman's paper on "The Condemnation of Pope Honorius" were worthy of a place in the intensely learned Tübingen *Quartalschrift*. The annoymous author of "Church and State in Spain" gives an illuminating conspectus of the religio-political situation in the Pyrenean Peninsula; we are all the more willing to trust his guidance, seeing that a part of his concluding prediction has already become verified. Father Kent's "The Gaelic Revival" will be read with interest and profit even by non-Celts; (its only deficiency is neglect to notice

the fact that without the unselfish research work of German scholars such as Zeuss, no Gaelic revival would be possible.) And so on through the long list of contents. The book reviews are well done, though some may be inclined to suspect Mr. Ward of too much sympathy with ultra-Liberals of the stamp of Loisy. All in all the new *Dublin* is decidely a thought-provoker and one of the ablest of our Catholic reviews published in English. (Subscription $5 a year. Sole agent for America: B. Herder, St. Louis, Mo.)

—The Arthur H. Clark Co., Cleveland, Ohio, announce that they will, in case sufficient orders are promptly received, republish the collected Works of Bishop England. This is an undertaking of vital interest to American Catholics, and affords them a rare opportunity to do a service to the cause of Catholic literature and education. The editorial work will be in the hands of Reverend J. T. McDermott, D. D., under the personal direction of the Most Reverend Sebastian G. Messmer, Archbishop of Milwaukee. This enterprise was originally undertaken by The Buffalo Catholic Publication Co., but sufficient orders not being received to justify the enormous expense involved in issuing the set, they requested the Arthur H. Clark Company to make a final effort on the work. We sincerely hope that the necessary orders will be promptly forthcoming so that this much needed publication can be realized. The edition is to be in seven volumes, at $21 per set.

—George Eliot tells us that "the private right of general haziness is part of the treasured inheritance of every English-woman." There is no exercise of this "right" in *A Modern Pilgrim's Progress*, (With an Introduction by Henry Sebastian Bowden of the Oratory. Second Edition. London: Burns & Oates. American Agents: Benziger Brothers. 1906. $1.50), in which a highly educated English-woman tells how she groped her way with God's grace into the Catholic Church, or, to employ her own picturesque phrase, "how a woman following 'The Pathway of Reality' and looking behind 'The Veil of the Temple,' was taught to solve 'The Riddle of the Universe,' and found Peace." We have already quoted and intend to quote some more from this valuable and intensely interesting book and content ourselves in this formal notice with saying that it is most apt to be put into the hands of every earnest and intelligent truth-seeker. We find the keynote of the book in this passage on page 198: "Man is composed of moral and mental faculties, and it is the whole man who must be subject to the law of Christ, the whole man who must receive His word. This, I think, was the reason why mere arguments, however convincing, failed to make me a Catholic." As a sample of the author's vivid style and to show how prejudiced she was against Catholicity, we quote this interesting paragraph (pages 94 to 95): "Since taking lessons from Archdeacon Evod I had had a strong desire to acquire the continental pronounciation of Latin; now I determined to learn. On making inquiries for some one to teach me, I was told that the Roman Catholics pronounced in that way, and that the Dominican nuns, who had a school in the town, would doubtless give me lessons. I answered that I should not dream of going to such people. At last, however, my desire to learn the correct pronunciation of Latin, my curiosity to see what a nunnery was like, and a certain love of adventure overcame my dread, and I drove to the convent. Before entering I placed a note in the cabman's hands saying: 'Wait a quarter of an hour; if I do not return, ring; and then if within five minutes I do not make my appearance, drive quickly to my brother and give him this.' The note ran as follows: 'I am in the Dominican convent, and can't get out. Come and help me.' How often since then I have laughed with the nuns over that note, as indeed I did that very day. Finding them charming, gentle, and refined, I was soon at my ease, and when the ring came ventured to tell them what I had done. Why I should have thought that English gentle-women who devoted themselves to the service of God and the poor became dishonorable in consequence, or what good I could have derived from my detention I cannot tell; I suppose popular delusions acting on ingrained prejudice had overcome whatever common sense I possessed."

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Valeur des Décisions Doctrinales et Disciplinaires du Saint-Siège (Syllabus, Index, Saint-Office, Galilée.) par Lucien Choupin Docteur en Théologie et en Droit Canonique; Professeur de Droit Canonique au Scolasticat d'Ore, Hastings. vii & 388 pp. 8vo. Paris: Gabriel Beauchesne & Cie, Éditeurs, Rue de Rennes, 117. 1907. 4 francs (unbound.)

Conspectus of Legislation Concerning the Suppression of the Religious Orders in France. Chicago: Catholic Truth Society, 562 Harrison Str. 1907. (Pamphlet.)

Die Frauenfrage vom Standpunkte der Natur, der Geschichte und der Offenbarung beantwortet von P. Augustin Rösler C. SS. R. Zweite, gänzlich umgearbeitete Auflage. xix & 579 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907 Net $2.65.

The True View of the Present Situation in France. An Appeal to the Unbiased Judgment of the American People. Lecture by Rev. Joseph C. Sasia, S. J. (For Free Distribution). 52 pp. 8vo. San Francisco: The Mysell-Rollins Co., 22 Clay Str. (Pamphlet.)

Die Sonntagsepisteln im Anschluss an die "Sonntagsschule des Herrn" von Dr. Benediktus Sauter O. S. B., Abt von Emmaus in Prag. Herausgegeben von seinen Mönchen. viii & 583 pp. small 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.40.

Course of Study. A Handbook for Teachers. Grades I—VIII: For the Primary and Grammar Departments in the Parochial Schools of the Archdiocese of Philadelphia. Revised Edition. xiv & 231 pp. 8vo. Philadelphia: The Dolphin Press (*American Ecclesiastical Review*) MCMVI. Net 50 cts. (By mail 60 cts.).

Klemens Brentanos Ausgewählte Schriften. Von Joh. Bapt. Diel S. J. Zweite Auflage, neu durchgesehen von Gerhard Gietmann S. J. Mit dem Bildnis Brentanos und sechs Illustrationen von Eduard von Steinle in Lichtdruck. Two volumes 12 mo. Freiburg and Louis: B. Herder. 1906. Net $2.

Indulgences: Their Origin, Nature, and Development. By the Rev. Alexius M. Lepicier, O. S. M., S. Th. M.; Professor of Divinity in the College of Propaganda, Rome; Consultor of the S. C. of Indulgences and Holy Relics, etc. New and Enlarged Edition. xxiv & 500 pp. 8vo. New York, Cincinnati, and Chicago: Benziger Brothers. 1906. Net $1.75.

Aszetische Bibliothek: Erste Unterweisungen in der Wissenschaft der Heiligen. Der Mensch, so wie er ist. Von Rudolf J. Meyer S. J. Nach dem Englischen mit Genehmigung des Verfassers ins Deutsche übersetzt von P. Joseph Jansen S. J. xiii & 358 pp. 12 mo. Freiburg and St. Louis: B. Herder. 1907. Net 80 cts.

On Religious Worship and Some Defects in Popular Devotions. By Msgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E. 142 pp. 8vo. London: Burns & Oates. St. Louis: B. Herder. 80 cts. net.

The Maid of Desenzano. A Drama in Three Acts. By Rev. P. Kaenders. 30 pp. 8vo. St. Louis: B. Herder. 1907. 25 cts. net (Pamphlet.)

The Rule of St. Benedict. Edited, With an English Translation and Explanatory Notes, by D. Oswald Hunter Blair, M. A., Monk of Fort-Augustus. Second Edition. xv & 220 pp. 8vo. London and Edinburgh: Sands & Co. St. Louis: B. Herder. 1907 $1 net.

Die Regel des hl. Benediktus erklärt in ihrem geschichtlichen Zusammenhang und mit besonderer Rücksicht auf das geistliche Leben. xv & 554 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $2.35.

Francis Thompson. A Critical Essay. By Charles L. O'Donnell. 35 pp. 12mo. Notre Dame, Ind.: University Press. 1906. (Pamphlet.)

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 8 April 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Catholics and "Yellow" Journalism



THE *Chicago Examiner and American*, one of Hearst's "yellow journals," recently instituted a "coupon contest" for three trips to Palestine, three to Europe, five to Cuba, five to Mexico, five to California, etc., in which most of the winners, as announced in that paper's edition of March 3, were Catholic priests.

The clergyman heading the list, Rev. Francis Gordon, C. R., received no less than 1,132.534 votes. The second, Rev. Fred Cannell, nearly a million; the third, Rev. P. McGee, 744, 776, and so forth.

A priest of the Chicago Archdiocese, in sending us a copy of the paper above cited, says:

"If the money and energy put into this contest were applied to the cause of a daily Catholic newspaper, would not this long-desired and necessary desideratum be easily provided? And to think that all this was done for *such a paper!* Of the fifty-one clergymen named as winners, and as 'coming close' to the winners, *thirty-three (33) are Catholic priests!*"

No well-meaning Catholic will grudge these priests the benefits of their trip to the Holy Land, etc. But is it not awful to contemplate the fact, so clearly indicated by the results of this "Palestine Contest," that *it is largely, if not chiefly, the Catholics of Chicago that read and support the yellowest of the yellow journals which disgrace that great metropolis?!* And we have been told on seemingly good authority, that similar conditions exist in New York and San Francisco: that there too, the yellow Hearst papers *enjoy the patronage of Catholics to such an extent that they would probably cease to be profitable, were they entirely deprived of Catholic support.*

Can it be true that it is Catholics who are responsible, to a great extent at least, for yellow journalism, one of the most frightful evils with which twentieth-century America is cursed?

The very thought is sickening.

Videant consules!

* * *

A priest of the Diocese of Cleveland recently said in the *Catholic Universe* that, until the daily newspapers are conducted on a different basis, Catholic clergymen should refuse to give them their sermons for publication.

The *Ave Maria* (xliv, 9) rightly complements this good advice by adding that our bishops and priests should also refrain

from giving interviews to the daily papers, especially the "yellow" ones.

For the benefit of "eminent ecclesiastics who sometimes fall victims to the wiles of the seductive reporter," our esteemed Notre Dame contemporary relates the following instructive "bit of personal experience":

"We remember once expostulating with a young Catholic about his reading one of the yellowest of yellow journals, when he rather effectively spiked our guns by showing us in the latest issue of the vulgar sheet in his hand an interview with a distinguished clergyman, who had unwittingly consented to express his views on a question of public interest, for the benefit of an editor who deserves to be held in contempt. The youth evidently considered that interview equivalent to an approval of his favorite paper. It was not easy to convince him of his error, that the best of newspapers are not to be taken too seriously, and yellow journals not to be countenanced at all."

We have more than once had the same experience, and not only with *young* people. Even adult Catholics of more than ordinary intelligence and good will are frequently misled by the idea that a newspaper which is good enough to elicit an occasional contribution, in the shape of an interview or article, from eminent "church dignitaries," is fit to be kept and read in any Catholic home.

Yet, as the reverend editor of the *Ave Maria* rightly declares, "*The inconsistency of inveighing against sensational journalism and then encouraging it by subscriptions, advertisements, and especially by contributions of reading matter, must be plain to the dullest.* But we should reproach ourselves with something more than inconsistency. *Our encouragement is proof that our condemnation is insincere.* Not until the evil wrought by ribald newspapers is more fully realized and more sincerely detested will there be any denunciation of them which their owners can not afford to ignore." (Italics mine —A. P.)

In this most important matter, as in so many others, it is the bishops and the clergy who must inspire and lead on the masses of our Catholic people, not only by word *but also by example!*

The Canticle of Canticles

Modern Bible critics do not agree about the authorship of the book called The Canticle of Canticles. It is usually designated as the Song of Solomon, but this no more proves that it was

written by Solomon than does the title Song of Hiawatha imply that this beautiful poem was composed by an Indian.

The story of the Canticle is probably based upon some fact in the life of that learned but lascivious king of Israel. In those days matrimonial morality was not yet measured by the sublime and stern standard of Christ. Polygamy in the Old Testament was not unlawful: men were sometimes engaged for the express purpose of seeking women for the harems of kings. (See III Kings I.)

The heroine of the song would seem to be a sunburnt rustic maiden, who refuses to listen to the entreaties of the royal concubines, "the daughters of Jerusalem," to remain in the king's palace. Her sole reason for spurning so enticing an offer was because she had a lover among the shepherds, to whom her heart was irrevocably attached. This pure and strong affection between shepherd and shepherdess triumphed over the allurements of wealth and lust, held out at the court of Solomon.

As is known to every Bible student, there are three methods of interpreting the Canticle of Canticles: the literal, the allegorical, and the typical. The most reasonable method, to our mind at least, is the typical. It combines whatever truth there is in the other two.

According to the exponents of the literal method, this book was written in praise of pure conjugal affection. It clearly teaches the unity of marriage, while it indirectly condemns lustful love. Hence it serves the general purpose of inspired scripture, since it is "profitable to teach, to reprove, to correct, to instruct in justice" (II Tim. III, 16). The literal method, thus interpreted, is certainly not censured by the Fifth General Council.

The opinion of exegetists, that the Canticle of Canticles has also a spiritual or figurative sense, is well founded on texts of both the Old and the New Testament. In the former the union between Jehovah and the Jewish people is quite often exhibited by an allegory. Take this passage of Isaias as an illustration. "Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood. For he that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the holy one of Israel, shall be called the God of all the earth. For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God." (Isaias LIV, 4—6.) The same in Jeremias: "Go and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying

thy youth and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown" (II, 2). "It is commonly said: if a man put away his wife and she go from him, and marry another man shall he return to her any more? shall not that woman be polluted and defiled? But thou hast prostituted thyself to many lovers: nevertheless, return to me, saith the Lord, and I will receive thee (III, 1). Ezechiel depicts Israel's unfaithfulness to Jehovah as an adultery. (XVI, 8—14). And in Osee we read: "I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. And I will espouse thee to me in faith: and thou shalt know that I am the Lord." (II, 19—20). Likewise in the New Testament: "And Jesus said to them: can the children of the bridegroom mourn, as long as the bridegroom is with them?" (Matt. IX, 15). "I have espoused you to one husband, that I may present you a chaste virgin to Christ" (II Cor. XI, 2). "The husband is the head of the wife, as Christ is the head of the church.... Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the church, and delivered himself up for it" (Eph. V, 23—25). "Let us be glad and rejoice and give glory to him; for the marriage of the Lamb is come. (Apoc. XIX, 7).

The Church is the continuation, perfection, and extension of the Synagogue. Both the Synagogue and the Church are represented in the Scriptures as espoused to God and His Christ.

The Fathers have almost unanimously interpreted the Song of Solomon as an expression of the mystical union between Christ and the Church. As Origen says: "This little book seems to be an epithalamium—that is a nuptial song—sung in the person of a bride to her bridegroom, who is the Word of God burning with celestial love. For she loved him passionately, whether we consider her as the soul made after His image, or the Church." And further: "By Christ we understand the Bridegroom, by the Church the Bride without spot or stain." (Origines in Cant.)

In a secondary way every Christian soul may be called the spouse of Christ, because natural love is a type of the supernatural. Moreover, to use the words of St. Bernard: "No one of us should be so arrogant and presuming as to dare to call his soul the spouse of the Lord. However, we are members of the Church, which rightly glories in being thus called, and being so indeed; not without reason do we share in this glory. Because, what all possess in its fulness and integrity, in that each one

participates." (In Cant. hom 12). And as W. S. Lilly aptly remarks: "Mysticism delights in imagery and, indeed, cannot otherwise be expressed or taught, and its images have ever been borrowed from the strongest of her many emotions, the passion of love. Thus the favorite textbook of Christian mystics is the *Cantica Canticorum*, and with them this Hebrew epithalamium is interpreted as a song of divine love, celebrating the nuptials of the soul with God. Hence it is said: 'Deus osculatur, amplectitur animam,' and again: 'Anima fruitur Verbo Sponso.'" (*The Great Enigma*, p. 269.)

Because the soul of the Blessed Virgin was most intimately united to Christ, the Canticle is often understood as referring to the Divine Saviour and his Immaculate Mother.

All these interpretations of Christian writers supplement one another and make us realize better the beauty and sublimity of this most excellent song, without which "the Bible, as a light to human feet along every pathway of life, would be incomplete." We have the personification of faith in the story of Abraham; of endurance, in the story of Moses; of patience, in the story of Job; of filial love, in the story of Ruth; of patriotism in the story of Judith; and here in the Canticle of Canticles we have a picture of pure conjugal love, typifying the love between Christ and his Church.—G. R.

Do We Owe the Declaration of the Rights of Man to Protestantism?

Msgr. Dr. N. Paulus recently published in the literary supplement to the Cologne *Volkszeitung* (xlvii, 39) a valuable paper on the question, whether Protestantism can claim credit for the declaration of the rights of man ("la déclaration des droits d'homme et du citoyen"), which from the French Constitutional Assembly of August 26, 1789, has made its way into the constitutions of all civilized countries. While he does not solve this question fully, the result of his investigation deserves to be brought to the attention of American readers. We give a résumé.

Which is the true source of the declaration of the rights of man?

Professor G. Jellinek of Heidelberg[1] has shown the assumption that it was derived from Rousseau's *Contrat Social* to be unfounded. While the French Constitutional Assembly insists on

[1] Die Erklärung der Menschen- und Bürgerrechte. 2nd Edition. Leipzig 1904.

the inalienable rights of the individual man, Rousseau teaches the absorption of all individual rights by the State.

Jellinek has also shown that the French declaration was not derived from our national Declaration of Independence, but from the bills of rights which had been incorporated into most American State constitutions.[2]

Hence the question resolves itself into this: What is the origin of the bill of rights in our State constitutions?

Jellinek and others hold that the principles in question were drawn from the religious world-view of the Puritans, and through them from the principle of religious liberty originally proclaimed by the Protestant Reformation.

Prof. H. Rehm of Strassburg,[3] on the other hand, defends the theory that it was not Puritanism but the theories propounded in the seventeenth and eighteenth centuries by Locke, Blackstone, and other English writers, which formed the historic starting-point for the formulation of the principles incorporated in our American bills of rights.

Both these views agree in attributing the credit ulteriorly to the Protestant Reformation.

If modern Rationalism be taken as a legitimate offspring of the Protestant Reformation—which orthodox Protestants, however, refuse to concede—then the principles of personal liberty laid down in our bills of rights may be said to have had their birth in the Reformation.

Virginia was the first of our States to set up a bill of rights. Now it is a significant fact that in no other had the theories of Locke, Blackstone, etc., found such influential exponents as here. Thomas Jefferson, who was chiefly responsible for the famous amendment guaranteeing religious liberty, was a freethinker, and his views were founded upon Rationalistic principles.

[2] The original draft of our Federal Constitution, it may be well to add here, did not contain a bill of rights, and this was one of the chief objections raised against it in Massachusetts and elsewhere. See Fiske, *The Critical Period of American History* (vol. xii of the Standard Library Edition of John Fiske's Historical Writings), pp. 376, 394. "Several of the conventions which ratified the Constitution," 'says Bryce—"accompanied their acceptance with an earnest recommendation of various amendments to it, amendments designed to meet the fears of those who thought that it encroached too far upon the liberties of the people. Some of these were adopted, immediately after the original instrument had come into force, by the method it prescribes, viz. a two-thirds majority in Congress and a majority of three-fourths of the States. They are the amendments of 1791, ten in number, and they constitute what the Americans, following a venerable English precedent, call a Bill of Declaration of Rights." (Bryce, *The American Commonwealth*, 3rd Ed. 1, 27—28.)

[3] *Allgemeine Staatslehre.* Freiburg 1899. Pp. 247 ff.

It is not true that the Declaration of Rights sprang from religious liberty as a taproot. In not a single one of the original bills of rights is religious liberty mentioned first. The typical Bill of Rights in the constitution of Virginia relegates it to the very last place. The national Declaration of Independence of July 4, 1776, does not even mention religious liberty among the inalienable rights of man.[4]

Msgr. Paulus finally makes the point that, if religious liberty, as the most original and fundamental of all the rights of man, had given birth to the legal formulation of all the other so-called rights of men and citizens, it would be inexplicable how a number of American States could formally exclude, as they did, whole classes of citizens from the exercise of political rights, precisely and expressly on religious grounds.

New Hampshire, e. g., by the sixth article of its constitution of 1792, provided for "the support and maintenance of the public Protestant teachers" and enacted that members of the House of Representatives "shall be of the Protestant religion." The governor, counsellors, and senators were also required to be Protestants. In Massachusetts, Congregationalism was virtually maintained as an established church. The New York constitution shows the anti-Catholic animus of John Jay, and the legislature forthwith proceeded to make the oath of office such that no Catholic could take it. New Jersey in her constitution expressly discriminated in favor of Protestants and excluded Catholics from office. Pennsylvania required belief in the inspiration of the Old and New Testaments. Delaware required an oath of belief in the Trinity and the inspiration of the Bible and excluded clergymen from all civil offices. In Maryland all officers were required to subscribe a declaration of belief in the Christian religion. The constitution of North Carolina declared that "No persons who shall deny the truth of the Protestant religion, shall be capable of holding any office or place of trust or profit in the civil department within this State." And South Carolina not only excluded all but Protestants from her legislature, but constituted Protestantism "the religion of this State," expressly extending her civil and religious privileges only to "Christian Protestants." No church could be incorporated in this State unless it subscribed to five specified articles, including justification by faith only and the Scriptures as the sole rule of faith. (Shea, *Life and Times of the Most Reverend John Carroll*, pp. 158 ff.)[5]

[4] Cfr. B. P. Poore, *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the United States.* Washington 1877.

[5] In Arkansas, Maryland, Mississippi, North Carolina, South Carolina,

The very fact that, within the first few decades after our Declaration of Independence, religious intolerance was able to prevent, and did prevent, the full application of the principles so solemnly and ostentatiously laid down in the bills of rights, is alone a pretty strong proof that the so-called declaration of the rights of man did not spring from the principle of absolute liberty, and therefore is not a fruit of the Protestant Reformation.

The Revolutionary Fever in Latin America

Revolutions are so common in Central and South America that the various countries constituting these two great divisions of our western hemisphere are often and not unjustly said to be afflicted with the revolutionary fever.

Rev. K. Schlitz, S. J., who has spent more than twenty years in South America, in an examination of the causes of this revolutionary fever, in the *Stimmen aus Maria-Laach* (lxxi, 5), warns the outside world against misjudging the peoples of Latin America on account of the revolutionary spasms to which they are so frequently subject.

He takes the ground, first, that the people themselves are not to be held responsible for these outbreaks, and, secondly, that both the frequency and the importance of Latin American revolutions have been hugely exaggerated.

The population of nearly all Central and South American republics, with the sole exception of Brazil, is a mixtum compositum of ten per cent of pure-blooded Spaniards; eighty to eighty five per cent of half-breeds, and a small residue of native Indian tribes.

While the Spaniards and the aborigines are nearly everywhere peaceful and order-loving, a comparatively small percentage of the half-breed element consist of brutal and greedy adventurers and ambitious conspirators; and it is they who kindle the revolutions, contrary to the instincts and desires of the great majority of the population.

While it cannot be denied that some of their number have become great statesmen and benefactors of their respective countries, most of the widely-advertised revolutionary "heroes," being de-

and Texas, *even to-day*, a man is declared ineligible for office if he denies the existence of God; in Pennsylvania and Tennessee he is ineligible if he does not believe in God and in the existence of future rewards and punishments. In Arkansas and Maryland such a person is also incompetent as a witness and a juror. (See Bryce, l. c., p. 439.)

scendants of ignorant upstarts, are men conspicuous mainly for the brutal instincts they have inherited from their savage ancestors on the Indian side.

In Brazil the situation is somewhat different. The population there, an amalgam of Portuguese, negroes, and Indians, is more homogeneous than in any of the sister republics. Here it is party strife which breeds revolutions. Yet here too it must be said, to the credit of the Brazilian people, that the vast majority of them take no active part in the trouble-making. A small class of litterati, lawyers, and military men constantly foment revolutions out of political ambition. Their general program is the same: it is only ambition and greed that divides them and keeps them at daggers' ends. The great mass of the people, of course, whenever another revolution is over, have no other alternative than to acknowledge the ursurpers who have succeeded in lifting themselves into power.

As for the frequency of revolutions in Latin America, Father Schlitz says it is generally very much exaggerated. They are no less than seventeen independent republics, all of which are, moreover, still more or less in a period of political development and transition. Then we must not forget that they were all, until quite recently, colonies governed from Europe, and hence have no political training and but slight experience in the difficult art of self-government. Finally it must be taken into consideration that their battles for independence and their present condition of disorder came about under the pernicious influence of the so-called modern ideas and the French Revolution.

The fact that the inhabitants of Central and South America are preponderatingly of the Catholic faith, is often adduced as a strong argument to show the inability of the Church to educate nations and to make them mighty and prosperous. Father Schlitz admits that the population of Latin America is almost exclusively Catholic. He even rates the Catholicity of the masses more highly than most of us would be inclined to do. But at the same time he again insists that it is not the Catholic people, but a comparatively small band of adventurers, nearly all of them fallen-away Catholics, that are responsible for the revolutionary outbreaks and the many evils they entail. It is unjust to herald these scoundrels as Catholics. They should be rated for what most of them proclaim themselves to be: godless freethinkers. If a limited number of Catholics make common cause with them, we must take into consideration that secret societies and a liberal press have been for years assiduously at work undermining not only the

Catholic faith but Christianity in general; furthermore, that the infidel and brutal revolutionaries, where and whenever they have come into power, have cruelly oppressed the Church and prevented her from exercising the full measure of her beneficent influence upon the people. As an example Fr. Schlitz points to Ecuador under the regime of the infamous Alfaro, who is keeping six of the seven episcopal sees of that country vacant and even threatens to close all the Catholic churches.

Another important factor, not to be underestimated in forming a just opinion on the Latin American revolutions—which the author shows to be on the whole of the nature of comic operas rather than real bloody revolutions— is the support the trouble-makers get from foreign countries. It is here Uncle Sam especially ought to strike his breast and say *mea culpa.* There was food for deep and solemn reflection in the "Civil Catechism" recently published by the New York humorous weekly *Life*, in which the "chief industries" of the U. S were enumerated as: "The production of trusts, trading in stocks and bonds, *and fomenting South American revolutions.*"

We regret that we have not space for more than a bare outline of Father Schlitz's instructive paper. It really deserves to be Englished *in toto*[1] and scattered broadcast for the instruction of the American people, who in their great majority, it is to be feared, are almost hopelessly inoculated with the fallacies so victoriously refuted by this learned Jesuit.

How Herbert Spencer's Philosophy Became For One Convert a Stepping-Stone to Catholic Truth

The ways of Providence are truly wonderful. Who would think that the so-called philosophy of Herbert Spencer could become for a groping soul a stepping-stone to the Catholic truth? We read in *A Modern Pilgrim's Progress:*

"The Evolutionist is bound clearly by his own theory to believe in the truth of religion, for, if the belief in God and the soul's immortality were false, then the progress of the race would have brought us to a mental state inferior to that of our animal ancestors. To prove that the existence of God is a falsehood would be to give to the ape, which believes in nothing but the material world around him, a plane of thought higher, because truer, than

[1] This would be a grateful undertaking for the editors of the *Catholic Mind*, of New York.

that of us, his supposed descendants. Nor are merely anti-Catholic evolutionists in better plight, for if the evolution of the race leads to enlightenment, a rigorous logic imperiously drives us to the conclusion that Catholicism is true, for Catholicism is the religion of the majority of the most highly evolved. No mere self-directed evolution of matter can explain the genesis of mind, and the greatness of man is unassailed by theories such as this. St. Thomas entertained the idea of the possibility of spontaneous generation and held that it would be in no way derogatory to the power of God to think that He has infused into matter activity sufficient to generate organic life, and to differentiate and evolve that life under certain laws which He had laid down; and I cannot see ought derogatory to the wisdom and power of Almighty God, or lowering to the dignity of man in the theory of the evolution of man. Even if God in creating the slime of the earth gave to it power to evolve into the human body by assimilating to itself all the constituents of matter, permeating itself through untold ages with relics of the mineral, vegetable, and animal kingdom, so that it might at last become a fitting altar-stone on which the spirit of man might offer sacrifice on behalf of all creation, that would in no way obscure God's omnipotence nor in any way detract from the greatness of man's intellectual and spiritual life. It in no way alters the fact that man possesses a soul which is spiritual, and that his nature was assumed by Christ as the instrument of the world's redemption, but rather throws a new ray of light on that redemption, for which, as St. Paul tells us, 'all creation groaned and travailed.'" [*A Modern Pilgrim's Progress. With an Introduction by Henry Sebastian Bowden of the Oratory.* Second Edition. London: Burns & Oates. American Agents: Benziger Brothers. Pages 152—154.][1]

The writer goes on to relate how in the providence of God the study of Herbert Spencer's philosophy became a stepping-stone to Catholic truth, "by clearing away all the accretions which had gathered between the two poles of thought represented by Agnosticism and Catholicism." (Ibid. p. 173.)

"In the Catholic Catechism I saw the solution of many a problem which had puzzled me. Guided by others I saw summed up in the answer to the question, 'Why did God make you?' the true meaning of many a page of Herbert Spencer, a meaning he himself had missed. 'To know and love God in this world, and to be happy with Him in the next'—so runs the answer; and in this light I saw that Herbert Spencer is right when he sees in the

[1] This excellent work was reviewed in our Literary Notes, xiv, 7, 223.

useful the very essence of the good: right in teaching that the test of goodness is the pleasurable tendency of the act, though wrong in viewing the act in the light of its temporal rather than in its eternal results. Yes, every act adapted to its ultimate end is good; in very truth, if union with God be the end of man, then the more perfect the adaptation of the means to the end, the higher the conduct; and the act which brings the highest ultimate pleasure and happiness is the most virtuous. Huxley says that 'in seeking the line of comfort we find the line of conduct,' and though this is utterly false if temporal comfort only be contemplated, it is entirely true if ultimate happiness be considered; even though the way to ultimate comfort may lie over the rocks of self-sacrifice and through the brambles of self-denial."

The Evil of the High School Fraternity

Much has been said and written of late on the fraternities and societies which are a source of great evil in the public high schools of America. The *School Review* of Chicago recently had two important contributions on this subject (pp. 492—504; 739—745).

The last paper refers to a decision of the Supreme Court in the State of Washington, which upholds a decision appealed from the Superior Court of King County. This action was commenced by George Wayland, appellant, against the Board of School Directors of School District No. 1 in Seattle, Wash., and other school authorities of said District, to restrain them from enforcing certain rules which deprive members of Greek letter fraternities of the privileges of said high school, except that of attending classes. The appellant, a minor eighteen years of age, sues by Russel Wayland, his guardian *ad litem*, on behalf of himself and other members of the Gamma Eta Kappa Fraternity. The members of this Greek letter society are debarred from privileges such as belonging to debating clubs, athletic teams, school bands, glee clubs, orchestras, cadet corps, and other kindred organizations; and, unless they withdraw from said fraternity, they will also be deprived of the customary honors attending graduation. This notwithstanding the fact that the members of the fraternity assemble at the homes of members, and in the evening, not during school hours.

The Gamma Eta Kappa Fraternity was established in Seattle in the year 1900, at which time a request was made by it for the use of the name of the Seattle High School. After careful investigation

and after receiving reports from many prominent educators, all of whom unqualifiedly condemned the influence of said societies as highly deleterious and injurious, the School Board passed a resolution whereby the request for the use of the name of the High School in connection with this fraternity was refused and membership of students in any secret society connected with the High School was forbidden.

On May 5, 1905, the School Board so modified the regulation as to deny all students of the High School who were members of the secret fraternity all privileges except those of the class room, unless they should withdraw from the society.

The Supreme Court of Washington upheld the decision of the trial court, because the School Board had not denied these students attendance at High School, which must be open to all students otherwise qualified. The court held that all the rules and regulations adopted by the School Board were reasonable and necessary and wholly within the power of the Board.

For us it is very instructive to learn from the Supreme Court the reasons why this secret fraternity was forbidden. Evidence shows that this particular Gamma Eta Kappa Fraternity is a branch or chapter of a general organization having other chapters in various high schools throughout the country, and that these branches are subordinate to a general or parent governing body. A periodical, *The Gamma Eta Kappa Magazine*, Quarterly, "Devoted to the Interest of the Gamma Eta Kappa Fraternity of the United States of America and Published by the Grand Conclave," vented its anger in unmistakable terms and referring to the members of the School Board who opposed the fraternity as uneducated, threatened them as follows: "We hope that others will learn and save us the trouble of summoning our army of able attorneys, who are willing to defend us in the courts, and in doing so will make these uneducated beings feel their lack of knowledge with humiliation and chagrin at the expense of the poor unfortunates." Letters from other chapters were published in the same magazine, showing a like spirit of insubordination against lawful school authority.

Referring to the finding of the trial court's declaration, that the influence of said Fraternity and similar secret societies, and the membership and pledging of students therein, injuriously affected the good order, discipline, and scholarship of the school, the Supreme Court says:

"*We incorporate these quotations (from the Magazine, in this opinion to illustrate the seditious spirit permeating this organization, with*

which the school authorities were obliged to deal. Without further discussion of the evidence, we express our complete satisfaction with each and all of the findings made by the honorable trial court."[1]

The *Nation* (Jan. 10, 1907) comments on the latest phase of this problem as follows:

"Certain schoolboys say they will fight in the courts the movement—now widespread—to suppress secret fraternities in high schools and academies. At the 'national conclave' of the Phi Delta Kappa, held this week at San José, the valorous president announced that funds were being raised to carry a test case to the courts if the school authorities of Portland and San Francisco adhere to their announced plan of driving out the organization. We fancy, however, that sensible parents may step in with a decision sustaining the teachers. The high school fraternity is becoming a public nuisance. The boys, of course, are aping their older brothers at college. They have their jewelled badges, their grips, their pass-words, their initiations, their meetings, and all the other pretentious flummery of the college fraternity. They spend their time, energy, and money on dances for their girl friends, and on 'national conventions.' *The fraternity system has many grave drawbacks in college; in school it is intolerable.*[1] Debating and literary societies, unless under pretty strict supervision, are subject to serious abuse; but the fraternity is taken with such pathetic seriousness by the lad in his teens that in many towns the only way to deal with it is to abolish it on the simple and sufficient ground that it interferes with legitimate school work."

We wonder whether revelations like these, which indicate an additional danger of the high school tendency, will open the eyes of some liberal and so-called broad-minded Catholics, who see no danger at all for their sons and daughters in attending public high schools. We wish to quote for them a paragraph of an address delivered at the annual meeting of the Catholic Educational Association last summer in Cleveland by Rev. F. Heiermann, S. J., President of St. John's College, Toledo, O.:

"The task of the parish school is to imbue the young hearts with such a love for the Church, such an esteem for Catholic ideals, that the children may long for no other higher education above the parochial except in a Catholic atmosphere. We are fully aware how much the Catholic body would be strengthened in numbers as well as in the zealous practice of faith, if we could get all the Catholics who at present attend non-Catholic secondary schools back into our Catholic colleges. If we look for

[1] Italics ours.—A.P.

the causes of the leakage, let us not shut our eyes here. There are parents who act on the principle that the children need the religious instruction of the parish school until they make their first Holy Communion, or until they finish the elementary school. These same parents, however, entertain the erroneous notion that their children after that period can safely brave the indifferentism and manifest dangers in non-Catholic secondary schools and colleges. This is a great fallacy. The impressionable age, from the thirteenth to the twentieth year, during which the most vehement passions assert themselves and questions on religious matters are discussed, needs more than any other period the strengthening influence of the Catholic school."

The *Michigan Catholic* (Jan. 24), commenting on this principle, very appropriately inculcates the following lesson:

"No Catholic boy or girl being educated in a non-Catholic school or college, is safe from loss of faith. Catholic parents by sending their children to godless institutions of learning endanger their religion and are the greatest enemies of their own offspring. The Church opposes a non-Catholic education, and will continue her opposition against an instruction that brings souls to a loss of communion with the Creator."

What magnificent societies, based on faith and animated by the love of God, and calculated to do immense good to the souls of the students themselves and to their fellowmen, have we in our Catholic academies and colleges! We refer to the Sodalities of the Blessed Virgin Mary. If the secret fraternities spell darkness and affiliation with evil, these Sodalities unite their members for supernatural advancement which will last beyond this brief span of life.

Objectionable Devotions

Bishop Bonomelli, of Cremona, in his famous pastoral letter on "Il Culto Religioso, Defetti e Abusi," now to be had in an English translation[1], enumerates among the practices "which dishonor the Catholic religion and cause laughter and derision," the custom of writing letters to St. Antony and different other saints, and placing these petitions in boxes set up for that purpose in churches; likewise the veneration of St. Expeditus, "which has its

[1] *On Religious Worship and Some Defects in Popular Devotion. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E.* London: Burns & Oates. St. Louis: B. Herder. 80 cts net. (Reviewed in the CATHOLIC FORTNIGHTLY REVIEW xiv, 7, 221—222.)

origin in a mere play upon a word, according to the Bollandists."

"These are devotions," he says, "which ought not so much as to be named among us, and yet they go on spreading. Oh, that our holy religion, so sublime in its origin, so pure in its worship, may be preserved from falling miserably into ridicule, or so low as to recall to mind the heathen superstitions!"

Msgr. Bonomelli's objections to these and similar new-fangled devotions lie deeper than in mere personal distaste.

"If you will consider the origin, spirit, and tendency of certain devotions," he says, "you will find that not infrequently they have for their object the obtaining of certain concessions, some material favor, some removal of this or that evil, e. g., to keep away hail-storms, to obtain rain or fine weather, to drive away obnoxious insects, that the cattle may not take a disease, that the harvest may be abundant, that business may be prosperous, and so on without end.

"Is it lawful and right to ask temporal favors of God, and to ask them through the invocation of this or that saint? Yes; it is right and lawful in itself to do so. But in that way? *Never* under the serious impression that the devotion itself or practice can be infallible, or almost so, as so many of the faithful, pious rather than educated, lead one to fear they believe. God *may* listen to them, their faith *may* be rewarded by Him, but the result is not necessarily bound up with the devotion as grace is allied to the sacraments, and even to think so is both a presumption and a gross error. The devotion must always be subject to the condition that it pleases God and that it shall turn to benefit in what is of most importance, namely, the real good of the soul.

"Ah, even among good Christians, among those souls so dedicated to devout practices, how little the words of Jesus Christ are remembered, who said, 'Seek ye first the kingdom of God and His righteousness, and these things shall be added to you.' On the contrary, they first seek other things, that is to say, temporal benefits, deliverance from bodily ills, and *afterwards* seek, if they seek them at all, the spiritual ones. These are the real objects of not a few of these devotions, if one may judge by what one sees and hears."……

"What is to be said of these devotions when it is proposed by means of them not only to obtain material favors and the successful issue of simple lawful and minor interests, but to ensure the success of unlawful ones, opposed, and openly, to all relig-

ious principles?..... To such a pitch of blindness do some arrive."[2]

"A subtle, deadly poison," Msgr. Bonomelli declares, "oftener than we think instils itself, almost imperceptibly, into these devotions, the poison of *private interest.* There are the interests of self-love, vanity, a desire to make oneself prominent in the eyes of the people or of one's superior, to be spoken of by the populace as a zealous priest, to form a clientèle for oneself, to open out for oneself a way to get on. There is the low, base interest, which in the times of St. Paul caused him to blaze forth in wrath against certain men of the primitive Church as being 'greedy of filthy lucre.' And why 'filthy lucre'? Because under the appearance of piety and religion their eyes were really fixed on the money which they were striving after and for which they made merchandise of holy things. Before St. Paul, too, our Lord Jesus Christ chastised mercilessly those miserable men who, under pretence of long prayers, devoured the houses of widows.".....

"I observe that all these devotions and pious societies for devotions, of all sorts and everywhere, always ask for money, some *little offering*, either in a direct or indirect manner. I know that certain honest and necessary expenses must be provided for, and are so far good. But do *all* the offerings go towards the expenses? And these expenses themselves, do they not conveniently transform themselves into profitable industries alongside of the devotions? And what happens if by chance the offerings exceed the expenses? Again, how many ways are there by which, without raising any suspicion, the promoters and administrators of the offerings can derive advantage to themselves from them? I am not accusing anybody. I merely point out the possibilities which exist of material advantages derived from certain devotions, worked with singular ability, sometimes individually, sometimes collectively, sometimes alone, sometimes by means of others, or through the shops and trades which get bound up with the objects of devotion.

"If ever there was a period when Catholics, both priests and laymen, ought to guard themselves from the 'defiling pitch,' the evil of seeking their material interests under the shadow of religion, committing 'simony' with subtle art, it certainly is this of ours. Nowadays, owing to the thousand channels of the press and facilities of communication of all kinds, owing also to the lack of faith, and anti-clerical hatreds now so obstinate and profound, the

[2] Msgr. Bonomelli here quotes by way of example an article from a Catholic newspaper, in which "a poor religious" returns thanks to "good St. Joseph," because he had arranged to send an attack of fatal bronchitis to her curé, who had molested and worried her!

slightest failing on our part is made much of and converted into a weapon against religion. The regular unimpeachable conduct of twenty or fifty priests and religious is overlooked, in order to point at and cry out against one who is guilty..... It is unspeakably unjust on the part of the world, but so it is, and it is useless to protest against it. All the more is it our duty as Catholics never to give an opening to such accusations and calumnies, and to render it impossible to make them."

We do not believe that the "defects and abuses" so severely criticized by His Lordship the Bishop of Cremona, are quite as common or as accentuated in this country as they are in that portion of Italy in which his diocese is situate. Yet they have taken root here, and therefore Msgr. Bonomelli's strong pastoral letter may be studied also by American Catholics with profit.

The Tenure of Church Property in the Early Days

Church property, both real and personal, was doubtless held by congregations of early Christians as far back as the beginning of the third century; though for a long while it was not recognized by the State.

Constantine the Great in his restitution edicts of 312 and 313, first made these holdings legal. From this time on the Church received from the Roman emperors such a wealth of property, together with property rights and privileges, as had not been enjoyed in pagan times either by the temples or the privileged colleges of priests

But the theory of tenure did not keep pace with the growth of the Church's material possessions. There was not even an attempt made to solve the question in whom the title to these possessions was vested. The jurists of the "classical" period never even harbored the notion that the Church was an independent juridical person, co-ordinate with, or even superior to, the State. She was simply subsumed under the old corporation theory.

In the course of time, however, the Church began to develop her own theory of her property rights—a theory in harmony with her essence and therefore independent of the State. Thus we see already at an early date numerous ecclesiastical institutions rising with the co-operation of the hierarchy, which all owned and administered their own possessions for their own ends according to their own rules. These possessions were not corporative but insti-

tutional in character. They did not serve the welfare of individuals or of a community, but the honor of God. Thus the Roman law was gradually forced to make room in its system for the notion of institutional, alongside of corporative, ecclesiastical property. In the fourth century both kinds of church property were legally acknowledged and protected. Under Justinian we observe a strong tendency to harmonize the new ideas regarding the property rights of the Church, with the traditional pagan forms of law. Justinian's legislation in these matters, therefore, is not at all systematic, but consists rather of a series of nonce-laws, corresponding each to some present need or peculiar situation. Prof. Dr. August Knecht gives us a fair idea of this legislation in his recently published brochure, *System des Justinianischen Kirchenvermögensrechtes* (Kirchenrechtliche Abhandlungen. Stuttgart 1905, No. 22. xii & 141 pp. 5 marks), in which he has grouped together topically the various laws of Justianian relating to the tenure of church property.

In the Justinian legislation no universal title of church property is acknowledged, nor yet an individual title vested in this or that person. Each separate congregation is the legal owner of its church property. Other subjects are: pious and charitable foundations, and the monastic communities.

The property itself consisted mainly of real estate, the acquisition of which by parishes and other ecclesiastical bodies Emperor Justinian encouraged and furthered to the best of his ability.

The chief sources of church property were voluntary donations, bequests, fines for ecclesiastical misdemeanors, and to some extent also contributions by the State.

The objects for which church property was held were: in the case of charitable institutions, the specific charitable purposes for which they were founded; in the case of the various congregations of the faithful—first the support of the clergy; secondly the expenses of the liturgical services and the upkeep of the necessary buildings; and thirdly, assisting the poor (though no *patrimonium pauperum* was acknowledged) and freeing prisoners.

Under the canons of Chalcedon the administration lay in the hands of *oeconomi*. Justinian added three new officers: a *defensor*, who had to see that the property was kept legally intact; a *dioiketes*, who administered chiefly the real estate; and a *custos sacrorum vasorum*, whose office is sufficiently indicated by his title. The general supervision and control, however, had become the sole right of the diocesan ordinaries, Justinian relinquishing to them all the rights and privileges that had been claimed by the civil power.

The Question of a World-Language

A glance at the periodicals of the day shows that the question of an international language is uppermost in many minds. Also at the higher courts of learning, in America as well as in the old country, the subject has already been receiving due attention.

Some months ago, Prof. H. Diels, then Rector of the Berlin University, in his Memorial Day speech pleaded that German should share with English and French the honor of being an international tongue. The plan is not new. But how is it to be reconciled with the world-language idea? Properly speaking, Prof. Diels despairs of its realization.

His words are the more astonishing, as, eight years ago, at the Leibniz Celebration of the Royal Academy of Sciences, June 29, 1899, Prof. Diels fearlessly advocated the reinstatement of Latin instead of creating a new international idiom. He said: "I would rather propose to go back to the time-honored Latin, which has proved for two thousand years a first-class factor of civilization and which has, only a short time ago been debarred from the realms of science. I hold that the scientific Neo-Latin of Kepler, Leibniz, Linné, Gauss is still to-day thoroughly appropriate and fit to serve as a means of international intercourse."—Here we have a corroboration of the statement that man changes every seven years.

The idea of taking Latin as the universal vehicle of speech is, however, not yet dead. The botanists at their conference in Vienna, summer 1906, following in the footsteps of the great Linné, adopted Latin as their medium of intercourse.—Jean René Aubert, editor of the *Revue Littéraire de Paris et de Champagne* (Rheims) asked a good many prominent men of letters about their opinion as to Latin, and in 1905 he published their interesting answers in a book *Le Latin, Langue Internationale*.

Though weighty champions still stand in the lists, the future for Latin is far from bright. There are many rivals. M. De La Grasserie, in *Concordia*, thinks that for historical and intrinsic reasons French will impose itself as the world-tongue when the choice comes to be made.

Esperanto boasts of more than 100.000 clients in Rome and in Berlin, in Russia as well as in Japan.

Above all, English is making rapid strides towards the coveted goal. One third of mankind, Great Britain, India, Australia, Canada, the United States, are under the spell of the English tongue. If the spelling is once simplified, it will have many more qualities

for a world-language. Brander Matthews, in *Munsey's Magazine*, entertains no doubt about it, even if the orthography were not changed. One of his proofs is that authors of lesser nations—e. g., Maarten Martens and Joseph Conrad—already make use of the English idiom.

Other proofs could be added. In 1903, Otto Will, a German student at the University of Breslau, Silesia, in his dissertation for the doctorate defended the thesis that English should be selected as the universal language. In the secondary schools of Germany and other European countries much more stress is laid on English now than was the case fifteen years ago. In Japan, it is said, most of the educated speak it, and the government is about to introduce English for the teaching of certain branches of science, for which the Japanese idiom is not pliable enough.

All these facts go to show that English has a fair chance for becoming the *lingua franca* both of the Orient and the Occident.

PARERGA AND PARALIPOMENA

Religious Scruples.—We once heard a confessor say that a dose of salts is the best cure for religious scruples.

This somewhat exaggerated and facetious dictum is based on the undeniable fact that religious scruples are quite often due entirely to physical irregularities.

An eminent alienist, Dr. Witry, of Treves, reports in the *Pastor Bonus* (xix, 5) two cases in which a man and a woman, both good practical Catholics, were sorely harassed by scruples against which no religious motive or means would avail. They were subjected to proper medical treatment and permanently cured in from two to three months.

Dr. Witry, basing on a series of such observations, says: "Experience teaches that only the milder forms of religious scrupulosity are amenable to spiritual treatment by the father confessor. All aggravated cases should be referred to the neurologist. A change of surroundings is the first and most essential condition of a cure. It will also be necessary, when the symptoms gradually cease, that the physician consult with the confessor."

A Psychologist's Views on Spelling Reform.—Much good sense apropos of spelling reform and the efforts of the Simplified Spelling Board to promote the cause, is found in a paper contributed to *McClure's* by the famous psychologist of Harvard University, Professor Hugo Münsterberg. Under such headings as "Does Simplified Spelling 'Simplify' English for the Foreigner?," "The More Words Look Alike, the Harder the Student Finds Them," "The Psychological Objection to Systematic Simplification," "Shall We

Destroy the Historical Flavor of Words?" (though strong objections could be brought against him on this latter point), Professor Münsterberg pleads vigorously, and in the main convincingly, for the established forms of writing English words. Especially trenchant is his reply to the complaint of the Board that "our intricate and disordered spelling also places a direct burden upon every native user of English." The advocates of spelling reform point to this as the cause why our children "lag from one to two years behind the school children of Germany." But,—replies Professor Münsterberg, himself a German,—the German pupil must learn two kinds of letters, the international Latin and the so-called Gothic, while the spelling is often no less puzzling than in English. Witness, e. g., forms like *dir*, *tier*, and *ihr*, or *er*, *leer* and *mehr*. Hence this statement of the Board is shown to be wrong. One cannot help agreeing with Professor Münsterberg that "the only logical conclusion is that this delay in the educational development of the American school child rests on quite different grounds." In fact, the most admirable part of his paper is a strong, fearless exposition of the weaknesses and shortcomings of our present system of public school education, of which exposition the burden is that "educational fads retard real progress."

The So-Called Cures or Specifics For Alcoholism or Inebriety.—In a paper on "The Psychic Treatment of Inebriety," read at the 57th annual session of the American Medical Association and printed in Vol. xlviii, No. 8, of that Association's *Journal*, Dr. L. D. Mason of Brooklyn treats of the so-called "cures" for alcoholism. His conclusions are as follows:

1. The so-called "cures" or specifics for alcoholism or inebriety do not attain their effect through the action of drugs, but through the influence of psychic law, which is the primal factor in the "cure."

2. The action of drugs is indirect and secondary, but by mental suggestion may have a psychic value.

3. The class of alcoholics or inebriates who are susceptible to such influences is limited to such persons as are responsive and in the earlier or formative stage of the disease.

4. The originators of the so-called "cures" are illogical in their use of remedies and, therefore, untrue in their assertions, and in their practice are not in accord with rational therapeutics or the theory and practice of medicine. They are not ethical nor in any sense humanitarian and, therefore, should be excluded from all the protection afforded legitimate or regular medical practice and should be placed under the laws which regulate and control proprietary or "patent" medicines.

5. There is not any medicine, drug, preparation or "cure-all" which is a specific in the treatment of alcoholism or inebriety in the same sense that quinine is a specific for malaria or mercury for syphilis.

"Forget the 'Maine'!"—The majority of the American people still believe that the Spanish government was responsible for the destruction of the "Maine," forgetting that the wreck still lies in

the harbor of Havana, and that the accusation against Spain has never been proven. "Do Americans realize," writes a correspondent of the New York *Sun*, "that it is the conviction of most Cubans, and of most of the foreign visitors to Havana, that the United States government is afraid to remove the wreck for fear of being compelled to admit that the ship was blown up from the inside?"

"'Remember the Maine' was a familiar outcry in the United States a few years ago," comments the *Ave Maria* (xliv, 9) from which we have taken the above quotation; 'Forget it!' is now the whispered counsel of wise ones, who know how the reputation of certain distinguished Americans would suffer should it ever be shown that the Spanish government had nothing whatever to do with the destruction of that famous warship."

In a Talk on Sermons in the *National Review* (London, No. 285) Mr. Arthur C. Benson gives it as his opinion that the clergy are nowadays "unjustly criticised in many respects," most severely and perhaps most unjustly for their sermons. A layman, he says in substance, even a pious layman, is apt to talk of the necessity of sitting through a weekly sermon with a sort of shudder. And yet conceive of the difficulty of the situation! To address the same people weekly, sometimes even twice a week, on religious subjects for, say, twenty years! And the difficulty is increased a hundred fold by the fact that if a clergyman makes his sermons practical, drawing them from his daily experience, he is sure to be accused of preaching *at* some one or other. The truth is that to preach effectively to the same congregation once, or even twice, a Sunday, a man needs to be a saint, and a man of the world, and a literary man, and an orator, all in one. And then, too, from the point of view of the listener, how few speakers are there whom one desires to hear at all!

Our clergy, as a rule, do not neglect this branch of their work, but many of them expend an almost pathetic amount of trouble on their sermons, and search diligently after impressive, interesting, and lucid ideas. If the net result is not always as satisfactory as we might wish, this is due partly to the fact that the effective exposition of any subject requires a personality behind it with a certain kind of charm and force which is by no means a common thing; partly to the character of our congregations, which increases the difficulty immensely. The average congregation consists of a few cultivated people and a few of some intellectual vigor; but the majority are neither intellectual nor cultivated; there are men, women, and children of all ages and all temperaments; and how is a man to find the common denominator for all these?

These difficulties are not so great, of course, in the Catholic Church, where there is a solid core of faith which must be accepted by all; while in the Protestant denominations—even the Anglican, to which, we believe, Mr. Benson belongs—there is no such core of faith and, as he himself confesses, a man may be a good church member and yet not accept the whole even of the

Apostles' Creed. Yet on the other hand, Protestant ministers, by that very fact, have a wider variety of subjects and can apply many tricks to hold the attention of their audience which Catholic preachers must eschew.

A Weak Point in the Carnegie Method of Founding Public Libraries.—Our readers know what we think of public libraries in general and of Mr. Carnegie's fundamental idea in founding so many of them throughout the country in particular. But his method has a further, accidental weakness, upon which, so far, we had seen no other newspaper dwell until we read in the N. Y. *Evening Post* of February 9 the following note:

"The weak point in the Carnegie method of founding public libraries is becoming apparent in many communities. At the outset, many places have found it easy to believe that with a fine building and a generous provision for the needs of library administration they possessed an equipment of which they might be proud. Gradually, however, under the actual test of use, in which the building plays such a small part, and the book collection the all important part, this complacency disappears, and the community begins to suspect that it has begun at the wrong end of the problem. Thoughtful readers come to regard the showy building as something of a public sham, while even the illiterates feel that something is wrong when repeatedly told the library is too poor to buy the books they want. A typical expression of this feeling is found in a recent editorial in one of the leading papers of Syracuse on the work and needs of the city library. 'We have a very fine building,' says the editor, 'thanks to Mr. Carnegie's munificence, but its handsome exterior gives a very deceptive idea of the library proper, which is altogether unworthy of the building in which it is housed. The architectural shell is all right, but the meat, the kernel, is defective. If it were possible to subtract $80.000 from the cost of the building and put the money into new books, the library might not be so attractive from the outside, but its real utility would be immensely increased.' So impressed are some of the leading men in the library profession with the seriousness of the defect here pointed out, and the discredit it is likely to bring upon the public library movement, that an effort is being made to bring about some modification in Mr. Carnegie's mode of promoting libraries, whereby with every new foundation there shall be provided a permanent fund for the regular purchase of reference and other standard works."

Longfellow's Sources.—R. Sprenger shows in the *Englische Studien* (xxxiii) that the sources of Longfellow's *Golden Legend* are chiefly bits of folk lore, found in Simrock's *Rheinsagen*. One, however was suggested by Konrad von Fusserbrunn's *Kindheit Jesu* and another by Christmann's *Geschichte des Klosters Hirschau* (1782). Sprenger also cites correspondences between "Evangeline" and von Droste-Hülshoff's "Neujahrsnacht;" between "The Reaper and the Flowers" and Brentano's "Erntelied," between "The Slave's Dream" and Freiligrath's "Mohrenfürst" and points out several other indications

of the extent of Longfellow's acquaintance with German literature and tradition, particularly Goethe.

Obstetrics on the Stage.—In congratulating ourselves for our high moral standards, because of the withdrawal of Strauss's "Salome," let us not overlook the fact that there are dozens of plays continually produced in various parts of the country, almost without protest, that are as bad as, if not worse than "Salome." Listen to the *Mirror* (xvi, 52), a journal anything but finnicky in matters theatrical, protesting against a performance recently given in St. Louis:

"To my thinking 'The Kreutzer Sonata' is infinitely more revolting than Oscar Wilde's and Strauss' 'Salome.' There's such a plenitude of obstetrics in the play. It seems, for a time, that all the women are to have babies *de la main gauche*. Then the ghastliness of the general *motif* of the play is so sordid spiritually!..... *Ab initio*, the story is abominable—a man marrying a woman with another man's child under her broken heart, for money, and that same husband's intrigue with the sister of his wife. The scent of the lust of the flesh is over it all, with an almost suffocating pervasiveness..... By God, the play takes on before its sanguinary *dénouement*, the savor of the pig-stye."[1]

Immigrants Who Return.—When three or four ships from Mediterranean ports arrive within two or three days of each other and the accumulations of their steerage are dumped on Ellis Island at the same time, much is said and printed about the rush of immigration. The arrival of 3,000 "new citizens" in a single day causes comment and furnishes material for argument both for the exclusionists and for those who declare that the country needs all the new blood it can get.

But there is another side of the immigration question which gets little or no advertising, and which the public seems to know nothing about.

Hitherto the totals of immigration have been misleading, indicating a much greater increase in the foreign-born population than actually existed. Out of every hundred foreigners who come here in the steerage forty return to the European countries from which they came, either to remain, or for a visit. No accurate record has been kept of this east-bound tide of steerage travel; so, in getting statistics, there has been nothing but addition, when, as a matter of fact, there should have been considerable subtraction.

Of the 40 per cent. who return to their native places, the number of those who remain there should be deducted from previous totals of the foreign-born men and women received at the various American ports. The larger portion of that 40 per cent. who come

[1] It is almost incredible yet we have it from such a reliable journal as the *Catholic Union and Times* (xxxv, 47), that there is at least one Catholic journal which, while it hypocritically "pleads for the purity of the stage on its editorial page, exploits 'The Jolly Grass Widows' and the 'Kreutzer Sonata' in its advertising columns?" What are we to think of such a Catholic journal? indignantly queries our Buffalo confrère. Name it and hold it up to public opprobrium! say we.

here a second time, after the fatherland visit, should not be counted at all. But they have been; and the result has been to count nearly half of all the immigrants twice, in computing the totals of a given year or period of years. That has now been stopped by a provision of the new bill.

Other factors in the case, which are lost sight of by the public, are the deportations and the parole system. Eight thousand were deported from the Ellis Island Station alone last year, and of these 1,200 were taken out on warrants issued by the Secretary of Commerce and Labor, after they had been allowed to go at large through the country on parole.

It is true that the deported only amount to about 1 per cent. of those received, but this 1 per cent. must be added to the 40 per cent. who have already had their count of noses once before.

The 40 per cent. estimate applies only to the port of New York. From all the stations on the Atlantic Coast the number of immigrants who return is thirty out of every hundred.

The Case of Father Tyrrell.—The *Casket* (lv, 8) reprints our recent remarks on this subject (CATHOLIC FORTNIGHTLY REVIEW, xiv, 3, 84) and adds thereto the following reflections, which aptly bring out one lesson to be drawn from this unfortunate affair:

"The brilliant priest spoken of here has been for some years sailing pretty close to the wind in regard of Catholic doctrines that are fundamental. And all this time he has been encouraged and applauded by a knot of admirers and sympathizers within the Catholic fold, in England and America. But for the moral support he got from them it is almost certain that he would never have come under sentence of suspension for unsound teaching. To be patient with the erring is Catholic; to be patient of their errors, or even of their novelties in the sphere of faith, betrays, in the religious order, an anaemic condition of mind that comes of long breathing, in the steaming valleys of the world, a one-religion-is-as-good-as-another atmosphere. Catholics in Protestant countries need to go up, from time to time, to the mountain-tops to get the fresh, and pure, and divine air of Catholic truth. Why, in the very last number of a leading Catholic American periodical, and that, too, in a review of the Letter[1] above referred to, Father Tyrrell is spoken of as 'our foremost Catholic writer.' Then heaven help the hindmost! In the case of a priest who is under suspension for a teaching that tends to sap the foundations of Catholicity, and under suspension by direct and peremptory command of the Holy Father, one may well raise the previous question whether he is any longer a Catholic in good standing. At any rate, brilliance of English style ought not to be mistaken for eminence in the exposition or defence of Catholic truth."

Bostonian Institutions for Mental Improvement.—According to a New York paper a course of "mental therapeutics" has been begun in Boston recently under the auspices of the pastor of Emmanual Church. Advice is given to those who are distracted by worries, cares, and shattered nerves. At a meeting of these sufferers, a

[1] *A Much-Abused Letter*. By Rev. Geo. Tyrrell. (Longmans 1906.)

doctor exhorted them to have one funny story told at the family breakfast table every morning. In general, the telling of funny stories at breakfast requires some courage; and if such a practice were to become common, all who could do so would breakfast in bed.

Another Bostonian institution for moral improvement is the "silence room," which has been opened at the Metaphysical Club. This, according to one of its supporters, will afford the "uplifting influence of intelligent autosuggestion." Here visitors may sit far removed from the world's bustle and noise, surrounded by texts printed on the walls in golden letters and by appropriate symbols which, by what they suggest, will be "a means of development and mental poise." A "felt spiritual atmosphere is generated." It is further stated that "the affirmative ideals of the conscious mind are thereby lodged and preserved in the deeper sub-conscious realm which is in intimate relation with an automatic control of nerve centres." It is a pity that, when the White House was reconstructed, no silence room was added to it as a means of development and mental poise.

Some Musical Aphorisms.—It has been said that 'the most modern music is very good, but sounds very ugly.' Of this paradox I believe only a half.

In the field of the aria Italy was once the land of the *bel canto*. At present they are troubled there with mal-aria.

Many famous modern writers of symphonies are declared to be the heirs of Beethoven. I consider it has been proved that they have inherited Beethoven's deafness.

Anton Rubinstein said about himself, with much irony, "With the false notes of six concerts I could give a seventh." Rubinstein is dead, but this custom of a seventh concert still survives.

Berlioz's saying, "I prefer a musical robber to an unmusical man of honor," is no longer up-to-date. For to-day only the unmusical steal. The musical ones think of so many cacophonies that they don't have to steal.

MARGINALIA

Dr. E. L. Scharf informs us, in one of his letters to the Catholic press from Washington, that the question of the legality of the use of tribal funds for the benefit of "sectarian" Indian schools will doubtless go to the Supreme Court of the U. S. for final decision, and that even if that decision be favorable, the use of these funds will still remain at the discretion of the Secretary of the Interior. Secretary Hitchcock, who recently resigned that office, was unalterably opposed to the well-known policy of President Roosevelt to give the Catholic schools their due share. What the new Secretary of the Interior, Mr. Garfield, will do, is doubtful. Dr. Scharf thinks there is reason to believe that he will carry

out the President's policy, but no doubt a tremendous Protestant pressure will be brought to bear upon him. The Indian Commissioner, Mr. Leupp, is "against us heart and soul." Here is work for the Federation and the Catholic press.

The following sarcastic editoral note from the N. Y. *Evening Post* (March 18) was brought to our attention after our recent article on the Congo question (in No. 7) was already printed. It is of special significance in connection with the point we made in the concluding paragraph of that article:

"Censurable as it is for the Porto Ricans to solicit a self-government that we have decided is not good for them, it is still more so for them to print their resolutions of appeal or demand in several languages for distribution in foreign countries. It is on a par with the conduct of a child who runs and tells the neighbors about his grievances against his father. It is doubly trying because the father himself has been for years appealed to by all the other maltreated children in the neighborhood. Hungary and Poland, Armenia, and a dozen others have found sympathy from their Uncle Samuel. The oppressed in Russia at this moment have spokesmen talking to him. And it is embarrassing at this moment, when such vast affairs interest him, to have his youngest child begin to complain. These Porto Ricans act like children, anyhow. The author of the self-government resolution was embraced by some of his colleagues, and himself wept with emotion. If they could manage these things with the dignity and decorum, say, of one of our conventions or the closing night of a State legislature, we might think them fit to look after their own affairs."

When a Protestant truth-seeker is found to be on the way to the Catholic Church, "friends" will often try to prevent him from going over by giving him bitterly anti-Catholic books and pamphlets. In the providence of God, this often becomes a means of opening a waverer's eyes fully to the truth. Thus, that gifted English lady convert who has given us the history of her spiritual evolution in *A Modern Pilgrim's Progress* (published, with an introduction by Father Henry S. Bowden of the Oratory, by Burns & Oates, London. American Agents, Benziger Brothers), tells us (page 201):

"People little thought who lent me bitter books against Catholicism how much they were helping me to become a Catholic, for the blind unreasoning hatred with which she [the Church] is attacked was one of the things which impressed on me the fact that she was no human institution. Men would not thus have hated the work of their own hands. Moreover, by emphasizing the frailty of the human elements of which the body of the Church was composed, they emphasized the supernatural origin of the spirit by which she was indwelt. Had none but the good obtained admission to her fold, and none but the perfect been her pontiffs, then might she have seemed to owe her undying life and marvellous fruits to merely human means, but by showing that her rulers

had been weak and sinful men of like passions with ourselves, they revealed 'the power behind the Pope,' which preserved her life from decay, her doctrine from error, and her moral teaching from the shadow of imperfection. They took away the only explanation of her wondrous life which natural causes could afford."

"Were some enterprising publisher to publish a work illustrating the cathedrals, churches, colleges, academies, schools, universities, hospitals, homes and other Catholic institutions in the United States," says our highly esteemed Louisville contemporary, the *Record* (xxix, 8), "the work would astonish the whole Catholic world, and the non-Catholic also." Yes, especially the artistic world!

A thought for the times:

No government intervention can cure our social and economical evils, if individuals are not disposed to be honest in their dealings with their fellowmen.

Choirmaster and Organist (graduate of the Schola Cantorum of Aix-la-Chapelle, Germany), wishes to change his position. He is specially educated for Solesmes-Gregorian chant and Cecilian church music. Can give the best references and testimonials. Address: Organist, care of Arthur Preuss, Bridgeton, Mo.

LITERARY NOTES

—*The Rule of St. Benedict, Ederit, With an English Translation and Explanatory Notes, by D. Oswald Hunted Blair, M. A. Monk of Fort Augustus.* (London and Edinburgh: Sands & Co. St. Louis: B. Herder. 1907. xv & 250 pp. 8vo. Net $1.). This is the second issue of Dom Oswald Hunter Blair's excellent edition of that ancient code of religious life which the consensus of thirteen Christian centuries has stamped with the distinctive title of Holy Rule. As the editor rightly says in the Preface, the Rule of St. Benedict, "forming as it did for so many ages one of the most powerful instruments of the civilization of Europe,..... possesses—apart from its intrinsic merits, or its value as a literary monument of the early Church —an interest which is not limited to the Benedictine family alone, but which cannot but be shared by every thoughtful student of history." Dom Hunter Blair's translation is faithful, and well preserves the simplicity of style so characteristic of the original. The explanatory notes are chiefly based upon the most ancient and approved commentaries. A good index makes this edition of the Rule convenient for reference. Our disgruntled and Socialistically inclined age has much to learn from that admirable exemplification of the only saving social principle: "*Ora et labora*," to be found in St. Benedict's Golden Rule.

—In a new series of essays *Aus Kunst und Leben* (Mit 6 Tafeln und 100 Abbildungen im Text. 294 pp. large 8vo. B. Herder. 1906. $2 net) the learned and esthetic Bishop of Rottenburg, Dr. Paul W. von Keppler, discusses with his ripe artistic sense and his usual beautiful style, in six richy illustrated chapters: 1. St. Thomas Aquinas as represented in medieval art; 2. the (architecturally remarkable) steeple of the mun-

ster of Freiburg; 3. Rubens as a religious artist; 4. Raffael's representations of the Madonna; 5. the more recent of the old monasteries of Wuertemberg; 6. Raffael's wonderful painting "Sposalizio." The seventh and concluding essay, "Ueber die Freude" is really exquisite and deserves to be Englished and published in form corresponding to its dainty contents, as "A Little Book of Joy." It is classical in thought and style and must prove to every sympathetic reader a source of that true spiritual joy which our pessimistic and material age so sadly lacks.

—The latest output of the "Christian Press Association" (Rev. Jas. L. Meagher, President. Cfr. the CATHOLIC FORTNIGHTLY REVIEW, xiv, 3, 82 f.) is reviewed by the *Ave Maria* (we have not received a copy for review) as follows (lxiv, 5): "From the Christian Press Association we have received what purports to be a 'Life' of St. Vincent de Paul, translated and abridged from the French work of the Rev. P. Collet. Not very well translated, and very much abridged, we should say. Just why the C. P. A. has issued this small pocket volume as a long-drawn-out essay, without the usual division into chapters, is not easy to determine. The frontispiece picture of the Saint is no embellishment. We had hoped that the day of books like this was passed."

—The literary use of old letters often raises nice questions. If there is nothing more interesting than biography, in biography there is nothing more interesting than self-revealing letters, written without thought of publication. But here a difficulty comes in. Is one at liberty to publish what the original writer plainly regarded as private? And if we may ignore his feelings, on the ground that he is dead, are we to give no heed to the feelings of others, which may be lacerated? It is all very well to say, Let the truth be known; but not all truth is fit to be made known. Usually, we imagine, the problem resolves itself into a question of less or more; of proportion and selection; of careful weighing the value of information about those who are gone from earth, as against the mischief of hurting those who are still on the earth. A wise general rule would be, as the *Nation* suggests, to apply to the publishing of old letters the recognized tests of good breeding. One of them is the shock which it gives to a well-bred man to find that he has caused pain to any one. Too much biography is written on the theory of Dr. Johnson that the aim of a certain writer was to "give pain to somebody"; and for giving pain there is nothing like dragging out an old letter, which perhaps should never have been written, and certainly should never have been printed.

—*Das Alte Testament in der Mischna von Dr. Georg Aicher* (xvii & 181 pp. 8vo. B. Herder. 1906. Net, unbound, $1.25) forms fascicle 4, of volume xi, of Dr. Bardenhewer's erudite "Biblische Studien." The Mischna is the first part or text of the Talmud. Its traditions were held by the Pharisees to be of equal authority with the written law of Moses. Dr. Aicher examines the Mischna in its relation to the Old Testament: a basic study necessary for the appreciation of the Mischna in its relation to the New Testament, which it is to be hoped the author will treat later; for he has the rare erudition and full command of this difficult subject which is indispensable for such an undertaking.

—In a tasteful little volume, entitled *Thoughts From Modern Martyrs*, in flexible red leather binding, (12mo. 112 pp. Boston: Catholic Foreign Mission Bureau, 62 Union Park Str.) Rev. James Anthony Walsh, M. Ap., presents pious and heroic thoughts culled from the letters of Frs. Juste de Bretenières and Henri Dorie, who were beheaded for the faith in Corea, March 8, 1866; and of Fr. Théophane Vénard, who suffered martyrdom in Tonquin, February 2, 1861. The "thoughts," which are in each case preceded by a portrait and a brief life-sketch of their author, are generally speaking not much above "the commonplace," but the fact that they express and elucidate the motives which moved these nineteenth century missionaries to lay down their lives for their faith gives them special impressiveness. The compiler is right in saying, in his foreword, that a wider acquaintance with the lives and thoughts of such heroic contemporaries, as these missionaries might almost be called, "will strengthen our own faith and broaden our charity, stimulating us to greater service for our fellow-men,—if at the cost of our own comfort, so much the better."

—*La Théologie de Saint Hippolyte par Adhémar d'Alès* (liv & 242 pp. large

8vo. Paris: Gabriel Beauchesne & Cie. 1906. 6 francs) is a volume of an excellent series, "Bibliothèque de Théologie Historique," edited by the professors of the Institut Catholique of Paris. Fr. d'Alès treats his subject, which is especially interesting at the present time on account of the recent discovery of so many fragments of St. Hippolytus' writings, in five chapters: the first describes his attitude towards Pope Callixtus, the second his relation to heresy, the third his exegetical work, the fourth his relation to profane sciences, and the fifth his eschatological teaching. Fr. d'Alès assigns to St. Hippolytus the authorship of the *Philosophoumena* and consequently believes him to have fallen into schism under Pope Callixtus. By his martyrdom, he thinks, St. Hippolytus recovered his place among the ranks of the elect. The book gives proof of ripe scholarship and is a really valuable contribution to the history of dogma.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

(Biblische Studien, herausgegeben von Prof. Dr. O. Bardenhewer in München. XII. Band, 1. und 2. Heft.) Der Menchensohn. Jesu Selbstzeugnis für seine messianische Würde. Eine biblisch-theologische Untersuchung von Dr. theol. Fritz Tillmann, Repetent am Kollegium Albertinum in Bonn. viii & 182 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.20, unbound.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Thomas J. Shahan, D. D., Condé B. Pallen, Ph. D., LL. D., John J. Wynne, S. J., Assisted by Numerous Collaborators. In Fifteen Volumes. Illustrated. Volume I: A - Assize. xv & 802 pp., lexicon 8vo. New York: Robert Appleton Company.

Daddy Dan. By Mary T. Waggaman. Benziger Brothers. 1907. 45 cts.

In God's Good Time. A Novel by H. M. Ross. Benziger Brothers. 1907. $1.25.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 9 May 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

REPENTANCE

Thy wounds are burning through the thick, dark night;
O Lord, my Lord, what shall become of me?
I dare not lift my sullied eyes to Thee,
I cannot veil them from the awful sight.

My heart is fluttering as a bird with fright,
For still the burning wounds' dread mystery
Threatens in anger, and I cannot flee;
For darkness holds me shrinking from the light.

O burning wounds, light up the Christ's dear face,
Show me the mercy, known and loved so well
Ere sin o'ercast my soul with dark despair:

Flame not so dreadfully: nor strength nor grace
Remain within me, but the harrowing knell
Sounds endless doom. Lord Jesus, spare, oh, spare!

Fredericktown, Mo. (Rev.) John Rothensteiner

The Influence of Paganism on the Christian Calendar



We beg to call the attention of those who have been impressed by the theories set forth by Dr. J. G. Frazer (in his remarkable book *The Golden Bough*) and others of the same school of thought, to a paper by Rev. Herbert Thurston, S. J., in No. 513 of the *Month*, on "The Influence of Paganism on the Christian Calendar." Father Thurston takes a number of instances, such as the Circumcision, the Purification of Our Lady, Lent, Good Friday, and Easter, and shows that "while one can in some measure sympathize with Dr. Frazer's ardor in generalizing and in his eagerness to reduce the working of man's religious instincts to some sort of law," upon closer examination of his theories one is bound to "lose all confidence in a guide who is so blind to the fatal facility of his own process."

We quote one example: "Dr. Frazer, in view of certain analogous practices recorded of savage peoples, believes that [Lent] this period of sexual continence and abstemiousness in diet 'was in its origin intended not so much to commemorate the sufferings of a dying God as to foster the growth of the seed.'[1] Our author admits that 'no direct evidence is forthcoming'[2] in support

[1] *The Golden Bough*, 2nd ed. ii, p. 214.
[2] Ibid. iii, 146.

of this hypothesis, and I urge in reply that both scientific procedure and common sense imperatively demand direct evidence before such a suggestion can claim to be considered. If various barbarous races subjected themselves to certain forms of restraint with a view of benefiting the growing crops, others gave themselves up to every form of indulgence with a precisely similar object, while others again adopted a thousand different expedients which had nothing to do with either license or austerity. We can trace the gradual evolution of Lent in the early patristic literature and in liturgical monuments of every part of Christendom. It was clearly a development of the principle that a great festival should be prepared for by a term of prayer and fasting. As even the lesser feasts had their vigil, so Easter and Christmas were preceded by a fast of many days. The preparation of the catechumens for baptism on Easter Eve also exercised considerable influence on this penitential season. In any case out of the many thousand references to Lent which may be found in early Christian writers, Dr. Frazer does not pretend to quote even one which brings Lent into relation with the growth of the seed. Why should Christianity be less capable of originating an Easter fast than Mohammedism of instituting a Ramadhan? It is plain that this last, at least, which may occur in any month of the year, is independent of the growth of the crops."

Father Thurston indicates what seems to us the fundamental fallacy in the theory of Dr. Frazer and his school—a school, needless to remark, quite numerous and equally bold in America—when he says in the conclusion of his valuable paper:

"Were Dr. Frazer only to realize that his theories have explained away everything in the Christian religion, including even the historical fact of the Crucifixion, one might suppose that this reflection would give him pause. After all, Christianity has played some part in the world's history, and has exercised some influence upon the destinies of mankind; and yet on Dr. Frazer's principles it would appear that never yet was there an institution so lacking in initiative, so full of compromises, as this poor Catholic Church which some of us are foolish enough to think divinely inspired."

Those specially interested in the subject of the influence of Paganism on the Christian calendar will find an instructive section thereon in chapter xvi, "Réminiscences et Survivances Paiennes," of the Jesuit Father H. Delehaye's invaluable book *Les Légendes Hagiographiques* (Bruxelles: Bureau de la Société des Bollandistes. 1905. Pages 201 ff.) In searching out the reminiscences and

survivals of Paganism in Christian worship,—of which there are more than the average reader has any idea—Father Delehaye shows (pp. 201 ff.) that in some cases, when it was impossible, as happened quite frequently, to prevent the concourse of the masses (on heathen feastdays), the Church had no means of neutralizing their influence other than to change the object of the meetings and to sanctify the days on which they took place. Thus we have it on the authority of Gregory of Tours, that the Bishop of Javols, in order to counteract certain superstitious practices that recurred in his diocese annually, ordered that the liturgical feast of St. Hilary be celebrated on the shores of Lake Helanus, where the idolaters were wont to meet.

Of course the authenticated examples of such transfers prove nothing for the pet theories of Dr. Frazer and his school.

Moreover, as Fr. Delehaye points out, "if all agree on the importance of proofs of this kind, not all perceive with equal clearness the difficulty of establishing them. The differences in the calendars, the difficulty of making them harmonize, the multiplicity of feasts instituted in honor of the same divinity, local liturgical divergences, complicate the question of dates so seriously as to render assimilation almost entirely illusory."..... "We have shown how deceptive is that method which pretends to recognize in the Christian names of certain ancient sanctuaries the primitive pagan appellations of the tutelary divinities of those places. It is equally dangerous to attempt to make out the unknown dates of pagan feasts on the basis of Christian data which are supposed to stand in some relation to those feasts." Father Delehaye proves this by showing the untenableness of Dr. J. Rendel Harris'[3] theory that a certain series of saints (Florus, Laurus, Gervais, etc.) are merely the ancient pagan Dioscuri, Castor and Pollux, masquerading in Christian guise.

Vera Icon

To the Editor of the Catholic Fortnightly Review:—

To the note on "St. Veronica's Veil," in the Catholic Fortnightly Review, xiv, 5, 153—154, permit me to add the following information:

The famous *Volto Santo*, which is preserved in St. Peter's here in Rome, behind a glass plate covered with square drawing, which

[3] J. Rendel Harris, *The Dioscuri in the Christian Legends.* London. 1903. Pp. 62 ff.

makes the picture almost invisible, has been handed over to Msgr. Joseph Wilpert, who is subjecting it to a very careful scientific examination. The Holy Father ordered the present custodian of the four great relics, Msgr. de Bisogno, to further this examination by every means at his command. Msgr. Wilpert fears that not much remains of the original painting,—for a painting it probably was, done in brown or dark colors. Within a few weeks we shall be able to tell whether this supposition is well founded.

I may add that Msgr. Wilpert has recently completed his examination of another ancient picture of the Saviour, that found in the *Sancta Sanctorum*. This image was clothed in a silver cloak, which was taken off and put on again after the investigation. At the last moment, when the workmen were already busy refastening the separate portions of this metal cloak, we made a find which may render it possible to determine the time when the two enamelled buttons on the cloak were manufactured. The sockets of these buttons are higher than the buttons themselves, hence to fasten the buttons properly, from ten to twelve layers of paper had been underlaid. At my suggestion the buttons were removed from their sockets and the paper was taken out, to see if it contained any writing. It turned out that it had been cut from the account book of some goldsmith,—probably the very man who made the buttons, or at least the sockets in which they were mounted. The writing points to the time of Urban V or Gregory XI, though it is not impossible that it dates as far back as the time of the great occidental schism. A close examination of the little round paper cuttings will show whether they contain a name or figures that will enable us to determine the precise date. If they do not, we shall have to content ourselves with conclusions based upon purely paleographic data.

Of the painting itself only traces remain, so slight that they will allow but a very imperfect restoration of the original from Msgr. Wilpert's copy. The investigators succeeded, however, in almost entirely deciphering an inscription which will prove extremely valuable for the history of the painting.

Concerning the relation of this image of the Saviour to the *Volto Santo*, or "Veil of St. Veronica," let me remark that the former outranked the latter in popularity up to the time of Clement V and John XXII. In the documents which have come down to us from the time of the sojourn of the popes at Avignon, however, the *Volto Santo* alone is mentioned. The papal registers contain hundreds of bulls addressed to the Cathedral Chapter of St. Peter's, ordering them to show the *Volto Santo* to

the respective bearers, who desired to worship it. It was only by means of such a bull, in those days, that a pilgrim could obtain a glance of this precious relic. After the return of the popes to Rome, under Martin V, the memory of the other image, preserved in the *Sancta Sanctorum*, was revived. I am of the opinion that the gold plate surrounding the head of the Saviour on this latter painting, dates from the period of Martin V, though there are a few small diamonds with mountings of an undoubtedly earlier date.

Rome, Italy. (Msgr. Dr.) Paul M. Baumgarten.

Sins of Omission

Our American dailies have been accused of deliberately misrepresenting the religious situation of Catholic countries. In spite of all that has been said in their defense, serious doubts must remain as to the fairmindedness and sincerity of most of our editors and their correspondents. We have often been told that the Church in Spain was passing through a severe crisis, and the daily papers have dwelt upon the subject with ill-concealed satisfaction. Has one line ever been published in their columns on the recent enthusiastic rising of the Spanish people against the Liberal ministry?

Says the *Catholic Union and Times* (Feb. 28):

"The Liberal Spanish ministry intended to give their country the blessing of cultural associations in the French style; but they had miscalculated the depth of faith in the Spanish people. Everywhere mass-meetings were held in order to protest against the proposed bill, meetings that put our American meetings..... completely in the shade. In Pamplona a meeting was attended by 60,000, in Bilbao by 70,000, and even in the Socialist and Anarchist city of Barcelona by over 30,000 men, and men only. The Archbishop of Toledo and Primate of Spain sent telegrams through the whole country denouncing the proposed measure as 'hypocritical and brutal.' In the name of all the bishops he assured the King that if the law should pass the bishops would not observe it, 'as they could not do so without committing mortal sin.' Such vigorous measures had the desired result: the bill was withdrawn and for the present all danger of a similar attempt is over."

Why were these facts never published by our daily papers, which have their correspondents all over Europe?

These same daily papers pretend to deplore the continuance of the strained relations between the Vatican and the Quirinal. Have

they ever informed their readers of the enormous guilt of the Italian government in allowing the grossest insults offered to the Pope to go unpunished? The "Law of Guarantees" declares the person of the Supreme Pontiff sacred and inviolable, and renders attacks against him subject to the same penalties as those laid down for attacks against the King.

To quote from Fr. Brandi's remarkable article in *Rome* (March 9, 1907): "The Law of Guarantees is a dead letter which no authority takes any care to execute or respect..... For some time past the anti-religious and immoral press of Rome and Italy, and notably an unclean weekly sheet, the most lurid of the representatives of pornography and impiety, does nothing but commit outrages fouling all that is pure and sacred and aiming principally at the sacred person of the Pontiff, exciting against him the hatred and contempt of the populace, by calumnies, buffoonery, insult, and shameless and obscene caricatures. The fact is public and notorious. But the Minister of Grace and Justice and the police have no eyes for the fact; the Exchequer is deaf to it; the Royal Procurator is mute..... Not only do they not act officially as they ought to do..... but, worse still, they pay no real attention to the denunciations made to them in all legal ways by distinguished citizens."

Our daily papers have their correspondents in Italy. Have they not been informed of this fact, so "public and notorious"? or do they deliberately suppress it?

Theory and Practice

To the Editor of the Catholic Fortnightly Review:

Even with regard to individual actions every question that may be raised has its two sides.

The moral determinants in all cases are two:

I. Objectively, the law of God manifested to us (a) as the law of nature, (b) as revealed law, (c) as ecclesiastical law, (d) as civil law.

II. Subjectively, the practical judgment called conscience. How far is the individual man conscious: (a) of the law concerned and its obligatory force, (b) of the relation of the individual act to the objective law?

Consequently, moralists have done well to distinguish between material sin and formal sin. Every transgression of the law is a material sin; but the degree of sinfulness of an act (formal sin) is measured in the individual by his conscience.

In discussing such a question as that recently raised by a writer in the CATHOLIC FORTNIGHTLY RENIEW (xiv, 6, pp. 173 ff.), Shall we cease to preach devotion to the Blessed Virgin and the Saints? both the theoretical and the practical aspect must be well considered.

The article just referred to gives the theoretical answer, and gives it correctly in the negative. Devotion to the saints doubtless ultimately refers to and centers in Christ, provided it be devotion in the sense and according to the prescriptions of the Church.

But what about the practical side? Will not the practical answer to the question depend largely upon the spiritual condition of the individual faithful?

In living up to our duty of studying the mental calibre of our flock, if we should notice that they are disposed to carry this or that devotion to an extreme, neglecting other more vital duties; should we not then be morally obliged to put on a damper? If, for example, in a certain congregation devotion to St. Antony of Padua grows extremely popular, while the reception of the sacraments and attendance at church services diminishes, will it not be time to tell the people, repeatedly and emphatically, that above all the frequent reception of the sacraments is more essential than novenas to St. Antony?

Again, we must never lose sight of the fact that it is often impossible to get a majority of our people to prefer the better to the good. It would certainly be better, e. g., to get our people to go to communion regularly on Sundays, instead of having from two to three hundred of them on the first Friday and empty communion railings on the four or five Sundays of the month. But were we to insist, is it not likely that many who now go monthly on the first Friday or on a Sunday of their own choice, would fall back into the habit of coming but once or twice a year?

No question of policy can be decided offhand, *a priori*, but every such question must be examined carefully on the spot in all its ramifications before an intelligent and practical answer can be given. The first and highest principle must always be: "*Salus animarum suprema lex.* The salvation of souls is the supreme law." If the faithful of a parish are well instructed and practice satis factorily the essentials of religion, one or the other special devotion adapted to their mental calibre and tastes may be safely and opportunely recommended. But if they have no firm grasp of the fundamentals and show themselves remiss even in those practices of devotion which are essential to a true Christian life,

it seems to me it will be advisable not to encourage side issues, but rather to insist on the substance. But even if, on account of local conditions, we should be forced to discourage this or that manifestation of overzeal, it must be done prudently and in the light of that wisdom which only prayer and meditation can obtain for us. It is just as much out of place and as harmful, to rant against this or that devotion which does not suit our taste or the condition of our people, as it is out of place and harmful to recommend too urgently and to insist too strenuously on the practice of this or that special devotion which may appeal to our individual taste or which we deem especially suitable. Here like in all other things let us remember that "*in medio stat virtus.*"

Carthagena, O. U. F. MUELLER, C. PP. S.

New Editions of the Latin Vulgate

On at least two occasions in the course of the past thirteen years we have adverted in this REVIEW to the numerous errors which disfigure the current editions of the official Latin Vulgate, and insisted on the crying need of a more critical version.

The inaccuracy complained of was due in part to the fact that the available descriptions of the early official editions of 1590, 1592, and 1593, on which the later reprints are based, were all derived from secondary sources.

Rev. P. Michael Hetzenauer, O. C., now Professor in the Appolinare at Rome, found, upon a careful collation of the three Clementine editions mentioned, that the edition of 1593 is the most accurate, and that the "Index errorum corrigendorum" which appears in the edition of 1598 is incomplete and affords no answer to the question, which version is to be considered the official one in cases where all three differ. Fr. Hetzenauer, in proceeding to get up a thoroughly critical edition of the official Vulgate text, carefully collated not only the Clementinae and the appendices of the edition of 1593, the Variantes Clementinae, the Variantes Sixtinae, the Louvain edition of 1583, the Codex Bassetti at Trent Wordsworth-White, etc., but he also made good use of the best exegetical commentaries extant, among them three Catholic ones: those by Bisping and Kaulen, and the *Cursus Scripturae Sacrae* of the Jesuits.

His own critical principles and methods are sound, and the result of his labors, now published in three large octavo volumes[1],

[1] *Biblia Sacra vulgatae editionis. Ex ipsis exemplaribus vaticanis inter se atque cum indice errorum corrigendorum collatis critice edidit P. Michael Hetzenauer, O. C., Prov. Tir. Sept.* etc. Innsbruck: Wagner. 1906. Price 22 marks.

meets every reasonable expectation so fully that Professor Dr. G. Hoberg, of the University of Freiburg, unquestionably a very high authority in these matters, does not hesitate to give it as his deliberate judgment[2] that "Hetzenauer's edition deserves to be called an *editio typica*, and *all other editions of the Vulgate now in use will have to be revised in accordance with it or else will lose the right of being quoted in scientific works.*"[3]

Like ourselves, some of our readers may recently have received a brochure, issued by the "Bibelanstalt" of Stuttgart, recommending the *Novum Testamentum Latine* edited by that well-known Protestant critic Dr. Eberhard Nestle. According to Professor Dr. Belser of Tübingen,[4] Nestle gives the official version of the Vulgate, noting beneath it the different variants. "There can be no doubt that the text thus obtained represents on the whole the original of St. Jerome and is to be preferred to the official text of the Vulgate."

Hetzenauer's version of the two is the better adapted for the use of Catholic students.

One interesting and important fact brought out especially in Nestle's edition is that numerous passages in the current prints of the Vulgate which do not agree with the Greek text of the New Testament, appear incorrectly only in the official edition; the critically restored text gives them correctly.

The demand for a revision of the *official* text of the Vulgate, time and again so emphatically reiterated by scholars like Dr. Belser, is not, of course, satisfied by the editions of either Hetzenauer or Nestle; in fact the results of their critical labors render this demand still more imperative.

Rewriting Ancient History

L. W. King and H. R. Hall, of the Department of Egyptian and Assyrian Antiquities, in the British Museum, have recently published a *History of Egypt, Chaldea, Syria, Babylonia, and Assyria in the Light of Recent Discovery.* (One hundred illustrations. London and New York: The Grolier Society.)

We are told that the ignorant destruction or removal of the antiquities of Egypt by natives for purposes of sale to tourists, is going on so rapidly that the field will be exhausted in another

[2] In a review of Hetzenauer's Vulgate in No. 3 of Herder's *Literarische Rundschau*, p. 103.

[3] Italics Dr. Hoberg's.

[4] In the *Theologische Quartalschrift*, lxxxix, 2, 289.

decade. To some extent the same danger besets the antiquities of Mesopotamia and Syria, where the native superstition sees in a sculptured or inscribed stone a repository of precious metals, the source of untold wealth. In these ways many precious records of antiquity have been destroyed. It is with interest that one reads of efforts to forestall so dire an issue and to secure what remains. The results of the various excavations are published periodically, as in the "Memoirs" of the various branches of the Egyptian Exploration Fund. But the sum total is ever growing, and its story is scattered in a multitude of places. To have the *disjecta membra* brought together and digested is exceedingly useful.

This is the task which Messrs. King and Hall have performed. Taking the history of the respective countries, principally Egypt and Mesopotamia, as threads, they have strung upon them the newly discovered facts which bear upon the story of each country.

It is indicative of the activity of the few years since the publication of Maspero's History that so large a volume has been found necessary to expound the significance of the new data. The preponderance of Egypt over Western Asia in the space is only about thirty pages. The most striking facts bear particularly upon the earliest period. In fact the pre-dynastic history of Egypt has been traced so far as it can be, now, from materials discovered within a decade or so. It is, however, too soon to say that all of the deductions based upon these recently discovered facts are reliable and permanent, particularly as conclusions apparently sound may be wholly upset at a moment's notice by a shovel or pick.

Egypt is particularly fortunate in the fact that dryness of climate has preserved the memorials of its history so remarkably. Assyria and Palestine, on the contrary, are rainy lands, and all traces of objects less lasting than terra-cotta or stone have disappeared. "There is little hope that prehistoric Chaldea will ever be known to us." In Egypt the written records go back nearly 4,000 years B. C., and the Neolithic remains much further, while the Palæolithic come from a time when climate conditions were different. The perfection of the flint clipping and of the potter's art, as well as the grace of the stone vessels which date from this age, all point to a long course of development. The first three dynasties were represented in previous treatises by a list of royal names of persons who were for the most part names only. The excavations of De Morgan, Petrie, and others have given these shadowy persons substance. Their period promises in the near future to take on the shape of veritable and exact history.

The Sabbatine Privilege

Much doubt exists in the minds of many of the faithful about the nature and authenticity of the so-called Sabbatine indulgence.

The Sabbatine indulgence, (or better called the Sabbatine privilege) has a long history.

The original story is that in the 14th century Our Lady appeared to Pope John XXII (1306—1334), declaring that if any member of the Carmelite order, or any of those associated with them by the wearing of the scapular, went to purgatory, "she herself would descend and release them on the Saturday following their death."

This story is contained in what purports to be a bull of Pope John XXII, who adds:—"This indulgence I accept, corroborate and confirm; since Jesus Christ, for the merits of the glorious Virgin Mary, granted it in heaven."

This document is contained in the Carmelite *Bullarium;* but its genuineness has been seriously questioned. It is not found in the Roman *Bullarium*, nor has its autograph original ever been discovered. Pope Benedict XIV, the great canonist, denies its authenticity, and says that "he could find more reasons against it than he cares to produce; as well as internal features in the bull itself which are wanting in all appearance of truth." The Bollandist Papebroch also denied its genuineness; as well as Launoy, who "brings forward a superabundance of reasons to show that the bull of John XXII is a clumsy forgery, and that of Alexander V another forgery made to cover the former."

But the history does not end here. In 1609 the "Sabbatine privilege" was attacked by the Inquisitor of Portugal, Peter of Castille, and the dispute reached such a height that it was referred to Rome—where after an investigation of three years a decision was published in 1613. Instead of undertaking to dicuss the authenticity of the bull, or to pass judgment on its specific contents, the Holy Office picked out those elements which rest on a sound theological basis independent of any private revelation, and justified the Carmelite fathers in preaching these. "The Carmelite fathers," it declares, "are allowed to preach, and the faithful piously to believe, in Our Lady's assistance for the brothers and associates of the Sodality of Our Lady of Mount Carmel; viz., that those who in life have worn the habit or scapular, preserved chastity,..... recited the office..... observed the fasts of the Church, and abstained on Wednesdays and Fridays..... and died in a state of grace..... will, by her perpetual intercessions, pious prayers

(suffragiis), merits and special protection, enjoy her assistance after their death—especially on Saturdays, this being the day dedicated to the Blessed Virgin by the Church."

All this, as will be seen, rests on the ordinary principles of sound theology. If Our Lady affords to men any help at all, clearly she will afford it in a special manner to those who piously join her confraternities and practice chastity and works of prayer and penance; and again, if the Saturday is specially devoted to Our Lady, it is natural that more prayers will be directed to her on that day, and that a special help will be afforded in return.

It is to be observed that the decree says nothing about the authenticity of the bull, which is not even mentioned; and nothing about any absolute promise to deliver souls on the Saturday after death. As far as we can gather from a recent publication, these points are wholly left aside in the present statement of the case, and the "privilege" takes the form described by the Holy Office. Thus according to the *Promptuarium Canonico-Liturgicum* of June 1906, (edited by the Carmelite Fathers of Ernakulam) "the Sabbatine privilege consists in a pious confidence that the B. Virgin, by her continual intercession, prayers, merits, and special protection, will after death help those who have worn the habit or scapular, etc., especially on Saturday, as being a day specially consecrated to her. It is, therefore, a pious confidence approved by the Church. And although no express or certain revelation, such as by some is supposed to have been given to Pope John XXII, is here asserted; still the assurance given is a general and universal one, and can be accepted with certainty;" viz., that some sort of special assistance from Our Lady will be attached to the conditions laid down—without asserting specified kind or times of help.

Father E. R. Hull, S. J., in the Bombay *Examiner* (Feb. 23), from which we quote, sums up the whole question admirably in the following points:

1. No Catholic is asked to believe in the alleged vision. For this, being a question of fact, stands or falls according to its evidence, which evidence, according to Benedict XIV and other scholars, is altogether wanting—though there are still some who maintain its authenticity.

2. No Catholic believes that Our Lady has any absolute or autocratic power to go down into Purgatory and deliver souls on any fixed day, or under any conditions whatsoever.

3. All Catholics believe that Our Lady can by her humble prayers secure some further degree of favor from God than would

(other things being equal) be secured without Our Lady's intercession.

4. All Catholics believe that pious works, such as enrolment in a confraternity of Our Lady, observing chastity, and practising prayers and works of penance, afford a ground for special help.

5. All Catholics believe that a day specially dedicated to Our Lady will naturally result in a special exercise of her intercession on that day.

6. All Catholics therefore will find in the Sabbatine "privilege" as explained above by the *Promptuarium*, nothing superstitious or in any way objectionable; but on the contrary, something pious, reasonable, and founded on the sound principles of Catholic theology—putting aside altogether the question of the alleged private revelation to Pope John XXII.

7. Non-Catholics will of course object to the whole affair, for the simple reason that they do not believe that Our Lady, or any of the saints, take cognizance of the affairs of men or pray for them; and so any dispute on the point would turn on an ultimate difference of doctrine.

8. Viewed in the above light, the Sabbatine privilege has often received the official countenance of Rome as a feature attached to enrolment in the confraternity of the Brown Scapular; and various provisions have been made for the dispensation or commutation of some of the duties of the members, such as reciting the office, fasting and abstinence—all of which are, we think, explained in the ordinary handbooks of the confraternity.

On the Necessity of Giving References

In a foot note appended to an article on the French situation, in No. 513 of the *Month*, Rev. Sidney F. Smith, S. J., "exhorts those French papers on which we over here must necessarily rely for our information in these matters, to be more careful in adding the reference, with page or date, of any such important statements as they take over from adversaries. It is usually through the want of such references, and the consequent impossibility of verification, that spurious citations are able to become current."

We have an example in point in certain anti-Christian utterances quite generally attributed to M. Briand, but which that delectable gentleman indignantly denied as "absolutely contrary to my views" when they were taken up by Cardinal Gibbons and other Church dignitaries on this side of the Atlantic.

Our American Catholic press, unfortunately, has the same slovenly habit of quoting all sorts of expressions of opinion, both Catholic and non-Catholic, without giving "chapter and verse." In the late controversy regarding "Americanism" and on several other occasions we received communications from foreign writers to the effect that "the newspaper clippings you sent, while interesting, are practically worthless to me, because they attribute opinions and utterances to So and So, without sufficient guarantee that they are genuine, or without giving any sources to which an enquirer could resort for verification."

In Germany Catholic periodicals, even leading daily papers such as the Cologne *Volkszeitung*, employ greater accuracy and conscientiousness in this as in a number of other details.

This is not the first time we have exhorted our American fellow-editors in the same strain as Fr. Sidney Smith now exhorts the Catholic editors of France. Will our warning be heeded? We fear not, because the average American editor, even though he be a Catholic, contemns painstaking accuracy of detail and detests the trouble of constantly verifying names, dates, and statements.[1]

Of course, our Catholic press will never obtain the respect and influence to which it believes itself entitled, nor the support for which it constantly clamors, unless its conductors acquire those habits of the editorial mind which shine forth in such seemingly insignificant details as giving the proper references for the verification of all important statements.

PARERGA AND PARALIPOMENA

St. De La Salle and His Institute were the subjects of an interesting and instructive lecture recently delivered in St. Louis by Brother Constantius of the Brothers of the Christian Schools. Some of the facts brought out in this carefully prepared paper must have proved rather surprising to many of the good Brother's listeners, for even among educated Catholics, we regret to say, the truly revolutionary character—revolutionary in the primary sense of the term—of St. De La Salle's educational work is not yet sufficiently recognized or appreciated. We cannot forbear to quote

[1] This is true even of periodicals of the type of the *Literary Digest*, made up almost entirely from newspaper and magazine quotations, most of which are useless to a scholar, because no references are given and the men who make the clippings (often translations) are anonymous and no one knows whether they can be relied upon or not. In a few instances which we have been accidentally able to "verify" we found that their reliability is not entirely above suspicion.

at least the concluding sentences of Brother Constantius' lecture:[1]

"De La Salle broke down the barriers of exclusiveness that confined the school teacher to certain subjects, beyond which he dared not go, to the detriment of the poor. Thus a decree of 1661 forbade the teachers of elementary schools to instruct their pupils in writing beyond the merest elements, without a writing master's license; while on the other hand, writing masters were also restricted in their subjects. By ignoring these distinctions, introducing modern, simple, and more efficient methods of writing, and enlarging the whole course of popular instruction, De la Salle drew upon himself and his disciples the enmity of the writing masters and emancipated the youth of France from their thraldom. Still more: in making, for the first time in the history of education, the mother tongue the basis of all instruction, he appealed to the intelligence of the child, prepared the way for the study of national literature, and opened up to the grown man those avenues of real knowledge and delight that had hitherto been closed against the eager multitude. His was the merit of pioneer. And if today the artisan and the workingman, the world over, can read and write and discuss intelligently all the political and social issues of the hour, they owe it in great measure to the methods of teaching completed and perfected by St. De la Salle and his disciples, the Brothers of the Christian Schools."

The Catechism and Religious Instruction in Schools.—In recent issues of the *Month*, R. Smythe, (we do notk now whether he is a priest or a layman) has been discussing the question of religious instruction in schools. His plea is for a simplified course of religious instruction in the elementary schools. In the March number he explains that an examination of the syllabuses of different dioceses shows, apart from the Catechism, which is everywhere prescribed in its entirety, "very varied estimates of what is considered suitable for children to know and possible for them to learn." On this ground then he thinks there is matter for further inquiry, and he emphasizes his conviction that "the insistence on an individual and word-perfect repetition of a long list of prayers, and of the three or four score pages of a technically written catechism has impaired the teaching and has also been the fruitful source of mental and physical suffering to those from whom nature has withheld the gift of a quick and retentive memory." Though the religious instruction is given with vigor and devotedness, he is under a lively apprehension that the careful pedagogic treatment which is accountable for so much success in other subjects during recent years has been largely overlooked in the teaching of religion. He therefore pleads that a simpler and more concrete method of teaching should be adopted. "With care and patience," he says, "it may be possible to devise a procedure whereby the learning of the truths of religion may be in accordance with the child's capacity and development, and fruitful to him. Such a procedure does not lie in the Catechism as it is usually taught," partly because of the difficulty of rendering knowledge beginning with a

[1] The full text was published in the *Sunday Watchman* of Feb. 3, 1907.

definition—a finished product of thought—actual "to the minds of the children, and partly because of the ungraded character of the Catechism itself." Here he discusses the lack of reality and of positive character of so many lessons founded upon the Catechism, and his conclusion is that they represent a kind of teaching "far removed from the kind of teaching made use of by Our Lord, who in parable, in miracle, in illustration from nature and every-day occurrence makes the truth apparent, concrete and real, even to the simplest of His hearers. In the place of definition, He gives us description."

The difficulty of the whole question is not only felt but acknowledged by the writer, but this does not deter him from offering a suggestion for the removal of the obscurity which under existing conditions tends to cover the true purport of religious instruction. "Some remedy," he thinks, "may be found practicable in the substitution of a simplified form more adapted to the capacity of children, and by the omission of the more difficult sections from the courses of the younger pupils. And still more if instructors can be made to feel the need in their lessons of working up to the definitions, and of having them then memorized as a formulation of what has been taught. For, indeed, to begin with the ready-made definition and to comment loosely on its grammatical parts, is a slipshod method only too readily adopted by those who are inclined to make use of the labor of others in order to save themselves the trouble of thinking out suitable lessons..... The whole trend of the teaching should be towards an appreciation of religious truth and the formation of a lasting habit of virtue. As conducing to these ends it is well to connect closely the daily religious instruction with the spiritual life of the children. To take a rough illustration: the fixing in memory of the common prayers will be sought in the devotional, every-day repetition of them as a religious exercise rather than in a formal drill, where rigidity of expression takes the first place. Other forms of prayer will be best learned at times when their use is seen to be necessary or fitting. If, for instance, the Litany of Our Lady is publicly recited on her feast-days, and as occasion arises, the "De profundis" for the souls of departed relatives and friends of the children, the amount of learning-by-rote will be lessened and a truer meaning of the prayers will become apparent. And the 'drill' which may be necessary as a supplement will then be looked on by the child not as a mere task but as a means to enable him at fitting times to do that which he sees to be desirable. The application of this principle is even more striking in the treatment of hymns, and, indeed, there is hardly a phase in the religious instruction of schools into which it may not effectively enter."

Legal Separation From Bed and Board.—In the State of Missouri the attempt to change the divorce laws so as to enable dissatisfied married couples to obtain merely a separation *a mensa et thoro*, has unfortunately miscarried. In Montana, the desired change has been wrought through the efforts of Rt. Rev. John P. Carroll, Bishop of Helena, who says in a circular to his clergy, dated March 14, 1907:

"Heretofore, in accordance with the statutes of Montana, only one kind of divorce has been granted, namely that *a vinculo matrimonii*, or the absolute divorce. This practice has given occasion to great abuse, the divorced couple in many instances taking advantage of their legal freedom to contract other nuptials. It has been a stumbling block even to some of our Catholic people; for these in applying for a divorce desired only separation from bed and board, but once legally free from the bond of matrimony temptation to remarry came, and they defied the law of God and His Church and embraced a state of adultery under the protection of the civil law. But thanks to the Tenth Legislative Assembly..... there is now on our statute books a law providing for a separation *a mensa et thoro*, or separation from bed and board. The grounds for absolute divorce apply to this milder form of separation. Whosoever, therefore, henceforward sues for an absolute divorce can be presumed by the court and the public to seek legal permission to enter into an adulterous alliance. In explaining this new law to your people be careful to remind them that according to the Council of Baltimore (Tit. II, Chap. II, N. 126), no application for a legal separation of any kind may be made without the express permission of the bishop, that such application made without the bishop's permission is a grievous sin, and is liable to bring on the offender severe ecclesiastical penalties. This offense will henceforth be a reserved case in the Diocese of Helena. You will also beg your people to bear in mind that not only is it a most grievous sin to seek a dissolution of the marriage bond before the civil court, but that those who attempt a second marriage after obtaining a civil divorce incur by that very fact the penalty of excommunication. (Ibid. 124.)"

Catholics and the Y. M. C. A.—In the first number of the *Florida Catholic*, a monthly magazine recently started at Jacksonville under the editorship of Rev. James Veale, D. D., and which bids fair to take honorable rank among the Catholic periodical publications of this country, Rev. James Nunan, D.D., gives some reasons why a Catholic should not join the Young Men's Christian Association. Though we have repeatedly treated the subject ourselves, Father Nunan's remarks deserve to be reproduced, both for their intrinsic value and because, as we are constantly apprized by letters from various parts of the country, the Y. M. C. A. continue nearly leverywhere to be a real danger especially to our Catholic young men.

"The first and principal reason why a Catholic should not joni this organization," says Rev. Dr. Nunan, "is that it is Protestant in its origin, and Protestant in its management and propaganda. Local associations have absolute autonomy, but for affiliation with the international convention there must be constitutional provision restricting voting and office bearing membership to men in communion with some Evangelical church. Catholics, therefore, are excluded from the rights of full membership; they can only join as associate members and are not allowed to vote for officers or have any hand in the management of the Association. This being the case, can a Catholic who has

any self-respect join such an organization which discriminates unjustly against him and his co-religionists? The Y. M. C. A. displays its sectarian bias by depriving Catholics of the advantages and privileges it concedes to members of Evangelical churches. Again the Y. M. C. A. carries on an active propaganda in getting members to join the Evangelical churches and in helping their home and foreign missons. Can a Catholic give his name and material help and co-operation to such endeavor? Moreover, the whole atmosphere of the Association is Protestant; frequent revival meetings are held in their halls; Protestant religious services are held, and sermons, addresses, and exhortations by prominent Protestant clergymen are the rule. Anti-Catholic literature and books containing scurrilous attacks on the Church's doctrine and institutions are sometimes found on the Association's library tables. For all these reasons there can be no doubt that a conscientious Catholic may not join the Y. M. C. A."

Ex-Priest Thomas McGrady.—What has become of ex-priest Thomas McGrady, who several years ago left the priesthood and became a Socialist agitator? We had been asked this question more than once, but were unable to answer it, since for a long while we had lost track of McGrady, whom, as our readers will remember, we combatted for his Socialistic errors when he was still a priest "in good standing." Now we see in the Chicago *Christian Socialist* (Vol. iv, No. 6), that "Comrade McGrady" has settled as a lawyer in San Francisco (address, 1511 Baker Street) and, as appears from a letter printed in the same paper, is still heartily interested in "the triumph of social democracy and the new religion" (whatever that may be), and occasionally lectures in Protestant churches "against the barbaric splendor of commercial cannibalism" and for the "growth of Socialist thought in the Christian Church" and "the emancipation of humanity."

"Comrade" Moyer, in the same number of the *Christian Socialist*, compares "Thomas McGrady to Thomas Munzer [*sic!*], the proletarian priest and martyr of the German Reformation,"—a comparison which, we fear, "Comrade" McGrady will not relish, because he probably is versed in the history of the Anabaptist movement sufficiently to know what sort of a fellow Thomas Munzer was, and how miserably he ended. (See J. Janssen, *Geschichte des deutschen Volkes seit dem Ausgange des Mittelalters.* 17. and 18. edition, edited by L. Pastor, Vol. v, pp. 394—401, 559 ff., 567—571.) It is to be hoped, however, that the parallel with Münzer will fit McGrady when his end comes; for Münzer, before his head was cut off by the executioner, retracted all his pernicious errors, acknowledged the authority of the Church he had so cruelly maligned, and devoutly received the holy sacraments of confession and communion. (Janssen, l. c., 570—571.)

From the same number of the *Christian Socialist* we gather that ex-priest Hagerty is likewise still active in the propaganda for Socialism.

Parish Records.—We understand that it is an occurrence not uncommon in our seminaries that students for the priesthood,

who, having received their "call," apply to the authorities for the necessary papers, find difficulty in securing certificates of baptism and confirmation or of the marriage of their parents. In several cases within our knowledge recourse had to be taken to the records of civic officials. The following passage from a recent letter of the bishop's secretary of an Eastern diocese sets forth one of the reasons for this deficiency in very plain language:

"Although Father X, the rector, has made a diligent search, no record of the ceremony [of the marriage of the applicant's parents] can be found on the books of the church. I do not like to criticize the pioneers of the diocese, but really, we have had no end of complications on account of their carelessness, and in no church more than in St. Y's. I looked up the chancery books and under date..... in the handwriting of Bishop Z, I found the entry of the dispensation."

Hence, in this case, a young candidate for the priesthood owed it to the fact that his parents needed a dispensation from some marriage impediment, that he was able to procure without great trouble the papers necessary for his ordination.

Of course it is too late to mend the errors of the pioneers; but it is not too late to prevent such things for the future.

What American Catholics Should Learn From the Present Situation in France.—A writer in the Dubuque *Catholic Tribune* (No. 427) winds up a "Critical Discussion of the French Situation" with the subjoined reflections, which deserve to be given the widest possible circulation:

"We do not wish to refuse our brothers our sympathy in their tribulation, but above all we wish to learn from their affliction to avoid all national pride and the danger of becoming dependent upon the State in material matters. Let all the court prelates in monarchies and republics, let all the great praisers of their time and country, if they wish to serve the cause of the Catholic Church and true patriotism, avoid too great an intimacy with the rulers of the day. Thirdly and lastly, let us never forget that Catholics will only be just so strong as the roots of their strength are found in the masses of the people. A clergy that is separated from the masses of the people has lost its power and influence for good, for the ultimate object of the Church, as well as the State, is the welfare of the greater number, and in seeking the welfare of the greater number, Catholics are seeking the true welfare of religion and rendering true obedience to God. If the Catholic religion is rooted deeply in the hearts of the people, storms, terrible storms may come, but they will find the Church, the hierarchy, the regular and secular clergy, and above all the masses of the people, prepared and not sleeping."[1]

Another Catholic Magazine Gone.—We regret to note the disparition, after a heroic struggle of nearly four years, of *The Christian Mother* magazine. Its publisher, Mr. Joseph Schaefer of New York, says in a "Farewell Notice," that, "after having made heavy fi-

[1] I have modified the language of this quotation slightly in two or three passages.—A. P.

nancial sacrifices, he finds himself under the necessity of suspending the publication." In discussing the reasons for this failure, he puts his finger upon a sore spot in the American Catholic body:

"It is a sad fact that the taste of our Catholic people for good and serious reading matter is fast vanishing, and the indulging in vain and frivolous literature is becoming an alarming evil. Even among those whose vocation it is to check the tide of obnoxious books, magazines, and papers, to foster and spread good literature, there are a great many, it seems, who do not understand the situation and who fail to comprehend their duty, otherwise their indifference toward the meritorious efforts of the Catholic press cannot be explained."

The same causes that sapped the life-blood of the *Christian Mother*—a magazine which was both well edited and cheap—are at work destroying other excellent Catholic magazines and newspapers; and they will, if their pernicious activity be not soon checked, in course of time prove the ruination of practically the entire Catholic periodical press in the U. S. and consequently a sourceof untold spiritual harm.

Excavations in Palestine.—In the Beilage of the Munich *Allgemeine Zeitung* (No. 19) Prof. Ed. Koenig of the University of Bonn, discusses the archæological researches made by Prof. Ernst Sellin of Vienna, in three expeditions under his charge, in the ruins of Taanakh, (the Taanach or Thenac of Josue xii, 21). While the Tigris-Euphrates and the Nile valleys have for decades been furnishing good materials for the Biblical archæologist, Palestine itself, outside of Jerusalem, is largely virgin soil. Only recently have English savants been at work in Tell-Chesi, in the southwestern portion of the country, and later in Geser, south of the road from Joppa to Jerusalem. Prof. Sellin has now published a full report of his researches in two volumes of the *Denkschriften* of the Vienna Academy of Sciences. He has laid bare in Taanakh four strata of ruins, each with utensils and other finds characteristic of four stages of civilization, the earliest antedating the advent of the Hebrews. Among these discoveries are also a series of letters, all, however, of a private nature, and written in cuneiform characters, as are also the famous Tell-el-Amarna letters found in Egypt. Particularly abundant have been the finds pertaining to religious affairs, a large number of amulets and images of gods and goddesses being unearthed. No fewer than nineteen nude images of Astarte are included in this list, as also an image of the Babylonian and Assyrian god Nergal. The most interesting specimen of this class of discoveries is a movable incense altar, found in the third stratum, forty-five centimetres long and ninety centimetres high. Koenig concludes that the data and details brought to light by these investigations are *fully in harmony with the reports of Old Testament sources.*

A Tribute to Grover Cleveland.—The very general expression of good will and respect called forth by Mr. Grover Cleveland's seventieth birthday—even the bitterest of his erstwhile adversaries, the New York *Sun*, heartily joined in it—has, as a New York contempo-

rary points out, more than a personal significance. No doubt, the ex-President's qualities are of the kind which wear well with time, and a greater liking for the man has come with the passing years. But the peculiar tribute to him rests on public grounds. People are glad to testify their regard for the type of official embodied in Mr. Cleveland, and for the good causes for which he so firmly stood. In all this, it is not only the interval of time since he left office, but what has happened during it, that has helped his reputation. His fellow-citizens have fresh reason to recall with gratitude his simple, dogged sticking to his duty, without clamor or advertising; his grim determination to keep the rudder true, whether in storm or calm, instead of being both fickle and vehement; his exaltation of the plain virtues in place of showing and loud-sounding pretence; his clear grit in fronting trades-unions, and his veto of a bill to keep out needed emigrants, with no thought of eating his own words or dickering with discredited leaders. Whether by the lapse of time, with its softening of political animosities, or by the force of contrast, it is certain that Mr. Cleveland has come to occupy a high place in the admiring affection of his countrymen.

On the Veneration of Saints' Relics Bishop Bonomelli of Cremona has some very sound and timely observations in his much-quoted pastoral letter, "Il Culto Religioso, Defetti e Abusi," lately translated into English.[1]

"Some may inquire," he says, "whether we are sure that the things we honor really are the relics of the saints to whom we say they belong, and, if they are not, whether our devotion is not superstitious.

As regards the relics of recent centuries, we can be certain, because the Church acts with the greatest care and severity. We cannot be so certain about those which belong to remote times before and during the Middle Ages, when the Church did not and *could* not practice that caution and exactness which she does now. She allowed the devotions to be practiced, basing them on tradition. This was a necessity in those days, which does not carry certainty with it nor a guarantee as to authenticity.

A certain newspaper[2] often takes upon itself to insult the veneration of ancient relics, demonstrating by many arguments, some false, some exaggerated, and some occasionally true, that they could not be real, authenticated relics, but were rather given out to be real for the sake of 'filthy lucre,' advantage being taken of the simplicity and ignorant piety of the faithful.

I will not deny that this may have occurred in bygone days—even now some abuses may occur. But what is there to wonder at in that? Where are *abuses* not to be found? Where do we not find snares set for those of good faith?

[1] *On Religious Worship and Some Defects in Popular Devotions. By Msgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E.* London: Burns & Oates. St. Louis: B. Herder. 80 cts. net.

[2] The reference is to *L'Asino*, (the Ass), a most perfect specimen of the scurrilous "gutter-press" type. Unfortunately there are *Asini* in nearly every country.—A. P.

Let us suppose that among the ancient relics in the Middle Ages there were some spurious ones and that they were venerated by the people—did a superstitious devotion arise in consequence? No, never! The people believed them to be real and the devotion had reference naturally to the saints whose relics they were supposed to be, and this sufficed to remove the suspicions and perils of a false superstition arising. I mean that those spurious relics became the representations and figures of the real, and there is no reason whatever to be scandalized or to make such a to-do about so small a matter.

It is a thing to be deplored, and we wish it had never happened and may never happen again, but in those times it was inevitable, and it is beyond our remedy now, but it does not in the slightest degree damage the purity of the faith or Christian piety.

Whilst speaking of this practice..... it is only just to recall the teaching of the Council of Trent[3] which only too many (and priests too) seem to be either ignorant or careless of. The Council ordains: 'They (images and relics) are to be held in due honor and especially venerated in the churches, not because of a belief that in themselves they contain anything divine, or any virtue for which they should be honored, or because anything may be asked of them, or because faith may be placed in these images (as by the Gentiles, who at one time placed all their faith in idols), but because the reverence paid to them is to be attributed to their prototypes whom they represent; so that whenever we kiss them or uncover the head and kneel before them, we adore Christ and worship His saints of whom these are the images. It seems to me that if these words of the Council of Trent were well understood and explained to the people, perhaps certain things which have a superstitious appearance would disappear altogether."

Harriman, the Product of Modern Society.—There has been a fierce wave of indignation in the newspapers against Harriman, the railroad mogul. But, as an Eastern daily points out, such a man as Harriman would be not only abhorrent but impossible in a society where simplicity and the right perspective of life and high ideals and pure morals and sensitive honor held sway. He is but a product; and the conditions out of which he grew are under the eyes of all and felt of all. It is because our general standards of business probity have been lowered; because we all know what is the stress of the temptation to make haste to be rich; because the merely lawful has, with us, a way of taking the place of the honorable; because the pressure of our time is away from nice consideration for others and towards blind struggle for one's self and exaltation of great pecuniary gains, compassed by fair means or foul—because, in a word, the sin of society is mirrored in the separate man, that the disclosures concerning him are so instructive and so salutary for the rest of us. If we are honest, we must look well to it that we do not condemn in another what, in substance, we allow in ourselves.

[3] Sess. xxxv, Decr. De Invocat. etc.

Among the loudest railers at Harriman have been organs and representatives of labor unions. But who can study the spirit in which these are conducted, or scrutinize the animus of so many of their leaders, without seeing that they exemplify precisely those characteristics of Harriman which have disgusted all observers?

"The Modern Prayer" reproduced below from the San Francisco *Star*, splendidly characterizes a spirit and tendency all too com mon in our day among Christians, even, here and there, among Catholic Christians:

THE MODERN PRAYER

O Lord, I come to Thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.

I've labored in Thy vineyard, Thou dost know
I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Wednesday's tea—
An "Old Time Supper" it is going to be.
I've dressed three dolls for our annual fair,
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night;
I have no time to teach them to do right.
But Thou, O Lord, considering my cares,
Will count them righteousness, and heed my prayers.

Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our programme advertise,
Because I've chased those merchants till they hid,
Whene'er they saw me coming—yes, they did.

Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
The dancing party gayer than the rest.
And when Thou hast bestowed these blessings—then
We pray that Thou wilt bless our souls. Amen.

What the Ideal Length of a Sermon Should be is a much debated question, in which clergy and laity are probably interested in an almost equal measure. The Bishop of Newport, England, Rt. Rev. John Cuthbert Hedley, O. S. B., discusses it in an introduction which he has written to a volume of *Short Sermons* recently published by the Rev. F. P. Hickey, O. S. B. (Benziger Brothers. 1906.)

"What the ideal length of a sermon should be," writes the scholarly prelate, "can hardly be laid down, as so many circumstances have to be duly allowed for. But I certainly think that

a really complete and worked-out sermon can be accomplished in a quarter of an hour or twenty minutes; and that, as a rule, sermons which go beyond that time, unless they are much above the average in idea and expression, become more ineffective by every additional minute or two."

Bishop Hedley adds that our people profit more from "five minutes'" instructions at early Mass on Sunday, at weekday evening service, and at other times, than they do from the more formal sermons of the Sunday, not only because the latter are usually too long in themselves, but because the set sermon on Sunday morning is generally combined with a long "Missa Cantata" and "follows an interminable string of notices, and sometimes scoldings on the part of the priest."

Of course, such "five minutes'" talks, to be effective, must be more than a rambling series of commonplace remarks. Their effectiveness depends on a clear disposition and logical development, plenty of instruction of the clear and definite kind, suffused by warm piety and clothed in terse and pointed language, avoidings weak and hackneyed phrases.

That this can be most effectively done, and how it can be done, we have both proof and example in Dom Hickey's admirable volume of *Short Sermons* mentioned above.

K. of C. Propaganda in Our Seminaries.—The "Knights of Columbus" have recently extended their operations to some of our clerical seminaries. A theological student who is just completing his course in one of these institutions, sends us the subjoined refreshing note:

"In this seminary the valiant 'Knights of Columbus,' instead of the expected enthusiasm, met with a veritable frost. Be it said to the credit of the majority of our students, they consider membership in organizations like the Eucharistic League or the Church Extension Society, and, (oh, Mr. Preuss, they are such a 'medieval set' still in spite of this epoch of Americanism!) membership in the Third Order of St. Francis or the Sodality of the Blessed Virgin more in keeping with their vocation to the holy priesthood and hold it to be more suitable to their station in life to advance the cause of holy Mother Church in the good old conservative way, than by affiliating with a semi-secret society which is viewed with suspicion and grave misgivings by so many of the best bishops, priests, and Catholic laymen in the land."

Professor Dr. F. X. von Funk.—Not only the University of Tübingen but the whole world of scholarship, especially of Catholic scholarship, has suffered a distinct loss by the demise of Professor Dr. F. X. von Funk. We are aware that his Church history has been censured as somewhat "too advanced," particularly by the French school which swears by the *Ami du Clergé* of Langres. But Prof. von Funk habitually placed love of truth above all other considerations and gave the results of his researches as he found them, no matter where the chips fell. "Vero impendere vitam" was his motto, and all who knew him, either personally or by his numerous writings, admit that he lived up to it faithfully. It is not

Liberalism to search for the truth conscientiously and to proclaim it frankly when found. Funk's conclusions in his *Kirchengeschichtliche Abhandlungen und Untersuchungen* as well as in his monographs, *Die Echtheit der ignatianischen Briefe*, *Die apostolischen, Konstitutionen*, *Das Testament unseres Herrn*, etc., were well weighed and are now quite generally accepted.

Dr. von Funk, it is interesting to note, received a call to a professorship (presumably that of Church history) in the Catholic University of America as late as 1903, but declined it as he had declined similar, even more honorable calls to the universities of Breslau (1877) and Würzburg (1898). We have this on the authority of his colleague, Prof. Dr. A. Koch (Literary Supplement to the *Kölnische Volkszeitung*, 1907, No. 10, p. 70). Of course, it is not to be wondered at that, after the dolorous experiences of Prof. Pohle and the late Msgr. Schröder, distinguished German professors refuse to be induced to come to Washington. But we are glad to learn, nevertheless, that the management of our Catholic University has not yet, or at least had not yet in 1903, relinquished the idea of engaging European scholars of real eminence and universally recognized scientific accomplishments for at least some of its more important chairs. Even one or two professors of the calibre of Dr. von Funk would do much to give it a standing among the universities of the world.

MARGINALIA

In the sacristy of a church at Utica, N. Y., there stands upon the vestment case a framed card upon which is printed the following reminder:

"Rogantur sacerdotes in hac ecclesia celebrantes, ut ad memento mortuorum in die obitus eorum anniversaria recordentur espiscoporum, qui hic olim jurisdictione potiebantur nec non sacerdotum huic ecclesiae aliquando adscriptorum atque etiam defunctorum sacerdotum omnium hujus dioecesis."

On the walls of the church there is a tablet containing the names of all the deceased priests who have labored in the parish and an urgent appeal for the prayers of the faithful. Commenting on this arrangement in *Extension* (i, 4) Rev. J. T. Roche says, and we heartily endorse the sentiment: "Dead priests in general are very much neglected. It is greatly to be regretted that pious customs of this kind have not been more generally introduced."

Nowhere in this country are Catholics more admirably and more effectively organized than in the city of Cleveland, thanks largely, we believe, to the personal efforts of Rt. Rev. Bishop Horstmann. "The Catholic Federation of Cleveland and Cuyahoga County, Ohio," is composed of all the clergy and laymen

of the sixty parishes of the city and county, with lay officers, a Governing Committee of fifteen, also laymen, an Advisory Board of five clergymen, and the Bishop himself as Supreme Spiritual Advisor. Each parish is represented by two delegates appointed by the pastor. The Federation meets quarterly. Its objects, purposes, organization, rules, etc., are set forth in a neatly printed pamphlet: *The Constitution and By-Laws of the Catholic Federation of Cleveland and Cuyahoga County, Ohio*, for a copy of which we are indebted to Rev. A. von Ascheberg, S. J., himself a member of the Advisory Board. This Constitution is so aptly and concisely gotten up that it may well serve as a model.

Rt. Rev. Bishop Joseph J. Fox of Green Bay, Wisconsin, has departed for his *ad limina* visit to Rome. In a touching farewell pastoral letter, addressed to the clergy and the laity of his Diocese, he says among other things:

I shall tell the Holy Father all about our diocese; I shall submit to him a written report of the condition of the Church in this diocese, of the many noble and beautiful church edifices, of the charitable and religious institutions, of our colleges for boys and our academies for girls, of our orphan asylum and other benevolent institutions in which over 200 homeless children are cared for; but above all I shall feel proud to tell him that out of one hundred and forty parishes ninety-six have a Catholic school; in fact that there is one in nearly every parish where it is possible, and that over 15,000 children are taught in these schools by devoted, competent teachers of religious orders, not only the branches necessary for this life, but also and above, the necessary branches of the greatest of sciences, that of knowing, loving, and serving God and obtaining life eternal. I shall tell him of the great sacrifices his children are required to make in order to have their own schools and of the cheerfulness with which they make them, because of their anxiety to procure for them and preserve in their hearts the priceless gift of faith."

The *Montana Catholic* is the latest Catholic newspaper to suspend publication.

Florida has a new Catholic journal in the *Florida Catholic*, published at Jacksonville.

At Dallas, Tex., a new Catholic paper is about to make its first appearance under the non-committal name of the *Dallas Press*.

It is with a feeling of pleasure mixed with pain that we view the establishment of every new Catholic paper in this country. With pleasure, because every new Catholic paper is, at least potentially, a factor for good; with pain, because out of every ten Catholic journals established, nine go under within the first year or two for lack of support.

A Berlin chemist has discovered that metals have their characteristic odors. Whether gold is included is not stated, but of gold a wise old Roman emperor said long ago, "Non olet."

For the first time the *Official Catholic Directory* (Milwaukee: The M. H. Wiltzius Co.) this year presents a list of "Catholic Teachers" (pp. 717—718). It is a feature which we hail with pleasure coupled with the hope that the list will not only be retained in future issues, but will be constantly enlarged and corrected till it becomes as complete as the Directory's traditional list of "Secular and Regular Priests." The noble if small band of our Catholic lay teachers deserves to be widely known and its work both more generally recognized and more generously rewarded.

In the third of a series of valuable papers in the *Month* (No. 511) on "The Society of Jesus and Education," Fr. Alban Goodier quotes Laynez, the most talented of the early Fathers of the Society and probably the most eminent theologian at the Council of Trent, as saying: "Let them [the school-boys] not go up into the higher classes before due foundations have been laid in the lower," and more to the same effect, indicating that the boys in those days chose their courses optionally and attended when they pleased.

"The idea of a boy deciding for himself what classes he shall attend," comments Fr. Goodier, "and when he shall move up to a higher standard, seems an absurdity to us with our fixed routine and curricula. But a fixed curriculum was still something of a novelty in a public school of the times of Laynez; and the masters taught their classes very much in the open, many a boy being able to come and go almost as he pleased. One may indeed say that the class system, as it is now seen throughout the world, is one of the effects of the Society's influence upon education."

Another exhortation of Laynez: "Seeing that the study of letters calls for the whole of a man's energies, care must be taken that they [the boys] do not.... give themselves entirely up to games," "seems to imply", as Fr. Goodier points out, "that the danger [of indulging too much in sport] was before the school-boy of that time as much as in our own."

Why do we find so many Protestant preachers in the ranks of Socialism? Mrs. Charlotte Teller Johnson's new novel *The Cage*[1] seems to throw some light on this question. At least we read in a review of this book in the *Independent* (No. 3040):

"Nothing quickens sooner to a sense of the world's misery, or is more easily harnessed than the mind of the average preacher who is at his wits' end for a remedy, and who would take up with any Socialist who would leave him God to worship and a few doctrinal essentials of the spiritual life."

According to a dispatch from Terre Haute, Ind., to the Louisville *Courier-Journal*,[2] the Rev. M. B. Moffett, who sued the Big Four

[1] *The Cage. By Charlotte Teller.* New York: Appleton & Co. 1907.
[2] Quoted in the N. Y. *Evening Post* of March 6.

Railroad Company for $10,000 damages for killing his father, was awarded one dollar by the jury after a hot legal battle. Lawyers for the railroad showed that the Rev. Mr. Moffett and his father had been preachers of predestination of the strictest sect. It was argued that the death of the elder Moffett on the railroad track under a train had been preordained and that the railroad company was in no way liable. The jury took the same view of the matter, holding that it was inconsistent for preachers of predestination to ask for damages in a death case.

Pius X recently received in special audience Dr. Ludwig Pastor, the eminent historian of the papacy. Among other things the Pontiff said: "*Veritas odium parit.* This dictum applies also to the Church. She is constantly subjected to persecution, and persecution always serves to keep her young. Periods of undisturbed quiet have ever proved particularly dangerous to her; stagnant waters breed corruption."

With regard to the future, the Holy Father made this characteristic remark: "Those who speak of the approaching triumph of the Church are mistaken. This triumph is reserved for the next world; here on earth the Militant Church will always have to battle."

Those who have tried in vain to relish the poetry of Browning, may find consolation in the following remark made by the late Fr. Bertrand Wiberforce, O. P., and quoted in his *Life and Letters*, by H. M. Capes, O. S. D. (B. Herder. 1906. $3 net. Page 126):

"I hope Browning may rest in peace. To speak honestly, I have read very little of his poetry, and I must confess that what I have read does not incline me to read more..... This obscure poetry I confess I do not understand, no doubt from my stupidity. I have been tempted to doubt whether he always quite knew himself what he did mean. But I cannot look on obscurity as a beauty. To me it is a great defect. Shakespeare and Milton are not obscure, because they knew exactly what they meant, and said it as plainly as they could. St. Thomas is lucidity itself, and when you have to batter your brains to guess what in the world the man can mean, and what the idea is he trying to express, and even then can get only a faint glimmer of meaning, the question arises, is the game worth the candle? To me, a really great poet is one who conceives great ideas, and then can clothe them in simple, lucid language, so that others may enjoy them and benefit by them."

Choirmaster and Organist (graduate of the Schola Cantorum of Aix-la-Chapelle, Germany), wishes to change his position. He is specially educated for Solesmes-Gregorian chant and Cecilian church music. Can give the best references and testimonials. Address: Organist, care of Arthur Preuss, Bridgeton, Mo.

Major Ronald Ross, Professor of Tropical Medicine in the University of Edinburgh, tells "The Story of Malaria" in No. 285 of the *National Review*. It seems that gradually, all over the world, malaria, is being routed by fighting insects, especially mosquitoes, but far better progress could bg made by more rational sanitation. "Here the story of malaria merges into a larger history, that of all rational movements for the betterment of mankind. Our sufferings are largely due to the fact that, individually or collectively, we do not submit ourselves readily enough to the guidance of those plain earthly teachers, reason, work, and discipline..... Our house is unkempt and dirty, because, lost in many speculations, we despise the humble broom."

The just published Archæological Report of the Egypt Exploration Fund details the results of its work during the season of 1905-06. Messrs. Naville and Hall have continued their excavation at Deir el Bahari of the ruins of the XIth Dynasty temple, The most remarkable and valuable of their finds gives us fourteen columns, averaging about forty long lines each, and parts of three or four columns more, of a new history of Greece. The period covered is from 396 to 394 B. C., and the quantity of information, not found in Xenophon or Diodorus, is very considerable, The finders are disposed to assign the work fo Cratippus, who is said to have continued the hisfory of Thucydides.

LITERARY NOTES

The Ought-To-Be's, by Rev. J. T. Roche (B. Herder, 30 cts. net) is a reprint of a series of popular papers of instruction from a Catholic weekly newspaper in Philadelphia. They doubtless accomplished much good when originally published. Put up in book form they could do even more good were the price low enough to enable pastors to give the booklet away.

—The present state of the controversy respecting the authorship of the *De Imitatione Christi* is set forth by J. E. G. de Montmorency in his *Thomas à Kempis* (G. P. Putnam's Sons). He gives lists of manuscripts of the treatise in English libraries, of other manuscripts cited, and of printed editions, together with Gerson's tract *De Meditatione Cordis* and an extract from the *Garden of Roses* of Thomas à Kempis. After a careful survey of the evidence he decides in favor of Thomas as the author of the *Imitation*. He has brought together many facts of general interest.

—The Dominican editors of the colossal and exhaustive Leonine edition of the works of St. Thomas Aquinas have almost completed the labors in which they have been engaged for so many years, and were received in private audience recently by the Holy Father. The four of them, Father James Lyttelton, Father Constance Suermondt, Father Peter Paul Mackey and Father Gabriel Horn, were presented to his Holiness by the Master General of the Dominicans, and offered him a copy of volume nine of the *Summa* of St. Thomas, which forms volume twelve of the entire edition—a large tome with 648 quarto pages and two prefaces, the first of eighteen and the other of forty-eight pages. It contains the third part of the *Summa Theologica* from quaestio lx, beginning with the treatise "De Sacramentis," as far as questio xc, the last written by St. Thomas. Then follow the quaestiones "De Sacramentis," written by Cardinal Cajetan

to complete his commentaries on the Third Part of the *Summa*, and, finally the Supplement to the Third Part. The editors were able to publish five exhaustive indices of the works: an "Index quaestionum et articulorum"; a "Catalogus alphabeticus sive concordantia articulorum"; an "Index analyticus materiarum;" an "Index citationum auctorum"; and an "Index citationum Sacrae Scripturae." His Holiness gave the learned Dominicans a cordial blessing, and praised them for their zeal.

—Professor William Stetson Merrill has made a careful examination, from the Catholic point of view, of *Ridpath's History of the United States*, published by the Jones Brothers Publishing Co., of Cincinnati, and reports his findings in the Chicago *New World* (Vol. xv, No. 31.) We summarize them as follows for the benefit of our readers. Catholics are more especially mentioned in three places: First, in the chapter on "Religious Aspect and Motive of the Fifteenth Century" in volume one; secondly, in the account of Columbus, and thirdly, in the story of the settlement of Maryland. In the first passage, the tone of the author is extremely bitter against the medieval Church, and his misstatements as to her attitude towards learning betray utter ignorance of the facts. Columbus, in the second volume, is treated fairly; the story of the Catholic settlement of Maryland, in the third, is related with sympathy and enthusiasm. Prof. Merrill finds but one explanation for this incongruity,—that since the death of Dr. Ridpath the editor of the new edition has rewritten the passages in volumes two and three, while leaving the introductory chapter in volume one to stand without alteration.

—B. Herder publishes a German edition of the spiritual writings of the Jesuit lay-brother St. Alphonsus Rodriguez, with a sympathetic preface by Rev. Prince Max, Duke of Saxony. (*Vereinigung der Seele mit Jesus Christus. Geistliche Abhandlungen. Mit einem Titelbild.* xvi & 288 pp. 12mo. 65 cts.) It is a really wholesome book akin to the fiery outpourings of St. Teresa. The sainted author suggests nothing that he has not himself experienced and practiced. Not one chapter but what offers admirable spiritual reading. The only defect is the lugubrious frontispiece. Our Catholic publishers could make their ascetical works much more attractive if they gave us more cheerful looking illustrations. A holy life does not necessarily make a man look as though he needed Peruna or Duffy's Malt whiskey.

—Very Rev. Father Rudolph Meyer's, S. J., *First Lessons in the Science of the Saints*, one of the best and most practical books of its kind in our language, and one which has first opened the eyes of many English speaking Catholics to the real meaning and use of ascetic theology, can now also be had in a German edition (*Erste Unterweisungen in der Wissenschaft der Heiligen. Der Mensch, so wie er ist.* xiv & 358 pp. 12mo. B. Herder. 1907. Net 80 cts.). The translator, Rev. Jos. Jansen, S. J., has done his work well. We may note in passing that Father Meyer's book has also been translated into Italian and Spanish. It is truly a valuable work and cannot be too highly recommended. We are impatiently expecting the second volume of the English original.

—The Epistles are read in most of our churches every Sunday and holyday, but they are seldom explained to the people. One reason probably is because they are more difficult of explanation than the Gospels—containing as they do not events or parables, but the condensed expression of abstract truths. Abbot Benedict Sauter, O. S. B., supplies a real need, therefore, in his recently published work *Die Sonntagsepisteln im Anschluss an die "Sonntagsschule des Herrn."* (B. Herder. 1907. Net $1.40.) A careful perusal of his lucid explanations of the Epistles, based largely on the writings of the Fathers, makes one wish we had a similar book in English.

—We have already noted, *obiter*, (C. F. REVIEW, xiv, 5, 151 n.) that Dr. Kellner's *Heortologie*[1] is being translated into English by Father McKee of the London Oratory and that the translation will be published about January 1, 1909.[2] Meanwhile we have received from the publisher the second edition, thoroughly revised and somewhat enlarged. (*Heortologie oder die geschichtliche Entwicklung des Kirchenjahres und der Heiligenfeste von*

[1] *Heortolgie*, in the note quoted, was, of course, an error of the types.

[2] The volume is not a large one, and it is to be hoped that Fr. McKee will have his translation ready about January 1, *1908*.

den ältesten Zeiten bis zur Gegenwart von Dr. K. A. Heinrich Kellner, o. ö. Professor der katholischen Theologie an der Universität Bonn. Zweite, vollständig neu bearbeitete und vermehrte Auflage. xi & 303 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1906. Net $2.) It is a most valuable book, of which the *Month* truly says (No. 513) that "since its first appearance in 1901, [it] has been accepted as the standard authority upon Christian feasts and fasts;" and that "those who are interested in the history of our Catholic calendar will nowhere else else find so much accurate and readily accessible information packed away in a volume of relatively small compass." Most assuredly, those interested in the history of our feasts are not all non-Catholics; in fact we believe it is for its value to Catholics and its aptitude to give them a better understanding of the feasts they celebrate, that we primarly esteem and recommend Dr. Kellner's *Heortologie.* The *Month's* criticisms that the index is not sufficiently full, is unfortunately well founded. Thus "Lent" and the "Lenten fast," to which the author devotes a luminous excursus of seven or eight pages (77 ff.) is not even mentioned in the index. The English translator will do well to follow the example of Dr. Mercati, who has been at pains to elaborate a very comprehensive index for his Italian version of the work (*L'Anno Ecclesiastico e le Festi dei Santi.* Roma: Desclée. 1906.)

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Historical Notes on Catholic Missions. By Bernard W. Kelly. x & 456 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1907. Net $2.

A Meditation on the Incarnation of Christ. Sermons on the Life and Passion of Lord and of Hearing and Speaking Good Words. By Thomas à Kempis. Authorized Translation from the Text of the Edition of Michael Joseph Pohl, Ph. D., by Dom Vincent Scully, C. R. L. xxxi & 256 pp. small 8vo. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1907. Net $1.35.

Exempel-Lexikon für Prediger und Katecheten, der Heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen. Herausgegeben von *P.* A. Scherer, Benediktiner von Fiecht. Zweite vermehrte und verbesserte Auflage, besorgt von *P.* J. B. Lampert, Doktor der Theologie und Kapitular desselben Stiftes, unter Mitwirkung mehrerer Mitbrüder. Zweiter Band: *Firmung* bis *Krankheit.* 1015 pp. lexicon 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $3.60.

Die belgischen Jesuitenkirchen. Ein Beitrag zur Geschichte des Kampfes zwischen Gotik und Renaissance von Joseph Braun S. J. Mit 72 Abbildungen. (95. Ergänzungsheft zu den "Stimmen aus Maria Laach.") xii & 208 pp., Net $1.05.

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Volume II. 215 pp. 8vo. with 103 illustrations New York, Cincinnati, and Chicago: Benziger Brothers. 1907. 85 cts.

Die Grossen Welträtsel. Philosophie der Natur. Allen denkenden Naturfreunden dargeboten von Tilmann Pesch S. J, Dritte, verbesserte Auflage. Erster Band: Philosophische Naturerklärung. xxiii & 781 pp. large 8vo. $3.60 net.

Die liturgische Gewandung im Occident und Orient nach Ursprung und Entwicklung, Verwendung und Symbolik. Von Joseph Braun S. J. Mit 346 Abbildungen. xxiv & 797 pp. small 4to. $9.50 net.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 10 May 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

HUMAN LIFE

Mysterious life of man: a sudden light
Flashing from out the illimitable dark:
Of intellect a never-dying spark
Kindled from Him who rules both day and night.

Of fluttering love a half-unconscious flight,
Singing and soaring as a heavenly lark
Above earth's weariness and care and cark,
To find in boundless Love its true delight.

Life, intellect, and love, dim trinity,
Made for the visions of far brighter spheres,
Fashioned for joys the earth can ne'er bestow:

As if the eye of God were bright with tears
Of His creative love and sympathy,
Showing His essence in reflected glow.

Fredericktown, Mo. (Rev.) John Rothensteiner

The Gubbio Find and the Legend of the Holy House



Msgr. Faloci-Pulignani, Vicar General of Spoleto, has at length published the results of his widely-heralded investigation of the fresco painting in the Franciscan monastery of Gubbio, near Arezzo, which is believed to represent the translation of the Holy House to Loreto, and to date from the second half of the fourteenth century.[1]

According to the author's detailed description, this fresco painting consists of two parts. The upper portion represents the Madonna, (without the Divine Infant), stretching forth her hands, with angels to the right and to the left—the whole in an aureole surrounded by a circle of thirteen other angels. The angels directly to the left of the Virgin seem to be descending from Heaven eager to adore an object shown below. This object is a house, and it has its counterpart in the lower half of the painting in another house, carried by angels. This latter house stands to the left of a rustic scene, in the center of which a peasant is drinking from a keg which he has raised above his head. The house

[1] *La S. Casa di Loreto secondo un affresco di Gubbio.* Rome: Desclée, Lefèbvre & Cie. 1907. Illustrated.

itself is surmounted by a tower, in which there are two bells, one hanging above the other. Whether the house in the upper half of the painting also had a tower, cannot be ascertained, the plastering being too badly damaged. To the right of the house in the lower half of the painting we behold goats enclosed by a woven fence, and above them a city with several spires. A feature of special importance is, that the celestial scene representing the Madonna with the angels, and the terrestrial scene representing shepherds, a city, etc., are clearly divided off by the seashore.

Msgr. Faloci-Pulignani strongly defends the theory that the Gubbio fresco represents the Virgin commanding angels to move her house from Fiume to the forest of Loreto, whence, according to the legend, it was later carried by angels to its present site. The spires, forests, pastures, shepherds, goats, and human bones depicted or indicated in the painting, are explained by various details of the ancient legend as related by Teramano and Riera. Thus, Riera tells us that, when the angels set down the Holy House at Loreto, "permulti armentorum et gregum pastores pro more laetas ducebant excubias super greges suas." The flame visible in the field indicates that it happened at night. The human bones are explained to refer to the fact that the forest of Loreto, whither so many pilgrims were drawn, was badly infested by thieves and robbers.

All of which sounds quite plausible. The main question, however, When was this fresco painted? remains unanswered. Msgr. Faloci-Pulignani is of opinion that it dates from the second half of the fourteenth century and this opinion is shared by the Royal Bureau for the Preservation of Art Antiquities of Perugia, which inclines to the belief that the Gubbio fresco is the work either of Guido Palmerucci, one of the masters of the old Gubbio school, or of Martino di Nellis, who was born about the year 1400.

But these are mere theories. Nor would they prove the authenticity of the legend of the Holy House even if they could be absolutely verified. For at best—that is to say, if it could be shown with certainty: 1, to represent the translation of the Holy House and, 2, to be a work of the latter half of the fourteenth century—the Gubbio fresco would only prove that not long after the alleged translation of the Holy House of Loreto, the news had become so widely spread among the people that, probably by order of the Franciscans of the Gubbio monastery, a local artist depicted the alleged miraculous event in a large fresco painting.

The all-important question of the date of the painting, as a

writer in the *Historisch-politische Blätter*[2] points out, cannot be solved by an amateur, but only by a scholar thoroughly versed in the history of Italian art, and it will require a most careful and minute personal examination of the fresco of Gubbio.

Elements of the Christian Ideal of Manhood in Nietzsche's "Superman."

No theological or philosophical heresy but has in it some elements of truth; else it could never gain adherents. This time-worn maxim also applies to Nietzsche's conception of the Superman ("Uebermensch"), which is growing so popular in this strenuous age of "selfmade men who adore their maker." Rev. G. Tyrrell, in his latest volume *Lex Ordani*, (which we regret we cannot recommend unreservedly), brings out this point quite forcibly.

"It is plain," he writes, "that this More-than-man is somewhat of the 'Gothic' and military type; that he is a spiritual descendant of the hordes of Northern barbarians who swept down on the effete Roman empire, and to whose fresh vigor, innocent alike of Greek ethics and of Christian saintliness, our European civilization largely owes its birth and progress. Needless to say that this Superman might be more properly called the Superbrute; that he competes on just the same plain of merely psychic selfish existence as other animals, although through the development of his reason he has left all competitors behind.

This ideal has been easily and freely criticized. It is easy to show that the self-giving as well as the self-seeking instincts are essential to the survival of species; that brutal unmitigated egotism is a principle of decadence and deterioration; that competition obtains only in regard to material goods of limited divisible quantity, and to the conditions of merely animal life; that violence is not strength; that society is the condition of individuality; that the social instinct is the complement of the individual instinct, and so forth.

But it is far more important to recognize the confused gropings after a better conception of perfect manhood: the revolt against an exaggerated pessimism which excludes all possibility of God's will being done on earth as it is in heaven; the revolt against a transcendental mysticism that finds the theatre of man's

[2] *Historisch-politische Blätter für das katholische Deutschland.* München 1907. 139. Band, 7. Heft, pp. 521. ff. We have made use of the Blätter's excellent review of Msgr. Faloci-Pulignani's book.

highest life only in the clouds; against a sentimental, enervating pity that views pain and sorrow as the sovereign unmitigated evils, and fosters a blind self-defeating 'indiscriminate charity'; against the confusion of gentleness with softness, of meekness with weakness; against an overstraining of the 'organic' idea of society and against kindred theories of government and authority, socialist or absolutist, which are fatal to the growth of personality and to the truly Christian principle of individual dignity. We should sympathize with the scorn of contented mediocrity, of the average and paltry, with the feeling that in some sense a man should 'be himself' and not the creature of servile imitation and conformity, with the aspiration after the 'strong man,' the hero, the more-than-man, whose production is the goal of all moral endeavor. For all his monstrosity the Superman is largely built up of, and lives by, certain too neglected elements of the Christian ideal of perfect manhood. He represents a revolt, although an excessive and indiscriminate revolt, against false mysticism and false sentiment. He moves at once away from and nearer to Christ in the same circle or orbit. The ideal is not all of iron or earth, and whatever admixture of heavenly gold it may possess we have a right to seek the same pure and unalloyed, in the ideal manhood of Christ."

The Preciousness of Our Faith

The "Modern Pilgrim," whose "Progress" towards the truth is recorded in the book to which Father Bowden has written such a fine introduction,[1] "was not a Catholic. The progress of her pilgrimage, though erratic and self chosen, was from darkness to light She was constantly groping towards that truth which she knew she had never possessed, and in so doing she was discharging a rigorous obligation."

"The Catholic on the contrary" continues Father Bowden, "possesses the truth, and inquiry on his part, conducted not with the view to removing difficulties, but with the view of testing the actual verity of revealed dogmas, shows, as Cardinal Newman says, that his faith is already lost. He has deliberately doubted the truth of God's work and has preferred his own reason as the most trustworthy authority.

Faith, then, has to be guarded against every possible tempta-

[1] *A Modern Pilgrim's Progress. With an Introduction by Henry Sebastian Bowden of the Oratory.* Second Edition. London: Burns & Oates. American Agents: Benziger Brothers. Price $1.50. Our quotations are extracted from pages 15 to 21 of the Introduction.

tion to doubt. Yet how often and how recklessly do Catholics, in a spirit of mere levity, or from a vain curiosity to know the opinions of the day, read books in science, history, philosophy or fiction that are professedly rationalistic, and this with scarce a knowledge of so much as the Catechism itself, and with little or no attempt to find answers for the objection raised. Suppose also, as is not uncommon, that the discipline of the Church galls with its Sunday Mass, and Friday abstinence, and laws on marriage and education, and that the Sacrament of Penance is dreaded as a humiliating self-accusation; what an unspeakable relief to find that all that may be cast aside! How consoling to learn that the Decalogue was a temporary Mosaic enactment, and is no longer in force; that so called grievous sins are but the promptings of nature; that miracles are impossible, for the laws of the universe are unchangeable; that the Gospels are by no means historic narratives but rather emotional legends of a date later than that of the Apostles, products of a gradually growing belief in Christ's divinity; that future retribution is a medieval myth; and that all this and much more is taught by men who hold the foremost place in learning, research, and science, who are very pioneers of thought, masters before whom all others bow. What wonder, then, is it that the light of faith dies out and that all arguments in its favor are found worthless! The doubter has chosen his part, the chains of superstition are broken, he is now enlightened and free."

For those who feel tempted to repine at the yoke of faith and to yearn for the spurious liberty of free thought, Fr. Bowden sets up the "Modern Pilgrim's" experiences as a warning:

"The indulgence to the full of this vaunted freedom," he says, "wrought in her soul an aching void, an agony of doubt, a very 'inferno' of despair. That these effects do not always immediately follow is no argument against the inevitable result. As long as life lasts, temporal interests, occupations, and amusements may exclude thoughts of the future, just as a spendthrift may continue his excesses till his capital is exhausted. But as destitution and misery necessarily set in with empty coffers, so when things of sense have ceased to be, and time and space are gone, the soul possesses the one object which remains, and for which it was created, or it does not. If that object be lost, and lost for ever, by the creature's personal act, then begins an undying remorse incomparably exceeding all mental torments here. The loss is infinite and the pain is in proportion. The Proto-Agnostic, as he was called, was asked his opinion about a future

state and its conditions. He replied that if by a future state was meant the continued duration of life, as we know it here, with its pains, regrets, and sorrows, it could only be led 'inter moenia flammantia'—'within burning walls.'"

A Catholic well instructed in the faith stands on a vantage ground of his own. By the principles he holds, he has an intuitive grasp of truth and can detect falsehood or fallacies, however plausibly advanced. He is not disturbed by the cries in the market-place, nor are his convictions shaken by the objections that assail him day by day. What he holds is his own, and he holds it dearer than life. He will have his periods of darkness and gloom; but his will is fixed, and he grows in wisdom as he waits for the light. The eyes of Beatrice became brighter and her smile more radiant, as each ascent through the Heavens was gained, and Dante's experience is ours, as truth is sought below.

The Teaching of Latin—A Criticism and a Remedy

It is a fact, already often commented upon and deplored in the pages of the CATHOLIC FORTNIGHTLY REVIEW, that the teaching of Latin in our high schools and colleges is growing to be more of a failure from year to year, and that the average student today leaves college unable to read a passage of ordinary classical Latin, except with an effort which, after a few years, becomes almost prohibitive.

And this despite the substitution of "improved modern" methods for the traditional medieval system.

These "improved modern" methods refer partly to the introductory training, partly to the authors read. The introductory book has been restricted in compass and greatly simplified. The old idea of learning by heart large masses of paradigms, lists of exceptions, and multitudes of unimportant details, has been abandoned, and the essential facts are presented in small sections, easy to memorize. The vocabulary is restricted to the words used most frequently by Caesar and Cicero, and various devices are employed to produce interest. The commentaries on Caesar, Cicero, and Virgil have become marvels of exegetical and illustrative material—regular cyclopedias of variegated information on subjects ethnological, geographical, statistical, archaeological, legal, artistic, etc., etc. Yet Latin continues to lose ground.

Why this should be so, is a subject on which opinions differ. A recent contributor to this REVIEW seemed inclined to blame

the Latin grammars. Mr. Gonzalez Lodge, who teaches Latin in Columbia University, thinks that the modern habit of making the classics the occasion for instruction in ancient history, life, and art is fundamentally unsound. "While Latin will be retained, and shall be retained," he says, "largely on account of its exceptional value for mental training: it is, nevertheless, just as unquestioned that the influence of this language for centuries has been due largely to the value of the literary masterpieces which it embodies. Now, any scheme of instruction which minimizes the study of the Latin authors as literature, fails to do justice to the study. Livy and Tacitus are not the places to study Roman history. Roman mythology should not be the essential feature in reading Virgil. Public law is not the main reason for reading Cicero. It may be laid down as a fundamental principle that little more should be expected from a student in Latin than could be reasonably expected from the ancient Roman reader of that day. The Roman who read Caesar's Commentaries possessed no other information as to the ethnology of Britain or Germany, and lost nothing by his ignorance. Why should more be demanded of our luckless schoolboy?"

The chief defect of our "improved modern" methods, however, is that they fail to impart to the student the knowledge which is essential to read a Latin author with readiness and appreciation.

A thorough acquaintance with paradigms and with the essential laws of syntax is necessary, but the main thing is the vocabulary. "Even with the knowledge of paradigms and syntax," says Mr. Lodge, "the student will be unable to read if he does not possess a knowledge of words..... The prime necessity in teaching Latin at the present day is, accordingly, the systematic study of words..... For the study of the words no language possesses such unique advantages as does the Latin. Its vocabulary is marvelously compact as well as efficient, and therefore more can be done with a small number of Latin words than can be done with the same number in any other language. The authors read in schools prove this. The first five books of Caesar's Gallic War show a total of 2,120 words. The six speeches of Cicero read in the schools show a total of 2,158 words. The total vocabulary for the first six books of Virgil's *Aeneid* is 3,229 words. The total word-list of these three authors comprises only 4,683 words. Now, it goes without saying that, in the study of vocabulary, those words should be particularly emphasized which occur most frequently, and for the purpose of my study I have culled out

those which occur in the selections mentioned five times or more. The total number is 1,929. That these words are representative I have tested by taking a class through the Civil War of Caesar, the *Pro Roscio Amerino* of Cicero, and four or five books of Ovid's *Metamorphoses*. I found that, of the words to which I have alluded, 1,900 appear in the authors I have mentioned, and that, with the knowledge of the meanings of those 1,900 my students were able to read without difficulty and without consultation of the lexicon.

"If, therefore, during the four years of his training in the high school, the pupil were required to acquaint himself thoroughly with approximately 2,000 Latin words, he would have at hand fully nineteen-twentieths of the total vocabulary of any Latin author of literary value which he would meet. Several other considerations reinforce this argument. The 2,000 words to which I have alluded contain more than 800 verbs, of which the majority are simple verbs. If the student has, in addition to this knowledge, even rudimentary acquaintance with the principles of Latin word formation, he has really at his control a vocabulary very much more extensive than would appear on the surface. In addition, it is to be remembered that a large amount of our English vocabulary is Latin, and that, while deducing the meaning of Latin words from their English derivatives is dangerous, nevertheless in the case of a large number of abstract ideas particularly, the English word and the Latin word are practically equivalent. It is, therefore, in the case of Latin, not a serious matter to provide students with such a working vocabulary that they will be able to read ordinary prose and the narrative poetry with very little, if any greater difficulty than we should find in reading similar German or French."

"If these considerations are sound, it follows that in the reading of texts in school and college the procedure that is usually followed should be reversed. Instead of assigning a passage of so many lines to be prepared for the morrow, the teacher should inform his class how much in the next lesson is new, should insist that they be acquainted with the required vocabulary up to date, and should add to their available list those words in the new lesson which are essential to further progress. Words that occur but once or twice should not be emphasized, and if necessary the meanings should be imparted, but the student should be expected to use the knowledge that is provided in advance to make his translation. If this is done, it will be but a short time before a sense of power will develop in the student's mind which will be worth hours and hours of

drudgery. He will begin to feel that instead of the lesson being a puzzle which he is to make out, it is a picture which he is to enjoy, and one of which he already possesses the clue.

"Of course, training in the method of translation is also essential, inasmuch as the genius of the Latin language differs from that of the modern languages; but after all, the most important requirement for reading a language is a knowledge of the meaning of words, and by the system I suggest, with the list I have indicated, that knowledge can be imparted, not merely with ease, but with a definiteness and assurance which has never yet been known."—

Thus far Mr. Lodge. His suggestions are good, but like most really good suggestions for the improvement of the teaching of the classics, they are derived substantially from the "Erbweisheit" of the Middle Ages, as crystallized in the *Ratio Studiorum* of the Society of Jesus which, despite the sneers of modern reformers, the Jesuits and other Catholic educators have firmly upheld, and to which they now have the satisfaction of seeing others, who have roamed about far and wide and got disgusted with the "improved modern methods," returning.

At bottom, of course, the deplorable lack of interest in, and neglect of, Latin and the classics generally, is due to the prevailing materialism of the age. The one-sided admirers of the "practical" studies, above all of the natural sciences, which have even usurped the very word Science, decry the classical studies as useless because they do not teach the rising generation how to build bridges or war-vessels, how to make aniline colors, or how to utilize best the oil-fields of Texas or the Western prairies. The average modern man, especially in this blessed realm of the Almighty Dollar, does not appreciate classical studies because, in the words of Brownson, he cannot reduce them immediately to any corresponding value in U. S. currency. "He would rather fill his pocket with Attic *oboli* and *drachmæ* than his brain with Attic thought. Education is to him only a wild race after the hen that lays the golden eggs."[1]

An Episcopal Warning Against New Devotions

Bishop Jeremias Bonomelli, of Cremona, Italy, in his famous pastoral letter on "Il Culto Religioso, Defetti e Abusi," which

[1] R. Schwickerath, S. J., *Jesuit Education*, p. 331.

has recently appeared in an English translation,[1] after referring to the devotion to the Sacred Heart as "so beautiful and so general a devotion throughout the Church," says:

"I cannot refrain from quoting a very outspoken page from the writings of a French Bishop now living,[2] who is beyond all doubt one of the most gifted of the illustrious members of the French episcopate. I myself would not have dared to write as he has done. Here are his words:

'With regard to our Saviour Himself, why must we partition, change, disfigure Him, when all we ought to do is to listen to, imitate, adore, love Him? Not to speak of those strange images which represent Him to us almost in the act of ostentatiously pointing to a large symbolized heart upon His Breast, is it not the truth that what that heart is intended to say to us would be expressed much better by a simple gesture or look? And, to quote but one example among a thousand, what would St. Paul think of the little Christ-Child of Prague, with its tiny garments of gold, and its insignia of a future kingdom? With what energy would he cry aloud that only one thing was needful for us to study—Jesus Christ, and Jesus Christ crucified! I am aware that all these devotional practices may be explained and supported by theology and the most exacting orthodoxy, but are they of any practical use in our generation? *Omnia mihi licent*, said St. Paul, *sed non omnia expediunt.* To set aside circumspectly all that appears excessive, although it may have been in practice for a long time past, and to bring forward as the great attraction, Jesus and Jesus crucified—this is religion.'

"It is needless to remark," says Msgr. Bonomelli in a footnote, "that Msgr. [Le] Camus..... does not censure either the devotion to the Sacred Heart or the manner of depicting it, as is so often done, with the Heart placed upon the Breast and giving out rays of light. Only he would remark that this position is unnatural, and that the full significance of the representation may be obtained under another and more appropriate form. Why is this representation of the Sacred Heart used with such frequency as almost to appear to displace the crucifix? The crucifix existed from the earliest times; the image of the Sacred Heart dates from about a century and a half ago."[3]

[1] *On Religious Worship and Some Defects in Popular Devotion. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E.* London: Burns & Oates. St. Louis: B. Herder. 80 cts. net.

[2] Msgr. Le Camus, of La Rochelle, since deceased—A. P.

[3] This statement seems slightly misleading. A reliable authority says in *Herder's Konversations-Lexikon* (IV, 402 to 403:) "The Sacred Heart is represented by the pictorial arts as early as the sixteenth century. At first it appears as a corporal heart, surrounded by an crow of thorns, by

And in the text of his pastoral letter he continues: "How much more appropriate and useful, and in conformity with faith and reason, would it be to present to the eyes of the people the noble, sublime, and divine form of the Saviour as it shines forth to us in the Gospels in the varying actions and periods of His life, from the cradle to the cross—the ascetic, adorable Figure full of majesty and ineffable sweetness, such as we find delineated in the old monuments and finest creations of Christian art!

"There is one Christ, one only and complete, and the various members of His adorable Body, only as they are united to it and therefore in personal union with the divine Word, may be and ought to be worshipped, because the worship refers to the person in which they coexist. But it is not desirable to encourage too strongly this tendency to consider separately the parts of the divine Humanity; and when I see that in addition to the devotion to the Sacred Heart of Jesus, to His Blood, to His Wounds (all recognized devotions of the Church), it is sought to introduce also the devotion to 'His Sacred Hands,' 'His Holy Face,' etc., I experience a feeling of aversion, fearing lest a certain fashion for new devotions should make its way into the Church, of which we have not the slightest need, and which by degrees might bring things to the point of rendering almost a subject of ridicule the devotion to Jesus Christ Himself. For after the 'Devotion to the Sacred Face,' 'to the Hands,' would not that to 'the Eyes,' to 'the Tongue,' soon follow? Where should we stop?

"Christ is One Whole, together with all His Parts, in Heaven and in the Eucharist. Let us worship Him as He is in Himself, or by figures which represent Him in His entirety. This will not hinder us from fixing our thoughts by preference upon His Heart, the emblem and organ of His love; or on His Blood, the price of our redemption; or on His Wounds, the witness of His love; but let us stop short at the boundaries fixed upon by the Church, and let us make an end to this mania for new devotions, which only spring up and fall away like the leaves of a tree. Do not let us too much materialize or too much particularize our worship, for in so doing we should diminish its value, its meaning and its efficacy, and possibly encounter that ridicule which certain devotions of the Middle Ages met with, of which I will refrain from reminding you."

the monogram I. H. S., and often by the nails; since the visions of Margaret Mary Alacoque it is usually represented with a wound, surrounded by rays and a crown of thorns, and surmounted by a cross and flames. Since the eighteenth century Christ Himself is represented, either as carrying His Heart in His hands (Batoni in Lisbon), or more usually, as wearing it on His breast. (Ittenbach, Kupelwieser)."—A. P.

The "Forty-Eighters" and Their Influence Upon the German Element in the United States

[The *Deutsch-Amerikanische Geschichtsblätter*[1] of Chicago, in its third and fourth volumes, published a scholarly series of papers on "German Political Refugees in the United States During the Period From 1816—1860," by Mr. Ernest Bruncken. From these papers we have extracted the subjoined absorbingly interesting paragraphs on what is one of the most important chapters in the history of German immigration and of the German element in the United States, and also, we may add, in the history of the movement known as Knownothingism.—A. P.]

Among the German immigrants who arrived in this country between the years 1815 and 1860, there was a class, small in proportion to the total number of arrivals, but of peculiar importance to the understanding of the part played by the German element in the developing of the American people. This class is that of the political exiles, comprising not only those who were compelled to leave their native land to escape punishment for their political offenses, but also many who voluntarily expatriated themselves on account of dissatisfaction with the political conditions prevailing at home.

Most important among them were the refugees driven across the ocean by the revolution of 1848, generally known as *die Achtundvierziger*, "the Forty-eighters."

In the eyes of a majority of the German element in this country, a certain glamour surrounds the memory of the "Forty-eighters," which leads many to overestimate both the personal excellence and abilities of these men, and their influence on our history.

The original successes of the revolution in France, Germany, Italy, and other countries, were hailed in the United States by a series of mass meetings in which native American orators vied with Germans, Frenchmen, and Irishmen in praising the deeds of the baricade heroes and prophesying the dawn of a glorious liberty. Subscriptions were raised for the insurgents and several refugees hurried back from America to join their brethren. Among the more prominent of these were Hermann Kriege and the notorious Karl Heinzen.[2] Within a year both were back in America, disillusionized though not discouraged.

[1] Cfr. this REVIEW, xii, 2, 36; xiv, 6, 189.

[2] Karl Peter Heinzen had been conspicuous for a number of years in Germany as a writer and pamphleteer of the most radical and scurrilous type. To escape procecution he fled to Switzerland. In 1848 he was enabled, by means of a subscription among the Germans in the U. S., to come to New York.

By the middle of 1852 the situation of the refugee element had changed somewhat. The members of the exile colonies in New York and other seaboard cities had to a great extent given up hope of a speedy return to the Fatherland, and while many remained in the city that had first given them a resting-place, others scattered over the country. Soon there were few towns in those sections which received a considerable foreign immigration, where some "Forty-Eighters" could not be found. Some who had sufficient means, like Friedrich Hecker, joined the ranks of the "Latin farmers"; others established themselves as physicians; a few as lawyers. Quite a number who lacked the requisite adaptability, drifted into journalism, and one consequence of this was that in the years following the revolution of 1848, German periodicals of all kinds multiplied with astonishing rapidity and the "Forty-Eighter" element held the editorial chairs of most of them.[3]

The improvement in the economic situation of the refugee element, which this scattering implied, was helped along by the universal sympathy which their cause and their fate excited for a while. For a number of years the fact that a man was a political fugitive from Europe was the best recommendation possible.

The acclimatization of the new-comers was both retarded and accelerated by the reception which they found. So far as they were helped to establish themselves in permanent occupations, they were led gradually to find their interests here rather than in their old home. But to the extent to which American enthusiasm abetted the plans and purposes of such men as Kossuth and Kinkel, to that extent the wholesome process of Americanization was counteracted. By the year 1855 the former tendency had gained the upper hand and it was settled that the refugees as a class would become one of the elements which make up the American people.

It was natural that men who had allowed their political convictions to sway the whole course of their lives in Germany, would not remain indifferent to politics here. But the first contact of the "Forty-Eighter" with American political life, was in practically every case the cause of a tremendous disillusionment. In Europe they had been idealists; here they soon found that the politician has to deal chiefly with passions, prejudices, and petty interests of men to whom ideas mean little or nothing. This discovery was a grievous shock to the "Forty-eighters." With an error of logic common enough they ascribed this fact, not to human na-

[3] Busch, in 1851, estimated the number of German periodicals in the U. S. at 150; a few years later, the number must have been much higher.

ture to be found everywhere, but to the particular depravity of the American people. Their disgust found expression in a flood of books, pamphlets, and newspaper articles published on both sides of the Atlantic.

Another circumstance which contributed to their pessimistic view of American life was the fact that the American idea of a democratic republic was very different from that of the German radicals. They dreamed of a "pure democracy," in which the people should govern directly. In a congress of "Forty-Eighters" held at Wheeling in 1852, a platform was adopted in which, among other things calculated to make the world over, the abolition of the presidency and the senate were advocated, because these institutions were contrary to democratic principles. "There is something deliciously naive," comments Mr. Bruncken, "in these propositions for radical changes in our constitution by men most of whom had not yet been in the country long enough to become citizens." And he relates the following anecdote, told by Justice Froebel, as illustrating perfectly the attitude of a considerable portion of these newcomers. Shortly after his arrival in New York, Froebel met a gentleman who like himself had been a member of the Frankfort Parliament. "What, are you here too?" he cried. "When did you arrive?" "Last week," replied his friend, and continued: "But listen, they manage things horribly in this country. And that is what they call a republic? Well, that must be changed!"

Even the better class of these men, such as Froebel, Kapp, and Brentano, while they realized that they had much to learn before they could presume to teach the people among whom the had come, looked at our political life through decidedly dark glasses. We shall quote the next paragraph of Mr. Bruncken's paper verbatim, because it indicates one, and perhaps the chief, reason why the "Forty-eighters" were so strongly anti-Catholic:

"One of the reasons [for their pessimism] was the inveterate habit which some of the ablest preserved to the end, of looking at cis-Atlantic politics through European spectacles. All political struggles were, to them, struggles between the aristocratic and democratic principles. From this one-sided standpoint they were trying to find the aristocratic party in this country, and found it at first in the Whigs with their economic tenets, and afterwards, when the slavery question overshadowed all others, in the Southern wing of the Democracy. Whenever the actual facts did not tally with this preconceived notion, it seemed proof to those men, not that their theory was wrong, but that American politicians were utterly corrupt and disloyal to their principles. From the

same standpoint, it also appeared that the Catholic hierarchy, being on the side of the continental governments in Europe, must in America side with the enemies of liberty; and who could doubt that the monarchical governments themselves were intriguing to assist the allied aristocrats and ecclesiastics in subverting the liberty of the U. S.? This ingenious logic sometimes went far enough actually to propound the theory that the Southerners pushed the slavery question into the foreground, in order to keep the U. S. from adopting the policy of 'intervention for non-intervention.' To do this they were persuaded by the Jesuits, at the instigation of the monarchical governments."

(To be continued.)

Two Letters of St. Ignatius on Frequent Communion

In connection with the decree issued by the S. Congregation of the Council, Dec. 20, 1905, two letters of St. Ignatius on frequent communion may be interesting to the readers of the REVIEW. They are printed in *Cartas de San Ignacio de Loyola*, vol. i, letters 21 and 48.

I.

About the time when St. Ignatius was elected first general of his order (1540), he sent a letter to his fellow-citizens of Azpeitia, together with a copy of the bull by which Paul III had approved a confraternity in honor of the Blessed Sacrament, founded by a friend of the Saint, the pious and learned Fr. Thomas Stella, O. P. After warmly recommending this confraternity, he reminds his countrymen of the salutary reforms he had wrought among them during a visit of their town some five years previously, and then continues:

"For your greater advancement I pray, entreat, and beseech you by the love and reverence of God our Lord, apply yourselves with great zeal and ardor to honor, please, and serve His only begotten Son, Christ Our Lord, in this great mystery of the most Blessed Sacrament, in which His divine Majesty, with divinity and humanity, is as great, undiminished, powerful, and infinite as He is in heaven. And therefore make some rules in the confraternity to be established, to the effect that each member shall confess and communicate once every month, but voluntarily and without obliging himself so as to commit a sin, if he should not do it. For I am firmly convinced and believe that by acting and exerting yourselves in this manner your spiritual profit will be

incalculable. [In the beginning] all who had the required age received the most Holy Sacrament every day; a little later, when devotion began to grow colder, all communicated every eight days; at a much later period, when true charity was decreasing much more, things came to such a pass that all communicated on three principal feasts of the year, leaving every one free in his devotion if he wished to receive more frequently, every third day or every eighth day or every month: finally we have come so far as to receive only from year to year, because our coldness and negligence is so great that the greater part of the whole world, if considered with a calm and religious mind, seems to have retained nothing but the mere name of Christian.

"Let it, therefore, be our part, out of love and devotion to such a Lord and on account of the exceeding great advantage to our souls, to renew and restore in some manner the holy practices of our forefathers; and if we cannot do so entirely, let us do so at least in part, confessing and communicating, as I said above, once a month. But whosoever wishes to go further than this will undoubtedly prove acceptable to Our Creator and Lord according to the testimony of St. Augustine[1] and all the other Holy Doctors; for having said: 'Quotidie communicare nec laudo nec vitupero' [daily communion I neither praise nor blame], he added: 'Singulis tamen diebus dominicis ad communicandum exhortor' [still receiving communion every Sunday I recommend].

"And because I trust that God Our Lord in His infinite goodness and accustomed mercy, will infuse His holy grace abundantly into the souls of all, that you may render Him a service due to Him by such strong titles and so clearly and manifestly to the advancement of your own souls, I close by asking, praying, and beseeching you, by the love and reverence you bear to God Our Lord, let me always partake in your devotions and chiefly in those of the most Holy Sacrament, as you yourselves will always have a full share in mine, however poor and unworthy they may be."[2]

[1] The words here attributed to St. Augustine, are an utterance of Gennadius, *De Ecclesiasticis Dogmatibus*, c. 53., a work which for a long time was believed to have St. Augustine for its author.

[2] A striking illustration of how much the reception of the Sacraments was neglected at the time of St. Ignatius is a decree of the Council of Trent, exhorting nuns to go to confession and communion at least once a month. "Bishops and other Superiors of convents of nuns shall diligently watch that the sisters, as they are admonished in their constitutions, confess their sins and receive the most Holy Eucharist at least once a month, in order that by this salutary safeguard they may be strengthened to withstand valiantly all the assaults of Satan." (Sess. 25, de regularibus, c. 10.)

II.

In a letter dated November 15, 1543, St. Ignatius gives to a religious of Barcelona, Sister Teresa Rejadella, advice concerning daily communion. He writes:

"As to daily communion, it is noteworthy that in the primitive Church all communicated every day, and of later times there exists no regulation or document of our holy Mother the Church nor of the Holy Doctors of scholastic or positive theology, which would prevent devout persons from communicating daily. True, the blessed St. Augustine says that daily communion he neither praises nor blames, but elsewhere he exhorts all to receive every Sunday, and furthermore, speaking of the most Sacred Body of Christ Our Lord, he says: 'This bread is a daily food; therefore live so as to be able to receive it every day.'[3]

"Now all this being the case, although you had not so many signs of a good disposition nor such devout emotions, the dictate of your own conscience is a good and sufficient criterion, namely as to what is lawful to you in Our Lord. If, being free from sins which are clearly mortal, or which you might take for such, you judge that your soul is more helped and more inflamed to love your Creator and Lord, and if with such intention you receive communion, finding by experience that this most holy spiritual food affords you support, quiet, and repose, and preserves and advances you in His service, praise, and glory, there is no doubt that it is lawful and will be better for you to communicate every day.

"But on this point as well as others, I have fully informed the licentiate [Fr.] Avaoz, who will hand you this and in whom I entirely confide in Our Lord. In conclusion I pray God Our Lord by His infinite mercy that in all things you may be guided and governed by His infinite and sovereign goodness."[4]

[3] As the first of the above mentioned texts is taken from a work of Gennadius, so the second is from a sermon of St. Ambrose. Both were in former times generally attributed to St. Augustine. Although the latter is not the author of these sayings, so often quoted by spiritual writers, it has been proved that he agrees with the principles or views underlying them.

[4] If we compare the above letter with the decree of December 20, 1905, we not only find a perfect agreement of the mind of St. Ignatius with that of the Church, but also cannot help admiring the clear and precise expression which the Saint gave to it.

PARERGA AND PARALIPOMENA

The Ruinous Effects of Coal Smoke on Churches.—We read in one of the eastern dailies: Coal smoke is having a disastrous effect upon some of the most famous old buildings in England. The well-known ecclesiastical architect, Mr. W. D. Caröe, writes to the London press to direct attention to the damage done by this agent to Canterbury Cathedral, which has been brought within its influence within conparatively recent times. An official report was made upon the structure thirty years ago, in which it was stated that the great Angel Tower was in so good a condition that it would need no repair for many years to come. In those thirty years, however, the increase of coal smoke in Canterbury has brought it, so it is reported, to an advanced and dangerous condition of decay and dilapidation. The dean and chapter have spent $50,000 upon absolutely necessary repairs of three of its faces, and Mr. Caröe has just made a detailed examination of the remaining—the east—side. Casually examined from a distance, this seemed to be in better condition than the rest, though covered by an incrustation of soot. But a deplorable condition has revealed itself. *The stone is to no small extent rotten behind the crust, and analysis shows that this condition is entirely due to the action of coal smoke.* Very costly repairs are inevitable. Mr. Caröe writes: "When we have spent all this money, we shall, it is true, have retained the form of this great conception, as well as modern care and skill can preserve it, but the glamour of the whole possession of the ancient handicraft, quite the most perfect in many respects it has been my fortune to see, is gone forever, and all through the fouling of the air by modern methods or the lack of them. For while science can be applied effectively to the prevention of coal smoke from factories, no known science can rescue stonework from the condition I have described. The law, too, is on the side of reason, in smoke prevention. It needs only to be put in motion by the local authority." Other parts of the Cathedral are suffering no less serious injury from the same cause. How about are American city churches?

23.—We have been much edified by the learned symposium in the Eastern press regarding the history of that mystical number of dismissal, "23," which but three years ago could be uttered on the vaudeville stage without a laugh, and now convulses a continent. Every conductor of an inquiry column knows the answer as well as many private citizens; the trouble is that they do not all know the same answer. So far as we can ascertain, the phrase "twenty-three" originated in the following manner:

(1.) Race tracks are so laid out as to accommodate not more than twenty-two horses at a time. The twenty-third horse entered, therefore, must be put out of the race.

(2.) The psychopathic ward at Bellevue Hospital, New York, is ward No. 23, and, in the vernacular of the ambulance surgeon—"Twenty-three for his," is equivalent to "He's crazy."

(3.) In numbering the room of a certain new hotel, the number "23" was inadvertently omitted. The clerks therefore used "Show the gentleman to room 23" as a signal to the "bouncer," when an undesirable applicant came for a room.

(4.) The expression originated from the twenty-third verse of the third chapter of Genesis: "Therefore, the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken."

(5.) The expression originated from a passage in *A Tale of Two Cities*. "She kisses his lips; he kisses hers; they solemnly bless each other. The spare hand does not tremble as he releases it; nothing worse than a sweet, bright constancy is in the patient face. She goes next before him—is gone; the knitting women count Twenty-two. . . .

"The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps in the outskirts of the crowd, so that it swells forward in a mass, like one great heave of water, all flashes away. Twenty-three."

(6.) "Twenty-three" is used by telegraphers to signify "Keep off the wire," as they use "Thirty" for saying "Good night."

All of these are plausible. Several of them are undoubtedly true. The reader is at liberty to reject or accept whichever he sees fit. And, after he has done so he may freely speculate how the phrase was conveyed from the New York hospital, the anonymous hotel, the race track, the Sunday school, or the library, to enrich our heritage of English speech.

Regarding the Regulations of the Index.—In the *Katholische Kirchenzeitung*, of Salzburg, (No. 7, Vol. 47), a contributor who signs Dr. H. reviews the effects of the constitution "Officiorum et munerum" issued by Leo XIII just ten years ago. By this papal document, as our readers remember, the rules and regulations with regard to the reading of forbidden books were reformed and their rigor to a considerable extent moderated. As the old Index regulations had been quite neglected before that time, aye, had in a measure even been abrogated by a contrary "consuetudo," the new ones, though essentially milder, were felt by many Catholics—and not only those of the liberal stripe—almost as more rigorous. Dr. H. says that, while the constitution "Officiorum et munerum" has no doubt had a salutary effect in that it has led to a decrease of religious books published without an imprimatur, it cannot on the other hand be denied that the rules of the Index are even today widely ignored and transgressed by Catholics, especially the laity at large. And as ten years have elapsed, the question arises whether we shall not soon again face a contrary "custom" ("consuetudo canonica") in many important points.

What can be done to improve matters in this respect? Dr. H. answers this question as follows: Msgr. Penacchi, consultor of the S. Congregation of the Index, gave an important pointer soon after the promulgation of the "Officiorum et munerum" when he advised the bishops in the *Acta S. Sedis* (xxx, 39), in case they met with difficulties in enforcing the rules, to apply to the Holy

See, which would not fail to grant all reasonable relief. The bishops of England, acting upon this suggestion, in 1894 obtained from the Holy See far-reaching modifications of the Index regulations for their respective dioceses. Dr. H.'s idea seems to be that every bishop who knows, from the small number of applications for dispensations, that the rules laid down by the "Officiorum et munerum" are quite generally disregarded in his diocese, should ease his conscience by reporting the facts to Rome and obtaining the necessary alleviations.

Duration of the Public Life of Our Lord.—In his latest work: *Das Evangelium des hl. Johannes übersetzt und erklärt* (Freiburg: B. Herder. 1905) the well-known Tübingen exegete, Professor Belser, maintains that a chief result of the later criticism of St. John's Gospel is the supplanting of the old theory that the public life of Christ lasted several years, by the more recent one that it was of but one year's duration. Following in the wake of Van Bebber, Belser defends this later opinion *per longum et latum* in the work just cited. The whole discussion rests chiefly upon the authenticity of the much contested passage in John VI, 4: "Now the Pasch, the festival day of the Jews, was near at hand." If, according to ancient codices and translations, and therefore supported by the ooldestwitnesses to the original text, we read TO PASCHA, then the current opinion of a public life of several years duration is established. Van Bebber and Belser, however, mainly on textual and philologic grounds, have brought new objections against the correctness of the ancient version. In the *Biblische Zeitschrift* (iv, 1) Professor Dausch of Dillingen gives his objections against this later theory. As far as the limited space permits, he takes up the main arguments of Belser and answers them concisely, showing at least that the position of the latter is by no means safely established. Among Professor Dausch's objections is one which appeals forcibly not only to the professional exegetist, but also to the lay reader of the Bible. It may be called a "psychologic" argument against the new theory. The people of Israel, as is well known, were ever expecting their Messias to establish a new *temporal* kingdom, in which they were to hold chief power. How often does not the Saviour rebuke his audience for tenaciously clinging to this view, according to which this kingdom was to be only an earthly sovereignty. His audience was slow to comprehend His teachings. Now, as Professor Dausch aptly suggests, Christ would naturally make allowance for this perverse understanding of the Jews. And it would certainly take more than the short space of one year to disabuse the people of Judea and Galilee of their ingrown convictions. It would take longer than a twelvemonth for his teachings to win their way into the minds and hearts of a prejudiced nation. This reasoning certainly must appeal to anyone at all conversant with the state of mind of the Jewish people at the time of the preaching of the Messias. Professor Dausch is led to exclaim: "Wahrhaftig, dieser Christus der Belserschen Evangeliumserklärung ist schon von Anfang an fix und fertig!" Thus far purely philologic reasoning based on textual criticism has not

succeeded in establishing the new theory upon the ruins of the old.

The Growing Degradation of the Stage.—Time and again during the thirteen years of the REVIEW's existence we have noted with pain and shame the tendency of the contemporary American stage to grow bolder and more reckless in its efforts to minister to the gratification of morbid appetites. A great revolution has been effected in the attitude of the public to the theatre, and the theatre to the public. When, in the early seventies, there was a proposal to give the Passion Play in the closest possible imitation of the Ober-Ammergau representation, the enterprise was overwhelmed, in its very inception, by a tidal wave of public opposition. A little later the daily press resounded with denunciations of the French drama, the plays of Augier, Feuillet, or Dumas *fils*. The production of the "Daniel Rochat" of Sardou was held to be an extraordinary manifestation of managerial audacity. Still later there was expressed anxiety over the possible effect of the performance of some highly diluted extracts of two or three specimens of the restoration comedy. What would have been thought, then, of some of the more recent specimens of the symbolistic drama, it would not be difficult to guess. But both theatre and public rose superior to their scruples long ago. Doubtless, each, to a certain extent, reacted upon the other. This is not the place to determine the exact proportions of the mutual responsibility. The fact remains that the theatre continued to grow bolder in its open transgressions of the proprieties, and to profit by its vulgarities, until what was considered to be the climax was reached a few years ago when a scene was presented in one of the most fashionable theatres of which the central incident was a rape. Yet that theatre—the significance of the statement is enormous—was crowded for months.

Since then the emancipation of theatrical art has been proceeding at a rapid rate. There are few phases of illegal passion or erotic sentiment that have not been illustrated only too copiously. Samples of exotic imagination have been imported from Russia, Italy, Belgium, France, and Germany. But, it should be noted, these all dealt with natural even when extravagant emotions. Lately we have been led a step further, and invited to refresh our souls with a spectacle so foul in its open manifestations and secret purpose that the gorge of every healthy man must rise at the thought of it. And all this has been done in the name of theatrical art! Was ever hypocrisy so gross or Phariseeism so contemptible?

The recent production of "Salome" in New York has led even the better portion of the secular press to do some plain speaking on the subject of the immorality of the stage. "Everybody who knows anything," says e. g. the N. Y. *Evening Post* of January 28, "or is not deluded by some astigmatic enthusiasm, knows that all exhibitions appealing primarily to jaded appetites are inspired mainly by but one motive, the desire to make money by means of some new and strange sensation. The talk about devotion to artistic

beauty is abominable cant. But the various managers, who strive to profit by catering to prevailing vices, are not the only responsible offenders. Professional writers who distract attention from essential abominations by dilating upon the powerful imagination, subtle fancy, and stirring eloquence of the utterer of them, must take their share of the burden. They, perhaps, are the worst offenders of all, for they sin with open and instructed eyes. The public, of course, has helped to make the present condition of affairs possible, but a large proportion of it is hopelessly misled by the misrepresentations of false guides. It is well that the question has been raised upon so clear and plain an issue. Here at least there is no chance of hair-splitting. Are theatre managers, dramatic or operatic, to be allowed to practice obscenity before our women and children, on any pretence whatever? So long as the mirror is really held up to nature, there is, perhaps, not much cause for complaint; but stage traffic in the abnormalities of a criminal and diseased fancy should be stopped peremptorily."

The Historico-Literal Theory of Scriptural Interpretation is the name fitly given by the learned Fr. E. R. Hull, S. J., to the theory set forth by such scholars as Lagrange and Pesch. (The latter's exhaustive work *De Inspiratione S. Scripturae* has been lately reviewed in this journal.) "The historico-literal theory," says Fr. Hull in the *Examiner* (lvii, 48), "is in some respects a return to the old literal view; but with an important addition and qualification. The old literal school were right in taking the Genesis account in its literal and obvious sense; they were wrong in regarding it as a revealed system of scientific truth. The official scope of the author was to teach certain dogmatic principles regarding the unity of God and his relation to the world—to assert the doctrines of theism, and to refute those of dualism and polytheism, etc. Instead of conveying these truths in a dry didactic form, he clothed them in the form of graphic narration—drawing from the scientific ideas of his time for the materials of this embellishment, and making them an acceptable vehicle for his teaching. Whether he made use of the Babylonian mythology, or whether he drew on some purer form of tradition, is not to the point. Enough that he was divinely guided to drop all details which in any way embodied the errors of paganism, retaining only those parts which were theologically colorless and harmless. There is no need to imagine that he was personally aware of the erroneousness of the scientific materials he adopted. Being merely literary embellishments it was sufficient that they should be apt vehicles for his theological creed. It was no part of his function to teach science, or to guarantee the literal truth of his illustrations; and by embodying them with discrimination, he entirely fulfilled the divine purpose. The mistake of the older interpreters was to suppose that the Bible was intended to teach science—a mistake which was entirely excusable, seeing that they possessed no suspicion that the science of their own times was wrong. The change therefore is one of interpretation—not of the literal meaning of the text, but of its literary character, scope, and aim.

Such is the most acceptable theory at the present time. It has the advantage of enabling us to accept the sacred text in its literal simplicity. It dispenses us from the need of torturing and twisting the words into harmony with a system of science which it was never intended to represent. It brings forward the important truth that the Bible is not intended to teach science but religious truth. It also drives us below the surface, to a study of the intention of the divine and the human author and the relations between them by which the scope and sense of the written word has to be interpreted."

The Creed of the Mass.—It needs to be pointed out, in view of a misleading article recently printed in several of our Catholic weeklies, that the Creed was originally no integral part of the liturgy, but was gradually introduced in different countries as a public protest on the part of the faithful against certain local heresies which denied portions of the Apostolic doctrine.

In the Eastern Churches and in Spain the Nicene (Constantinopolitan) Creed was recited as early as the sixth century. During the next two centuries we find it introduced into the liturgies of France and Germany. It became part of the Roman liturgy in the eleventh century on occasion of a visit to Rome of the Emperor Henry II of Germany, who desired to give public evidence of his Catholic faith and adhesion to the Roman Church, which latter had never been tainted by heresy. The custom was thenceforth observed by order of Pope Benedict VIII, as part of the liturgy on certain days.

Morals and Competitive Sports.—At the last session of the Catholic Educational Association Rev. Charles Macksey, S. J., of Georgetown University, read a paper on the above subject. From it the following extracts are taken: "We labor with our students to develop character in them. Character is largely a matter of habits of the will planted upon natural disposition, and the habits of doing the right thing, of aiming at good and noble purposes in our actions are secured by the abiding presence of right principles. The ethical influence, therefore, to which I refer, is the inculcation of principles of right and wrong in conduct and the tendency to form habits of action consistent with these principles. In a word, then, we have come to inquire what is the effect of competitive sports as at present conducted by college students, and chiefly in their intercollegiate contests, upon the students at large, in the way of teaching principles of right and wrong and of developing habits of action following thereon. We prescind, therefore, from the physical benefit to be derived from healthy recreation and gymnastic exercises, from the physical courage, a far different thing from moral courage, as you know, the bodily strength, endurance, and strategic instinct. We cheerfully concede that, when properly conducted, athletic contests may make for the virtues of courtesy, generosity, and self-control in a man in contention with his peers, for a habit of moderation in victory and of graceful submission in defeat.

To come directly to the evil principles which I fear may today be learned on the field of college practice and contest, I

would specify, first the canon that the rules and the referee or umpire are things to be outwitted by your side while you prevent your opponents from outwitting them. This is more far-reaching than to accustom a boy to look upon all law as merely penal and all judgment too; it goes the length of lying to the umpire, either directly or indirectly, of cheating your opponent out of his just rights, and finally of recognizing no law outside the game as bearing on a man's conduct during the game. In a word, if you appeal to a player that such action is not honorable, fair or honest, he is prone to answer you that it is a part of the game. Close upon this comes the habit of lying about their record and standing. There is a convention among the colleges, whether wise or not in all its details, I do not care to say here, that they shall not play against one another any student who has in any way received other remuneration or assistance, whereby participation in college athletics has been made possible. This is supplemented by the requirement that the contestant is a bona fide student of the college he represents. The violation of this convention is discreditable enough; but young men have been encouraged to deny in explicit terms and in detail the facts which rendered them ineligible. The evil influence at work is when he is taught to play foul in order to help win the game. Here is where the fifth commandment is suspended for the benefit of the football player or the sprinter on the track. I have heard fair-minded young fellows defend their participation in the game where they are subjected to low and cowardly foul play, on the ground that it is football and that you have to put up with a great deal of that if you wish to play the game."

Failure of the College Elective System.—We have already pointed out that, while a few befogged Catholic professors are advocating the introduction into our colleges of the much-lauded elective system, clear-sighted and honest outsiders are beginning to condemn it as a flat failure. In an address delivered at the dedication of the new engineering building of the University of Pennsylvania, e. g., one of the speakers took occasion to condemn the elective system now so general in American colleges. He pointed out [we quote from the *Ave Maria*] that, while young men are supposed to be living under wholesome restraint, preparing in all seriousness for their life work, they are allowed greater liberty than they have ever had before or will ever have again. They are free, for the most part, not only to select their studies, but to determine the amount of time that shall be devoted to them. Their chief concern is, not to gain an education but to have a good time, and, of course, to avoid being plucked at the final "exams." The discipline of most educational institutions is not calculated either to form characters or to develop minds.

Young men who make the most of their opportunities at college are the exception; and they owe little, as a rule, to those who should be their guides, philosophers, and friends. The lack of anything like discipline in American colleges accounts for the general devotion to athletics and the growing neglect to serious

study. The natural result is that the professions and all branches of business are now crowded with men who find it hard to succeed,—hard because at college everything was so easy.

School Text-Books an Invention of the Jesuits.—A writer in the *Month* (No. 514) reminds us that school text-books, now multiplied to excess, were an invention of the Society of Jesus, and were at first published chiefly with the object of relieving the teacher of dictation, so that he and his class might have more time for oral repetition. He quotes Possevin as writing, in 1591, in his commentary on the *Ratio Studiorum:* "Certainly our men, a great number of whom are chiefly engaged in this profession, have learnt by experience what injury arises from..... excessive dictation. Hence they have this long time felt the necessity of not merely diminishing, but of entirely removing, this great inconvenience and burthen. On this account the Fathers engaged in our academies in Portugal have already issued from the press their course of philosophy, in the hope that all this writing may be done away with, and time may be left for sharpening the faculties."

"So that," comments the *Month* writer, "Portugal of all countries, seems to have been the pioneer in this educational reform! And the original idea of the text-book or school manual was to increase, not to diminish, oral tuition. How very different is the idea commonly held of it to-day!"

The Privileges of Vicars General Under the Motu Proprio of Feb. 21, 1905.—The *Irish Ecclesiastical Record* (No. 470, p. 193) insists that under the Motu Proprio of Feb. 21, 1905, vicars general and vicars capitular, *durante munere*, bear the honorary title of Monsignore. The Motu proprio clearly makes them titular protonotaries Apostolic: "Pariter qui vicarii generalis aut etiam capitularis munere fungitur, hoc munere perdurante, erit protonotarius titularis." Now, protonotaries of all kinds are prelates, and all prelates bear the honorary title of Monsignore.

As to their insignia, the *Record* says, for choir purposes they have the right of wearing a special prelatial dress, provided they are not already domestic prelates or canons. This special prelatial dress is described as follows: "Extra Urbem..... in sacris functionibus rite utuntur habitu praelatitio, nigri ex integro coloris, id est, veste talari, etiam si libeat cum cauda (nunquam tamen explicanda) zona serica cum duobus flocculis a laeva pendentibus, rocchetto, manteletta et bireto, absque ulla horum omnium parte, subsuto aut ornamento alterius coloris." That is to say, a black soutane (even with a train if desired, which is always tied up and on no occasion can be displayed), of a black silk cincture with tassels hanging on the left side, and a rochet, black biretta and manteletta shaped like that used by domestic prelates; with this difference only that it must be black in color, as also must be all accessories such as trimmings, stitching, and other minor ornaments.

For everyday dress, in missionary countries like ours, vicars general may wear a black silk cincture with fringe instead of tassels at the ends of the two portions hanging to the

left side, at home and in the chapel and wherever the soutane is ordinarily worn, especially on particular occasions such as solemn meetings, audiences, official visits, receptions, etc.

They also may use a coat of arms, which is either that of their own family or a conventional one, ornamented with a hat, cord, and tassels, which must be all black in color.

As vicars general and capitular are only temporary prelates, however, their honorary titles and privileges expire as soon as they cease holding their office.

Was Baseball Originally an Indian Game?—In a recent edition of one of the leading Chicago dailies there appeared side by side two articles:—one a corroboration of Professor Starr's famous theory that the white man in America is reverting to the savage Indian type; the other, a glowing account of preparations, mingled with enthusiastic predictions, for the coming "baseball season."

To one acquainted with the history and customs of the American Indian tribes this involuntary parallel is apt to suggest that the growing enthusiasm of white Yankee Americans for the game of baseball is one of the indications that point to our retrogression to the type of the red Indian. For were not the Indians, at least some of the more prominent tribes among them, great lovers and players of a game similar to baseball?

"The Cherokees," says Theodore Roosevelt, now President of the United States, in part I of *The Winning of the West* (*The Spread of English Speaking Peoples*, Current Literature Edition, New York, 1906, pp. 80 f.), "were exceedingly fond of games of chance and skill, as well as of athletic sports. One of the most striking of their national amusements was the kind of ball-play from which we derive the lacrosse. The implements consisted of ball sticks or rackets, two feet long, strung with raw-hide webbing, and of a deerskin ball, stuffed with hair, so as to be very solid, and about the size of a baseball. Sometimes the game was played by fixed numbers, sometimes by all the young men of the village; and there were often tournaments between different towns and even different tribes. The contests excited the most intense interest, were waged with desperate resolution.....; they were tests of tremendous physical endurance, and were very rough, legs and arms being occasionally broken."

The Choctaws had similar games and, according to the same unimpeachable authority, "were considered the best ball players."

We trust Professor Starr, in the forthcoming scientific demonstration of his curious theory, will not neglect to dwell on ball games among the Redmen, viewed in the light of the present popularity of base ball among white Americans.

Herbert Spencer on Goldwin Smith.—Those among us who are accustomed to attach importance to the anti-Christian effusions, in the New York *Sun* and elsewhere, of Professor Goldwin Smith, will perhaps take him less seriously after reading Herbert Spencer'se stimate of his character (vol. ii of the *Autobiography*, p. 359):

"I have never been able to understand him [Goldwin Smith]: the manifestations of nature on different occasions having been

so widely unlike. When, in 1861, a relapse obliged me to issue a notice that the next number of my serial[1] must be postponed, and that subsequent numbers would appear at irregular intervals, Prof. Goldwin Smith wrote me a letter of condolence. From him alone, out of 450 subscribers, there came this mark of sympathy —a mark of sympathy the more surprising, because we were but slightly acquainted and he was theologically an antagonist. On the other hand, when, after the *Data of Ethics* were published, he commented upon it in the *Contemporary Review*, he made misrepresentations so grave, and, it seemed to me, so inexcusable, that I had to expose them in a subsequent number of that periodical. How to reconcile the two traits of character thus implied has always been a puzzle to me. I can only suppose that *he does not perceive the gravity of the statements he makes.*"[2]

The Negative Argument in History is doubtless often overworked. Since it is frequently used unjustly against Catholics, it is well to have at hand a passage so clearly put as is the following from the late Father Bridgett's *History of the Holy Eucharist.*

"Let any one," Fr. Bridgett says, "search through the five volumes called *Annales Monastici*, published by the Master of Rolls, containing the chronicles of several large abbeys in different parts of England, and reaching through many hundreds of years, he will not find even one page describing the daily service of the Church or the acts of piety of the monks. Why should the annalist describe what every one knew and daily witnessed? It would have seemed as natural to chronicle the daily rising of the sun, and the effect of its rays upon the world. Indeed, there is a singular analogy between what is said of the weather and of the B. Sacrament. The annalists place on record how there was an earthquake throughout Europe in 1089; how a comet with two tails appeared in 1097, and mock suns in 1104; how at one time the Thames was almost dried up, and how at another time it overflowed its banks; how thunder was heard on the feast of the Holy Innocents, 1249, whilst snow fell at the end of May, 1251. They tell of eclipses, murrains, severe winters, droughts, signs and portents. But they never describe the verdure of spring, the genial heat of the summer, the fruitfulness of autumn; they never describe the full river flowing peacefully, or the midnight skies covered with brilliant stars. In the same way, if a church is burnt in an incursion of the enemy, if a murder is committed within the walls of a sanctuary, if the sacred vessels are stolen from the altar, if the holy rites cease during an interdict, such events are chronicled. But the daily service of the Church, the fervent communions, the prayers poured out before the altar, the acts of faith and charity—all these, as a matter of course, are scarcely heeded." [*The History of the Holy Eucharist*, I, 7.]

"We Need Catholic Dailies."—With this caption an all too optimistic clerical friend writes to the REVIEW:

[1] Spencer issued his Synthetic Philosophy serially at first.

[2] Italics mine.—A. P.

Under the heading "How They Get Wrong" the *Toledo Record* (Feb. 2.)—by The way the best Catholic dollar paper we know—quotes some very pertinent remarks of the *Catholic Citizen* and the *Catholic Sun* in regard to the mistaken attitude of so many American Catholics towards the situation in France and other Catholic topics. And how do these papers account for it? Says the *Citizen*: "They read the daily papers. They don't read the Catholic papers." And the *Sun:* "Let a half-educated Catholic read Socialistic publications, in a few years what have you? A Socialist."

Very true indeed! But what conclusions should we draw from these facts? That we must have Catholic English daily papers. Don't say, we cannot. Where there is a will there is a way. If we can build cathedrals costing millions, why should we not be able to establish daily papers in order to save so many temples of the Holy Spirit, each worth infinitely more than the most elaborate temples of human make.

How could it be done? I think the following method would succeed. Let some bishops—to start with let us say New York and Chicago—organize a board of which the Archbishop or Bishop himself is the honorary president. Then let a strong circular be sent to all the pastors, also of neighboring dioceses, who are to solicit subcriptions on several consecutive Sundays. All subscribers pay the annual subscription—say $5.—in advance. In this manner, I think, Greater New York and Chicago, together with the neighboring dioceses could easily start with a 100,000 subscribers' list, which would mean $500,000, in advance. With this amount first-class editors, machinery, etc., could be procured, while the ads would more than pay for the running expenses. Isn't this plan feasible? But will it be possible to get 100,000 subscribers? I firmly believe that at least 500,000 copies of all the New York dailies and at least 300,000 copies of all the Chicago dailies now sold are bought by Catholics. Now should we have such a poor opinion of our Catholic laity that not even ⅕ or ⅓ of them would heed the voice of their bishops and priests? God forbid! On the contrary, I am inclined to believe, once the experiment having been made, all our Catholic centres would soon have Catholic English dailies, neutral in politics as long as no Catholic questions were pending, but otherwise well edited with some Catholic pepper and salt, and giving all the news minus scandals.

MARGINALIA

At last the educators of the country are growing alarmed because so many children, owing to the facilities to procure books from the public libraries, read too much fiction and thereby become altogether unfit for earnest school work. If our children want to read, let them read and carefully study their Bible his-

tory and good Catholic family books. It is a lamentable fact that in so many of our up-to-date Catholic schools a thorough study of Bible history especially of the Old Testament, is neglected. What is the result? That the children do not understand the sermons. When the priest refers to some incident of the Old Law they look at him askance. No wonder that so many of them, even when they are grown up, do not relish a good sermon.

According to a recent decree of the Holy Office (see the *Irish Ecclesiastical Record*, No. 471, p. 308), any priest traveling by sea can hear the confessions of his fellow travelers, if he is an approved confessor of his own diocese, or has obtained faculties from the ordinary of the port where he embarked or from the ordinary of any port of call.

According to another decree, issued Dec. 12, 1906, priests who have faculties from one of the three ordinaries mentioned, can also hear the confessions of the faithful who at any port of call come on board for any reason. If these priests go on shore at any port of call, they can absolve the faithful of the place even from cases reserved to the ordinary, provided that there is no, or at most one, approved priest there, and that the ordinary cannot easily be reached. (Ibid. p. 309).

Lately we have read a great deal about the weight of the human soul This weight is said to vary from ½ to 1 oz.

An easy and plausible explanation of this bodily shrinkage is found in the collapse after death of the muscles of the thorax, abdomen, lungs, stomach, etc., by which air, carbonic acid, water vapors, and other gases are expelled. At the temperature of the human body, says C. H. Kiessig, the weights of such gases, etc., are:

Dry air	1⅛ oz. per cubic foot
Carbonic acid	1¾ oz. per cubic foot
Water vapors	¾ oz. per cubic foot

We do not know how much truth there is in the recent cable despatch stating that a daughter of the Danish Minister of Agriculture has taken a situation as domestic servant in a Berlin family for the purpose of perfecting her German, and, presumably, her knowledge of life. The story is a pretty one, whether true or not, and hints at a possible solution of the great servant-girl problem which the Hague Conference might very well include within its programme as seriously affecting the peace of the world. What shall we do with our college girls? we cry nowadays; and in more formidable tones still, What shall we do without any servant girls? The Danish precedent suggests that by combining the two problems we might be able to deal with both, to the greater good of society.

A remarkable manifesto, published by the *Lancet*, and signed by sixteen leading physicians, has revived in an acute form the controversy which perennially rages over the utility of alcohol. This manifesto reasserts the opinion so long and generally held, that in disease alcohol is a rapid and trustworthy restorative, while as an article of diet, in moderation, for adults, it is usually beneficial. The signatures include those of Sir Thomas Anderson, Sir William Bennett, Sir Dyce Duckworth, Sir James Crichton Browne, Sir Thomas Fraser, and others of high standing in medical science.

The CATHOLIC FORTNIGHTLY REVIEW has lost a loyal friend and active supporter by the death of Rev. Joseph F. Mendl, of Montclair, N. J. Some seven or eight years ago Father Mendl ordered the REVIEW for a dozen of his parishioners and has kept up their subscriptions out of his own pocket ever since. Such friends are rare indeed! *R. I. P.*

According to the French Messenger of the Sacred Heart, the oldest and perhaps the first church dedicated to the Sacred Heart of Jesus has been discovered in Brazil. Venerable Joseph Anchieta built it in 1585 in the Diocese of Espiritu Santo. It was restored and rededicated to the Sacred Heart in 1855.

Wanted, a Catholic teacher and organist, 21 to 31 years, German and English, for a good position in North Dakota. Apply to Rev. J. G. Sailer, Valley City, N. Dak. References asked.

LITERARY NOTES

—*An Investigation of Evolution in Chrysomelid Beetles of the Genus Leptinotarsa*, by Prof. W. L. Tower, is the title of Publication No. 48 of the Carnegie Institution of Washington. Probably no group of insects has received such thorough monographic treatment from the point of view of ecology and evolution as Prof. Tower has given the genus *Leptinotarsa* in this beautifully illustrated volume. This genus embraces forty-three species, of which the best known is the common potato beetle. Starting with the distribution of the grou. Prof. Tower passes to individual variation in color pattern, size, and shape; he discusses the structure, ontogeny, and phylogeny of coloration in these and other insects; experimental modification of the colors and the significance of the various hues and patterns, both in the larvae and adults; the normal habits and instincts of these beetles; details of interesting selection experiments in breeding and the production of new races; and a final chapter on the relation of all the results obtained to the problem of the origin of species. Professor Tower believes that somatic variations produced by external stimuli are not factors in evolution.

—Those who may be tempted to purchase Mocchegiani's *Jurisprudentia Ecclesiastica ad usum et commoditatem utriusque cleri* (3voll. Ad Claras Aquas 1904, 1905), are warned by Professor Aug. Knecht in the *Theologische Revue* (1907, 2) that this work is not, as its title would indicate, a scientific treatise on Canon Law, but "a diligently compiled collection, in twenty-six books, of papal decrees and letters, in their full text, and of decisions of the Roman Congregations, principal-

ly in matters relating to religious orders and to the liturgy, interlarded here and there by quotations from Ferraris' *Prompta Bibliotheca Canonica* and the works of Laymann, Reiffenstuel, Santi, Bizzari, and Aichner." In the preface to the third and last volume, the reverend author, since deceased, virtually admits that his work is not what it might be; but Prof. Knecht rightly insists that, Mocchegiani having been a member of the Pontifical Commission for the Codification of Canon Law, and the title of his work being so misleading, the public ought to be warned against purchasing it under a wrong impression. While it may prove of use to some as a reference work in questions of moral and pastoral theology and of Canon Law, it is not a particularly valuable addition to our scientific literature.

—Rev. Parthenius Minges, O.F.M., has recently published a very interesting and valuable contribution to the history of medieval philosophy, and particularly of Scotism.[1] It was hitherto accepted as a standing axiom that Duns Scotus was an indeterminist, either absolutely, or at least in a limited sense, in his teaching concerning the human will. Fr. Minges proves in a well documented disquisition that this is an error. The six theses into which he casts his argument, may be summarized as follows: Duns Scotus does not teach that the decision between right and wrong lies with the will. Nor does he allege that the licitness or illicitness of an action is decided by the will. He does not deny that the will, as the *appetitus intellectivus*, tends to that which is good,—beatitude, God. In its decisions, however, it is not determined (i. e. compelled), but merely inclined to volition, by motives, reasons, etc. As against all influences exerted upon it by external objects conceptions, arguments, the will is free.—In those scattered passages in Scotus' works, where he seems to teach an absolute indeterminism, Fr. Minges points out that the great Franciscan philosopher only means to emphasize his thesis that the will as such, not any object, cognition, or *habitus*, is the real and adequate *causa efficiens* of volition. "If by indeterminism we understand that philosophical system which defends the freedom of the will and liberty of choice," says Fr. Minges, "Duns Scotus is a decided indeterminist. But if we employ the term to denote that doctrine which teaches that human volition is absolutely unmotived, groundless, incalculable, and purely arbitrary, then we cannot count Duns Scotus among the indeterminists." Prof. L. Baur, of Tübingen, reviewing Fr. Minges' brochure in the *Theologische Revue*, (1907, No. 2), declares that the argument is built up on sufficient "Quellenmaterial" and fully convincing.

[1] *Ist Duns Skotus Indeterminist? (Beitræge zur Geschichte der Philosophie des Mittelalters.* Bd: V, Heft 4.) Muenster: Aschendorff. xi & 139 pp. large 8vo, Price 4.75 marks.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Patron Saints for Catholic Youth. Vol. ii: St. Bernard, St. Martin of Tours, St. Blase, St. Michael, St. Cecilia, St. Helena, St. Monica, St. Bridget. By Mary E. Mannix. 8vo. (each life seperately paged.) New York, Cincinnati, and Chicago: Benziger Brothers. 1907.

Glimpses of Travel and Other Sonnets. By John Rothensteiner. Fredericktown, Mo. 1907. (Pamphlet.)

Christliche Apologetik. In Grundzügen für Studierende von Simon Weber, Doktor der Theologie, ao. Professor der Apologetik an der Universität Freiburg i. B, xv. & 347 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.65.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 11 June 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Dr. P. Hartmann, O. F. M., and His Oratorio "St. Peter"



THE other day I received, through the kindness of a New York friend, clippings from several New York daily papers, containing criticisms on a performance of Dr. Hartmann's famous oratorio "St. Peter," which took place in Carnegie Hall on the third of April.

The critic of the *N. Y. Press* writes as follows: "The composer has nothing to say that scores of composers haven't said far better than he." The truth is that nobody ever before has told us in plainer and more unmistakable terms that the papacy is a divine institution, nobody has ever through the medium of musical language enkindled such a love for Christ's vicegerent on earth, as P. Hartmann does in his oratorio "St. Peter." It is a loud appeal to us to be for ever faithful to Holy Mother Church and to her visible head on earth, our dearly beloved Pope Pius X. Tolle et lege! Take it up and study it and see if I say too much.

A little further on the same critic observes that the composer "discloses no ideas of importance, no originality of invention; and his command of the technics of musical composition hardly may be called formidable in these days." To begin with the last remark, is not a critic prejudiced who thus confounds the idea of true and genuine art with that of formidable technics? "No originality of invention"—because probably he borrows his theme from the Gregorian, or because he reminds us now and then of the masters of musical composition whom he has studied. But observe how he works out that theme borrowed from the Gregorian in the prelude to St. Peter and elsewhere. Only a master of the musical art can write such a prelude which, in its wonderful development and perfect consistency to the end, means to usher the hearer into the oratorio proper and help him to appreciate what is coming. Has not Wagner himself drawn from the rich sources of the Gregorian? And if P. Hartmann does remind us occasionally of other masters, does that throw a blemish on his name as an artist? It would, if it savored of plagiarism. But no fair critic will charge P. Hartmann with foul play like that. "He discloses no ideas of importance." Is not the unity of the Church an idea of importance? The composer discloses that idea to evidence; for the unity of composition is so remarkable in P. Hartmann's work, that the attentive listener always and everywhere has the person of the visible head of the Church before his mind. If a painter were to represent the musical idea

by means of his own art, he would without hesitation place the figure of Christ, the invisible head of the Church, and Peter, its visible head, in the center, the former handing the keys to the latter, and cluster around them in a somewhat subordinate position St. John the Baptist, St. Andrew, and the other Apostles, and a choir of angels singing the praises of the Lord. Is this idea, inculcated by the oratorio at its first hearing, not important enough?

The same critic winds up by saying: "No doubt a goodly portion of the audience enjoyed the evening hugely, but were not these good people perhaps a little bit prejudiced?" I reverse the question by asking: Was not the good critic a little bit prejudiced? Considering the impressions other critics have received from the performance, my reversing the question does not seem unfair.

Another objection made by a few other critics is monotony in some parts of the oratorio. The *Sun* finds that "the solo parts sound monotonous to the ear of today," and misses "the more subtle intimacy of Bach and the sonorous declamation of Händel and Mendelssohn." The *Times* finds fault with the part allotted to Christ, which in the critic's opinion is "rather monotonous in character, as it is always accompanied by the organ." The *World* says briefly that "the work presented some phases of monotony." Three critics thus agreeing on one point, I thought there must be some foundation for it. I therefore earnestly tried to find that monotony; but I must confess I did not succeed. It is true, the part allotted to Christ is always introduced in a like the manner and accompanied by the organ. But instead of finding this monotonous, I see in it a reminder for the listener to pay special attention to what Christ, the Son of the living God, has to say. But perhaps these critics call that monotonous which the N. Y. *American* styles "restful music." Restful indeed certain parts are, and, in my opinion, must be to suit the situation and the text.

There is another expression employed by some critics, which, unless it be properly understood, might be misinterpreted. The *American*, referring to P. Hartmann's oratorio St. Peter, says: "It is a purely Catholic work so far as its subject goes, and purely Catholic, too, in its treatment." And the *Sun* writes: "Dr. Hartmann..... has aimed in his composition to embody the thought of his Church." When we read expressions like these, we at once ask ourselves: Is there anything in the realm of music, that may be recognized at first sight as Catholic music? This question, I

think, must be answered by distinguishing thus: In music as such, that is to say, separating it from words, there is no such a thing; but music written over words containing a Catholic doctrine or prayer, and music which accompanies Catholic liturgical functions, may be called distinctively Catholic, if such music is apt to enhance the understanding and valuation of Catholic doctrine, or to enable the listener to enter more deeply into the meaning of the Catholic liturgy. With this distinction in mind we are prepared to answer the question: May Dr Hartmann's music be called Catholic? The answer cannot be doubtful. It is decidedly Catholic music, and Dr. Hartmann has not only aimed at, as the *Sun* has it, but also succeeded in embodying the thought of his Church; he actually brings Catholic doctrine nearer to the mind and heart of the intelligent listener. Let us make this point perfectly clear to our minds, and we shall be guarded against many mistakes that have been made even by Catholic musicians, and must of necessity be made by non-Catholic musicians who neither profess the doctrine nor understand the liturgy of the Catholic Church. There is unfortunately a great deal of music set to sacred words and performed in Catholic churches, which is not Catholic in the above sense; music which may meet all the requirements of art, but is out of place in the Church; music which has other aims, laudable aims indeed, but foreign to the demands of divine service, not to speak of that kind of music which is neither artistic, nor Catholic, nor sacred.[1]

But to return to P. Hartmann's music; is it perhaps this distinctively Catholic trend of his works, which has led some critics to find fault with certain phases of the oratorio "St. Peter"?

When I had finished reading the criticisms in the English dailies of New York city, I felt humiliated, and my enthusiasm for P. Hartmann's oratorios, in the study of which I had for two years found so much delight, had received such a shock that I thought I knew nothing about oratorios, and the critics knew it all. But this feeling of humiliation gave way to even greater enthusiasm, when I read the criticism of the N. Y. *Staatszeitung*. Here it is:

"The deep impression which the work, notwithstanding its rather inadequate rendition, made on all unprejudiced listeners, will, I hope, last long enough to induce our leading musicians to acquaint us also with the other still greater works of the friar's musical genius. Every one that has perused the new works in

[1] Catholic has of course a much wider meaning than sacred; all sacred music is Catholic but not vice versa.

the line of oratorio composition from Liszt to the present day and knows how to value them without bias and according to the rules of comparative criticism, will at once admit that P. Hartmann surpasses his rivals in this one point: he possesses the gift of treating his religious subjects in such a manner as to touch our innermost feelings and warm our hearts; and by this gift alone he seems to be predestined as a composer of oratorios.

"P. Hartmann has written this oratorio with his heart, with the pious and religious feelings of a man who of his own free will has forsworn the vanities of the world. The motives he found are not invented nor laboriously excogitated, but they are to be attributed to inspiration. It is for this reason that, simple as they are, they have an immediate effect. For this reason also one receives the impression that the nucleus of the work is of a wholesome freshness and free from every unhealthy or unnatural substance; and the outward shell is adapted to this sound kernel in such a manner that even the severest critic may be delighted with it. The composer does not spurn effect whenever he can make use of it to illustrate his purpose, but at no time does he strain after effect; the intelligent listener always feels that he subordinates the effect to the idea, not the idea to the effect.

"Add to this that the composer employs the most modern means of expression. Those who are wont to hunt up reminiscences, may find some Wagnerian passages in the score of the oratorio; but if they will take pains to examine the music a little more closely, they will find that P. Hartmann may indeed have been influenced by Wagner, but that he goes his own way and has no need of making loans here and there. His originality is manifested even when he falls back on the Gregorian of the Church, in order to give a clear and minute description of the one or other of his personages; he is original in that beautiful prelude which is built up with a master hand; original in the treatment of the effective choruses, and of the solo-voices which form the woof of the web, and of which it is not expected merely to shine with some arias and cavatinas that are not in keeping with the composer's design. In a word, unity of design is one of the most prominent features of the composition.

"Speaking of the instrumentation, I cannot but admire a man who, though he has had so little to do with orchestras, could produce such a work. The representation, for instance, of the surging waves on Lake Genesareth, which forms the prelude to the second part, is a masterpiece of musical impressionism; the

sonorous[2] march which introduces the last part, is a veritable puzzle to the hearer, and the final chorus 'Tu es Petrus' is a fugue of so grand a structure that but few works can be compared with it.

"As I have remarked in the beginning, the performance of this excellent work was not what it might have been. Nor is this to be wondered at, because one rehearsal with an orchestra is utterly insufficient to make the participants thoroughly acquainted with the score, no matter what efforts the director may make. Moreover the orchestra appeared to be possessed of an inexplicable indolence. Its members apparently tooks things easy, and could not be aroused from their drowsiness even by the most desperate endeavors of P. Hartmann. The choir, upon the whole, did well."

I have given a fair idea of what Eastern critics have had to say about Dr. Hartmann's oratorio "St. Peter." Whence—it may be asked—this diversity of opinion about one and the same musical composition? If I were to give my thoughts concerning this strange phenomenon, I should have to draw out this paper to undue length. But perhaps it is better to wait a while, until we have heard at least one of Dr. Hartmann's oratorios with our own ears and then judge which of the critics is right. We may look for a visit of the famous composer in the near future. Then we shall be enabled to form our own opinion on his works. I for one feel confident that we shall find Dr. Hartmann's works what the most competent European critics have judged them to be—works of real and genuine art, that compare favorably with the best we have in the line of oratorio composition.

St. Francis, Wis. (Rev.) Charles Becker

Theological Aspect of a Total Abstinence Pledge

Rev. Professor P. M'Kenna, of Maynooth, in No. 471 of the *Irish Ecclesiastical Record* (pp. 225 to 242), inquires into the obligations connected with a total abstinence pledge,– a question which has not, so far as we know, previously been treated by any author of theological standing.

Taking the usual formula of the pledge, he shows that it signifies merely an earnest purpose of avoiding intoxicating drink. It does not therefore bind in justice. Nor does it partake of the nature of a vow.

[2] The critic calls it "der kirchliche Marsch." I changed the adjective, because there is no such a thing as a "church march."

"Personally," Fr. M'Kenna sums up his conclusion, "I am inclined to regard a total abstinence pledge simply as a solemn and very formal expression of a serious purpose to avoid intoxicating drink, bringing with it no new and therefore no direct obligation in conscience. Since, however, a personal opinion of this kind cannot give a definite objective meaning to words in themselves obscure, as long as this obscurity and this indefiniteness last, to know in a particular case whether an obligation has been assumed or not, recourse must be had to the intention of the person taking the pledge. Since the words used, both in themselves and as commonly understood, are capable of a twofold meaning, it will depend on one's intention in what sense one uses them. While wishing merely to take the pledge, it will be competent for one to assume an obligation of fidelity or simply to make a resolution. In case there is no clear evidence as to what the intention was, the doubt must be given in favor of the person taking the pledge, and he must be treated as having taken no new obligation on himself."

In one case, however, it can be held that the pledge imposes a grave obligation. That is "where the pledge is a means morally necessary to avoid grave sin against temperance, or the many other grave sins that usually accompany habits of excessive drinking. Where one is so addicted to intemperance that to touch intoxicating drink at all is a proximate occasion of mortal sin, one is plainly bound by the natural law to avoid this occasion of sin, and, therefore, not to touch intoxicating drink. If such a one takes a pledge as a means of escaping this danger, whether the pledge be regarded as a mere purpose or a strict promise of fidelity, it is manifest that there is a grave obligation not to violate it." Of course, in such a case, the grave obligation does not arise from the pledge, but either from the virtue of temperance or from the other virtues against which grave sins are committed when drink is taken to excess.

Fr. M'Kenna holds that it is in all cases "the confessor's clear and certain duty to set right those whom he perceives to be committing formal sin through an erroneous conscience..... One may not allow the fear of undermining the effect of the temperance crusade to warp one's judgment. Even were this fear well founded, still it would not be permissible to do evil that good may follow. Now, if the confessor were to remain silent through fear lest knowledge of the truth would destroy all reverence for the pledge in the mind of his penitent, he would be trying to safeguard the penitent from the commission, at the most,

of venial sin by allowing him to commit mortal..... I refuse, however, to believe that the danger to the cause of temperance from making known the truth is as serious as many seem to imagine. The temperance crusade does not rest for its success on concealment of the truth."

The "Forty-Eighters" and Their Influence Upon the German Element in the U. S.

II.

The enthusiastic sympathy with which the refugees of 1848 were greeted in America, soon gave way to decided antipathy. When the newcomers were somewhat settled in their new surroundings, says our author, their peculiarities could not but jar upon the sensibilities of the astonished natives. Modesty was by no means the chief virtue of the German Radicals. Nor did they purpose to adapt themselves meekly to the ways of those among whom they had settled. Moreover, they were mostly young, without the cautious prudence that comes with age. By reason of their Radicalism they had exceedingly little respect for traditional customs and social prejudice, in other words for "respectability." Most of them rather enjoyed shocking the Philistines.

And they did shock them. To be sure, there was nothing entirely new in those Sunday picnics and convivial meetings at beer gardens and similar resorts, accompanied by music and speech-making, which became so prominent a part of German life in this country. For twenty years these things had been known in all those sections where German immigration was strong. But now there was added a certain spirit of defiance and a determined resistance to everything in our laws and institutions which stood in the way of the unhindered following of such customs. At the very time when an agitation for the introduction of "Maine laws" and other devices to combat by legislation the use of intoxicating beverages became popular among large classes, an opposition thereto sprang up which was based, not on expediency, but on principle. To the average native American, the German customs were indications of vice and immorality, especially when it was learned that the leaders in these things, the orators at Sunday picnics, were men who openly expressed their contempt for churches and boasted of their "atheism." As long as the Germans in their saloons and beer gardens had been composed almost entirely of uneducated people, the prevailing

attitude of Americans had been one of contempt. They found in those customs an ocular demonstration of the degradation in which the masses were kept by the monarchies of effete Europe. But now, when the masses were seen to have leaders and spokesmen who were evidently educated and in many cases able, contempt became mingled with indignation. This was one of the causes which gave an impetus to the nativistic and "Knownothing" movement during those years.

What is called in German the "Weltanschauung" (world-view) of the "Forty-Eighters" was so different from anything the native American mind was accustomed to, that it was almost impossible to find a common ground until the "Forty-Eighter" and the Puritan became united in a common hatred of slavery.

The radical German element drew its philosophical nourishment from the bold deductions of the so-called Young-Hegelian school. Feuerbach was their Bible. In accordance with his teaching, the average "Forty-Eighter" was convinced that religions were merely figments of the human brain, all equally untrue. These men were far from the modest attitude of a modern agnostic. They simply *knew* there was no God. The positive side of their philosophy was a crude materialism. Religion in their eyes was an unmitigated evil. But as you could not very well fight religion in the abstract, the Radicals became the uncompromising enemies of the concrete representatives of the religious idea and pursued priests and ministers with virulent hatred. They maintained that all churchmen were members of a gigantic conspiracy to keep the masses in mental bondage, as the best means of upholding political oppression. A favorite term f r a church was "Verdummungsanstalt," which might be translated "stupidization institute," and the worst term of reproach was "Pfaff" (priest, with an opprobrious flavor)[1].

While the "Forty-Eighters" condemned all churches alike, they hated the Catholic Church more than Protestantism, because they considered it the stronger and more dangerous.

Most of the German papers that sprang up after the "Forty-Eighters" had come to this country, devoted a large portion of their

[1] The enmity towards the Church persisted in many of these men even after their political Radicalism had given place to much saner views. Friedrich Kapp, for instance, one of the most eminent among them, never had his daughters baptized till after his return to Germany, in 1870, and then merely as "a concession to local prejudices." Bamberger tells the characteristic story that the two young ladies, preparatory to the ceremony, were catechized by the clergyman, who was amazed to find that they knew so little of Christianity. "What, have you never heard of Jesus?" he gasped. "Oh, yes," replied one of the girls, "Papa says, Jesus was a gentleman."

space to attacks upon churches, especially the Catholic Church and priests. Many of the various literary, social, and other societies, which they founded and dominated, had opposition to church influences as one of their main objects. "Everything connected with the Church, from her dogmas to the private character of her priests," says our author, "became the object of assault. The temper in which this feud was conducted, varied from calm philosophical discussion in Esellen's *Altantis*, to the most scurrilous abuse in such publications as Ludvigh's *Fackel* and Naperstek's *Flugblätter*. The German-speaking Catholics entered on the fight with equal zest and, on the whole, better temper and taste. In several places, e. g. in Cincinnati and Milwaukee, Catholic newspapers were started in opposition to those edited by Radicals..... The result of this agitation was the introduction of a deep division among the German element, which extended to all phases of life and made coöperation between these elements in business, politics, and social affairs practically impossible. This division persists to the present day, although the old bitterness has disappeared, and progressive Americanization is likely to heal the wounds at no distant day."[2]

(To be concluded.)

Socrates Exposeth a False Philanthropist

[Mr. Andrew Carnegie was recently reported to have said in a public address, that he has so much money that giving away millions does not apparently diminish his store. He said he did not know where it came from,—it "just keeps pouring in." Under the caption "Some Unreported Socratics Unearthed by T. K. Hedrick and Now First Published," we read in the St. Louis *Mirror*, Vol. xvii, No. 9:]

One day in conversation with Socrates, Skibo, a wealthy iron-monger, who had retired from active business and now lived upon the income derived from his capital, deplored the evil conditions of society which permitted men to accumulate wealth that was not the result of their own labors, thrift, and enterprise. Now this Skibo had himself profited by these conditions to a greater extent than any living man, but professed to have "reformed" and ceased to take what he had not earned. And he also gave largely of his means to charity.

[2] The chief relic of the Radical movement is the "Nordamerikanische Turnerbund," which still to some extent retains its anti-religious tendency.

"You owe your own great fortune, do you not, Skibo," inquired Socrates, "to the existence of those conditions that you now declare to be unjust?"

"I do," answered Skibo, "but I no longer profit by those conditions, and I give great sums to the alleviation of the distress of those who suffer by them."

"And from what source, may I ask, do you derive the income that enables you to so generously bestow this charity?"

"Why," answered Skibo, "from the interest on the money that I made before I reformed and retired."

"And is this capital, then," pursued Socrates, "also retired from the various enterprises in which you were engaged? Has it reformed too?"

"My capital," replied Skibo, "is invested in enterprises that bring me a large return, and so enables me to carry on my philanthropic work."

"But this capital, you admit, was unjustly got?"

"Well, yes; that is to say—"

"And the form of injustice was that which permitted you to take what did not belong to you?"

"Yes, but—"

"And to take what does not belong to you, but which obviously belongs to others, is this theft?"

"Yes but—"

"Then the income derived from the proceeds of theft cannot in justice belong to the thief, and he has no right to receive or dispose of it. It should be restored to those from whom it was taken; or at least be used to rectify the evil conditions under which it was obtained and to make further spoliation of the kind impossible. You, Skibo, confess that you have been a thief, and still receive stolen goods, for your income continues from theft; yet you claim credit as a philanthropist for disposing of the proceeds of your malefactions in giving back a small portion of what you have stolen to those who should have all of it. Is this justice or consistency?"

But Skibo had donned his tunic and departed to denounce Socrates as an anarchist and one who would disturb the natural order of society.

The Catholic Press

[The following communication is from the pastor of the large congregation in one of our western metropolitan cities. It shows that the subject is beginning to arouse serious interest.]

To the Editor of the Catholic Fortnightly Review:—Your recent article "Melancholy Reflections on American Catholic Journalism" (Catholic Fortnightly Review, xiv, 7, 200 f.) certainly furnishes food for reflection. That the official organ of all the dioceses in the great Catholic province of Chicago, after starting with twenty thousand dollars capital and eating up many thousand more, is not yet and apparently cannot be made to be self-supporting; that some forty Catholic periodicals established within the last thirteen years have had to suspend publication after a very brief spell of existence, shows such a deplorable condition of affairs that every effort should be made to change and improve it.

Compared with the Protestant religious press our own dwindles into insignificance. The Methodist Book Concern, which has three houses in this country, issues from one of them weekly about 400,000 copies of religious papers. Another Protestant printing establishment, which I happen to know, sends out some 140,000 copies every week. One Protestant paper, with thirty-two pages of reading matter at one dollar per annum, has at least eight times as many subscribers as most of our Catholic papers.

The different nationalities, German, French, Polish, Italian, have excellent Catholic periodicals published in their own languages. The *Ohio Waisenfreund* at one time had, and perhaps still has, 48.000 subscribers. Several of our large cities have German Catholic dailies, to whose influence is mainly owing the intelligence and active faith of the German people. There are five French Catholic dailies published in this country. The extinction of the "foreign" languages will be a severe blow to Catholic journalism. The field of English journalism is so overrun with the weeds of cheap sensational papers that there seems to be no room for the healthy growth of a Catholic daily press. It is a debatable question whether the pulpit or the press is the more important and influential; at any rate every Catholic is in duty bound to do his share towards promoting and aiding our Catholic press.

The religious communities should take as much interest in this cause as the clergy and the laity. Many a priest takes half a dozen and more Catholic papers, mainly to support them. But I have reason to believe that little or nothing is done for the Catholic press by many of our convents, hospitals, reformatories, academies, and colleges. All of them should, and most of them easily could, keep on hand a liberal supply of Catholic papers and magazines for their pupils or inmates. The educational establish-

ments have this further motive that it is one of their duties to train and encourage their pupils to be the future leaders and defenders of the Church.

As my assertion against religious institutions and communities, charging them with apathy toward the Catholic press, are not based on statistics, and consequently may be exaggerated, the CATHOLIC FORTNIGHTLY REVIEW is hereby requested, if it deems it proper to do so, to state in a footnote to this communication, how many of these institutions are its subscribers.[1] We acknowledge and appreciate the good these communities are doing, but the press is a member of the body of the Church as well as they are, and if one member suffers, all suffer; as the Apostle says: "Who is weak and I am not weak? Who is scandalized and I am not on fire?" France furnishes a case in point. The crying need there was and is a numerous, fearless, and uncompromising Catholic press. The religious, male and female, were confined within their cloister walls, attending to their duties and devotions, not knowing what was going on in their household because they read no papers, unconscious of the impending storm till it bore down upon them furiously, caught them by surprise, and swept them away. Of the six hundred million francs worth of Church property confiscated by the government the greater portion belonged to the religious orders and congregations. If a ship is in danger of sinking, all on board work as one man to save it. If the 250,000 clergymen and religious of France had provided in time for a strong Catholic press, and if they had by means of this press kept themselves thoroughly in touch with the situation, they could have foreseen the danger and perhaps to a large extent have averted it. Would not fifty million francs spent for magazines, newspapers, leaflets, scattered broadcast over the land, have been a mere trifle in comparison with the damage that has now been done? Instead of supporting and developing the Catholic press, these religious communities, whenever they got a donation, say of fifty thousand francs, put it into a new building, or, as generally happens, erected a building for 100,000 francs and then continued begging to pay the debt. So they were always poor and could not aid the Catholic periodicals, expecting to get them gratis if at all. Now, when woman's rights are proclaimed from the housetops, why do not the nuns imbibe some of the modern spirit, keep abreast of the times, and work for the general good of the Church instead of working solely

[1] About one hundred, all told, throughout the length and breadth of the country.—A. P.

for their own communities? They belong to the Church militant, and survive or perish with the rest of us.

In union there is strength. It requires united efforts to make the Catholic press a success. It is idle to be lamenting and complaining; something must be done. The Catholic Federation might make the encouragement and support of the press one of its main objects, and with its large influence and following might succeed in establishing a Catholic daily. The Knights of Columbus and other organizations ought to keep all the leading Catholic papers of the country on file in their meeting rooms, and the officers should make it a labor of love to solicit subscriptions among the members. All without exception should work for this great and important cause. The press it mightier than the gatling gun. Look how the Socialists are making use of this mighty engine to propagate their doctrines.[2] The Catholic press is for the Church what a ready army and navy are for a country—its protection and defense. To give it monetary support is as good and meritorious a work as to aid the orphans or other charities. The Catholic press—and this is true of the humblest paper, so it be but Catholic in spirit and tendency—scatters its seed in the hearts and minds of many and the abundant harvest it will reap if enabled to do its best, cannot be estimated.

The subject is of such supreme importance that I think mention ought to be made of it in the Catechism, by adding to the command to support the pastors, obligation, or at least a recommendation, to support also the Catholic press.—W.

English or Latin?

Many are the nations that have become involved in the fierce struggle for the hegemony of tongues.

At a meeting of philologists in Belfast, Ireland, in 1902, it was suggested that Italian should be chosen for the international vehicle of speech. Yet in spite of its melodious cadences, Italian is as much out of question as Spanish, which is spoken by many more people. National jealousy debars also French and German, and the difficult pronunciation of the Sclavonic languages makes

[2] In Chicago they have recently succeeded in doing what we Catholics despite our much larger numbers and far greater wealth have not yet even made an attempt to do—established a daily paper in the English language (*Chicago Daily Socialist.*) The *Appeal to Reason*, of Girard, Kans., circulates *a million copies* per issue.—A. P.

them impossible; whereas Esperanto is too artificial to convey all shades of thought. Thus only English remains.

Some say, not so much for the sake of the language as for the people who speak it, ought this tongue to be selected. Besides, being a mixture of Teutonic and Roman elements, it has features not to be found in any other idiom.

English, as Brander Matthews says and every one knows, can boast of a surpassing richness, possessing a double vocabulary, Latin and Anglo-Saxon.

English has a marvellous power of absorbing needed words from any language, dead or alive. English is most advanced in its structure, having rid itself of most of the grammar complexities, declensions and conjugations, arbitrary genders and agreements; thus it is nearer to the goal of simplicity than any of its rivals.

Yet, what about Latin? However strange it may appear that the periodicals of the day hardly deem Latin worthy of notice, the language of the Cesars has claims rivaling, nay, surpassing even those of English; for it once was the world-language.

In the great Roman Empire, the full-throated sounds of Latium were heard from the columns of Hercules to the shores of the Euphrates, from the Hercynian forest to the cataracts of the Nile. The early Church, though Greek in its beginning, was Romanized since Pope Victor (201) and M. Minucius Felix. The Middle Ages handed down the Latin language as a precious heirloom. Ten new idioms had sprung from the old stock, yet Latin graced with its dignity every solemn action in State and Church. No wonder that monks and clerics, judges and merchants handled it with facility.

Later on, some Humanists wrote Latin prose and poetry hardly less classical than Cicero and Horace. Sermons were preached in Latin. Nor did the "reformers" (Erasmus, Beza) neglect Latin scholarship.

Latin was the official language of the diplomatic world till French displaced it at the peace of Ryswick, 1697. In the Hungarian diet it continued until Kossuth's time.

Furthermore, Latin is still, in a certain sense, the universal language of the world. Humanistic studies are being carried on everywhere. Writers of fame still make use of the Latin idiom to great advantage. Just as during the Middle Ages, Latin conversation is in vogue today not only in Spain and Italy, not only in schools of philosophy and divinity, not only in religious communities to prevent too much talking, not only in cases of necessity

in Siberia or in the Philippines; but Latin is even spoken by college students in this country.

Lastly, the language of the Romans is *worthy* of being called back to life, for these reasons:

1. Latin will create no jealousy whatsoever among the nations.

2. Its introduction will be easy, as, besides being already taught almost everywhere, it claims the terminology of most of the sciences.

3. Since only Latin conversation is to be introduced, the changes in the school plan will be insignificant.

4. Though Latin is one of the most finely developed languages imaginable, a thorough mastery is hardly necessary; one will easily understand the other, and only a few are able to detect faults. (How different from a modern tongue!)

5. Latin compared with Esperanto and English offers undeniable advantages; its study is at the same time a study of ancietn Roman life in all its aspects, political, social, literary, and artistic. Hence Latin alone gives gratuitously an intellectual training and a universal culture, the absence of which is being felt and deplored in many circles. The future world tongue will be either Latin or English, or perhaps both: Latin for the scientists and English for the world at large.

The Teaching of English in Colleges and High Schools

Harvard University has lately published "A Report on the Examinations in English for Admission to Harvard College." Although this document is issued professedly to induce teachers to remedy the defective training of their pupils in English, it is equally a vindication of the authorities of the University in rejecting applicants who have shown woeful ignorance of the orthography as well as of the grammar of their mother tongue.

Speaking on this point, the Boston *Evening Transcript* observes: "It is a well known fact that more candidates for admission to Harvard fail in their English examination than in those of any other subject. Instructors in preparatory schools have always insisted that the requirements were too hard, while the Harvard teachers have insisted that many of the candidates lack even an elementary knowledge of the rules of grammar."

The authors of the Report, selecting their examples from the papers written for admission in June, 1906, present illustrations of nearly every possible grammatical error. This is fol-

lowed by a long list of misspelled words. About twenty-five are starred as occurring frequently. These include such old friends as "privelage," "recieve," "seperate," "predjudice," and some that are more modern, as "interlectual," "villian," "that," "rythum," and "phamplet." The paragraphs that follow are worth quoting in their entirety.

"Our concern is not primarily with proper names, even if they are improperly spelled. Therefore we shall not dwell upon the Guardian Angle who revealed himself to one critic of Addison's 'Campaign;' nor shall we attempt to penetrate the disguise of Adderson, Banco, Bodswel, McCauley, or Sir Josuar Renals. Such forms as Physche, Physh, Pyche, Syche, Physyce, Psyce, Cyce, Cykey and Physic betray ignorance of classical etymology, the significance of which will be spoken of later.

"From the list of misspellings it seems clear that many errors in spelling occur because the boy attempts to write words as he mispronounces them. Graphicly, cruilty, coenside, ostricised, threshole, wickid, timerity, and sentance are examples of this.

In the consideration of misused words and phrases are quoted sentences which in their way are classical instances:

"One brother is an optimus and the other a pessimus."

"There Shylock had come to get his forfeit of a pound of flesh in perfectly good faith, but got the raw end of the deal."

"Shylock was so blinded to his thirst for revenge that he bit off his own nose."

The Johnson Club, as described in a single sentence, reads: "The Johnson Club was a club composed of such men as Johnson, Boswell, Goldsmith, Reynolds and others; the purpose of it was to get together at a quite social gathering and discuss literary topics, and this kind of thing was in those days as beneficial as the great libraries of to-day, because the best wits of the day gathered there and talked over the social conditions that prevailed at that time, and the fact that Johnson was a member ought to be sufficient evidence for any one that it was a success, for nowhere in the history of the world was there ever a greater conversationalist than he."[1])

All this is lamentable. That the study of the elementray rules of English speech, which needs no foreign vocabulary, nor any acute exercise of the reasoning powers, should be so greatly neglected, is a reproach to the educators who turn out such students.

[1] Our quotations are taken from the N. Y. *Sun*, Apr. 23, 1907.

Harvard is, of course, the *Ultima Thule* for a great body of young men in the Eastern and Middle States, particulary those coming from wealthy families, and hundreds of high-priced schools and academies all over the country are engaged in their advertised work of preparing boys for college. The average age of the pupils graduating from these institutions and who present themselves for admission to the universities is, we believe, not less than seventeen years. If their ignorance of their mother tongue is such as the report quoted seems to prove, what have these boys been doing with their time since they became of school age? Possibly between their athletic games, the sessions of their Greek Letter societies, and the hops held in their Fraternity houses they had no time for the trivialities of either spelling or grammar. We should be ashamed of our parochial schools if they turned out pupils so distinguished for their ignorance of these elementary studies. Of course, not all the applicants were shown to be so deficient; many, indeed, passed their examination with marked success; but that the proportion of illiterates was so great as to call out this protest from Harvard University, proves how worthless is the "education" in English acquired in many of the preparatory schools.

PARERGA AND PARALIPOMENA

The "Toties Quoties" and St. Benedict's Jubilee Medal.—By special decree from the Sacred Congregation of Indulgences, dated February 27, 1907, a most singular privilege was conferred upon the pioneer among religious orders.

"From the first vespers of Nov. 1," so reads the decree, "to the setting of the sun of the following day, on which the Commemoration of All Souls is devoutly kept, the faithful may each year gain a plenary indulgence, applicable also to the souls in purgatory, as often as (*toties quoties*) they visit a church or a public oratory of the Order of St. Benedict of the black habit, whether of monks or of nuns, if, after having confessed and communicated, they offer up the usual prayers according to the intention of His Holiness."

Two reasons are given for the selection of All Souls' Day: (1) Because it was through the efforts of St. Odilo, an Abbot of the Benedictine Order, that this Solemn Commemoration was first introduced into the Church; (2) Because the faithful are wont to frequent their churches on that day and to receive the sacraments for the relief of the suffering souls.

To the above privilege another, of still greater import, was added. Hitherto, the few *toties quoties* plenary indulgences grant-

ed by the Holy See were more or less limited, to certain places or churches not always within easy reach of all the faithful. This decree now makes it possible, on easy conditions, for all the faithful to gain such an indulgence in their respective parish churches. The decree continues in substance as follows:

"Moreover..... *in place of the so-called Portiuncula Indulgence, which was in good faith thought to be attached to the Jubilee Medal of St. Benedict*, as following from authentic documents, the faithful who habitually carry this Medal, can, hereby gain this other indulgence granted on the above mentioned day, by visiting any church or public oratory and performing the other pious works already named, if, for reasons of ill health, monastic enclosure, or the greatness of the distance, at least one Roman mile [4885 ft.], a church or oratory of the order of St. Benedict cannot be reached."

"Archivium Franciscano-Historicum." A New Quarterly.—Under date of Apr. 15, 1906, the Most Rev. Dionysius Schuler, Minister General of the Franciscans, addressed to the whole Order a timely letter on the study of Franciscan history, which placed the question in its proper light. Whilst praising the remarkable enthusiasm recently displayed by non-Catholics in this field of literature and expressing appreciation of their efforts to make the historical aspect of St. Francis' life better known, he pointed out that their interpretation of the Saint's ideals and achievements can not always be taken as the correct one, owing chiefly to the prejudicial notions of medieval history, imbibed from non-Catholic authors.

To promote therefore the true knowledge of Franciscan history he proposed to establish a new periodical on a strictly scientific basis, for the publication of critical texts of original documents and other manuscripts bearing on this subject.

Accordingly, after all preparations had been made, a convention was held, Apr. 2—4, 1907, at the convent of Santa Maria degli Angeli, near Assisi, in which some of the most noted Franciscan scholars of Europe participated.

The committee comprised nine members. The meetings were presided over by Rev. P. Parthenius Minges, of the province of Bavaria, Prefect of St. Bonaventure's College at Quaracchi, who is well known as the ablest living expounder of Scotistic doctrine. The other members of the committee were the following: Rev. P. Heribert Holzapfel of Munich, often quoted in this REVIEW for his scholarly criticism on disputed points of history; Rev. P. Teofilo Domenichelli of Livorno (Leghorn), disciple of the late P. Marcellino da Civezza, and co-editor of the celebrated *Leggenda III Sociorum*, published for the first time in its entirety, in 1899; Rev. P. Jerome Golubovich, author of the *Biblioteca Bio-bibliografica della Terra Santa e dell'Oriente Francescano*, a monumental work describing Franciscan activity in the Holy Land; Rev. P. Michael Bihl of the province of Thuringia, who is also well-known for his historical researches; Rev. P. Athanasius Lopez of Spain, assistant at St. Bonaventure's College, Quaracchi; Rev. P. Ulrich

Hüntemann of Saxony, professor of ecclesiastical history at St. Antony's International College, Rome; Rev. P. Livarius Oliger of the province of Thuringia, professor of Franciscan history at the same institution; and lastly, Rev. P. Niccolo Dal Gal, of the province of Venice, editor of *La Voce di Sant'Antonio*, and author of a new life of St. Antony of Padua (Quaracchi, 1907).

As a result of the three-days' proceedings the following points were agreed upon: The new periodical shall be called *Archivium Franciscano-Historicum*, and shall be issued quarterly in booklets of 150 pages each, so that the annual output will form a volume of not less than 600 pages. It shall be under the direction of Rev. P. Jerome Golubovich, with Rev. P. Michael Bihl as assistant editor. It shall comprise the following divisions: 1. Essays and original articles; 2. Documents, manuscripts, and other texts; 3. Codicographia francescana; 4. Bibliographia; 5. Review of periodicals referring to Franciscan subjects; and 6. Chronicle of the Order.

The most difficult question under discussion was the one of languages. Latin was finally chosen to be the fundamental language, but essays in German, English, French, Spanish or Italian will also be accepted. All documents, manuscripts, etc., will be published in the original text.

The whole enterprise is to have a strictly scientific character, but polemics shall be eschewed. Though sufficient material is already on hand, the first number will not appear before the end of the year. It will be issued from the Collegio di San Bonaventura, Quaracchi (presso Firenze), Italy, and will cost the modest sum of 12 lire per annum within the confines of Italy, or 14 lire, foreign postage.

It is to be hoped that this new venture in the literary domain will find collaborators all over the world and experience a generous reception from all friends of St. Francis and students of Franciscan history.

How to Awaken an Interest in Our Indian and Negro Missions.—Some time ago the students of a Protestant college contributed over one thousand dollars for a Protestant mission in China. We are told that this particular denominational college supports a mission in the far East by the yearly contributions of its students.

A few years ago an attempt was made to increase the collection for our Catholic Indian schools by soliciting a "one quarter contribution" for the Society for the Preservation of the Faith, through the Promoters of the Apostleship of Prayer and the American Federation of Catholic Societies. Of late, however, these agencies do not seem to be very active in this matter and their zeal appears to have been short-lived. It strikes one of our contributors, himself engaged in college work, that in imitation of the Protestant institution mentioned above, all our Catholic colleges, academies, and schools of higher education, of which we have about 800 in the United States, might and should do their share for the support of our Indian and Negro missions.

It ought to be easy, he writes, to interest all the Catholic

pupils sufficiently to induce them to donate at least twenty-five cents a year, especially when we consider how much money they fritter away constantly on sports, dress, and amusements of all sorts. Even if only ten dollars were obtained from the students of each institution, the amount would aggregate eight thousand dollars per annum. Besides, in all our Catholic educational institutions there are found generous boys and girls, who would give more, even at the sacrifice of little comforts, and their zealous example would probably influence their parents, brothers, and sisters.

We naturally expect that Catholic colleges and academies inculcate lessons and practices of genuine charity. The support of the Indian schools and negro missions is a genuine charity—a work of zeal and spiritual mercy that would engender a lively interest in the wards of our American people, would induce the students to pray for and assist their poor neglected fellow men. The reward for this charity would be a sprouting and blossoming-forth of virtuous acts most acceptable to God and beneficial to the religious life and energy of the Catholic body.—

The CATHOLIC FORTNIGHTLY REVIEW happens to know of one Catholic educational institution in which the students take up this quarter collection for the Indians. This year, out of 160 students eighty per cent contributed,—and this notwithstanding the fact that the college referred to is situated in a diocese in which the Society for the Preservation of the Faith is remarkably well supported. Why should not all our Catholic institutions imitate this example? Where is the angel who will descend to stir the stagnant waters?

The Protestant Propaganda in the Philippines is going merrily on. The agent of the American Bible Society in the islands, Rev. J. L. McLaughlin, reports (see N. Y. *Evening Post*, April 20) that this Society, which he calls "the ordnance department of the entire missionary [Protestant, of course] movement of the country," has translated the Bible into eight different dialects and is distributing bibles to the amount of 600,000 throughout the islands. We quote a few passages from his report:

"During the year the revision of the Ilokano New Testament was completed, and an edition of 8,000 has already been quite depleted with the sudden calls that have come in for it. The Ilokano country is now thoroughly organized under the United Brethren, Disciple, and Methodist missions and a steady sale of Testaments and Bibles in more permanent bindings may be hoped for. Genesis and the Psalms are almost completed, under the direction of the members of the Disciple Mission, and further translation work in the Old Testament is under advisement.

"The Ibanag translation of St. Luke is completed, and a small edition is almost completed on Manila presses. The Gospel of John is in manuscript, but it will not be placed in the press till an American missionary shall have created a further demand from the people themselves.

"The Pampanga New Testament is now on the press in Japan

and will be in the hands of the people within a few months. It will fill a most pressing need, as for several years the work among the Pampangans has suffered materially on account of not having the Scriptures in their own language. There will be another large edition of the gospels, separate, in the Pampanga language.

"Satisfactory arrangements were made with the Baptist Missionary Union, for the use of their translation of the New Testament in Panayan Visayan, with the word for baptism transliterated [!?]. A large edition of the gospels and of the New Testament entire was secured and largely disposed of in bulk to the Presbyterian Mission in the southern islands, and to the representatives of the Filipino Independent Church. However, the latter refuses to accept the portions,[1] thus materially decreasing the totals already reported by 50,000.

"The Cebuan New Testament is almost completed and will be ready for the press within a few months. For the furtherance of this work the society is indebted to the labors and coöperation of the Rev. Eric Lund, of the Baptist Missionary Society, under whose supervision the work has been carried on in Iloilo.

"We are now undertaking the translation of the gospels in the Visayan of Samar and Leyte, as a call comes from the workers there that they must have such a translation made.

"The Filipino colporteurs have for the greater part been largely under the personal direction of the missionaries in the separate fields and have served for short times to cover particular sections only.

"Almost the entire territory of the islands is under the more or less direct organized supervision of some evangelical missionary..... Filipinos are carrying the Scriptures throughout the islands.

"We have opened 'The American Bible Society Lecture Bureau.' We have secured the finest stereopticon outfit to be procured, with cinematograph attachment and films upon the Passion Play, with slides upon the Old and New Testament alike. It is used as a means of distribution. It can be made practically self-supporting, at the same time that it is doing wonderful good."

Rev. McLaughlin gleefully dwells on the fruits of the public school, which, he says, are now beginning to show in public life.

That there is to be no relaxation in the Protestant propaganda in the Philippines, appears from Rev. McLaughlin's suggestion that "the entire missionary force in the Phillippines should be doubled at once" and that "the capacity of the American Bible Society be largely increased."

As "Germanization" in Poland means the Protestantization of the Catholic Poles, so "Americanization" in the Philippines is clearly tending towards the Protestantization or at least the de-Catholization of the natives of the Archipelago.

[1] Probably on account of the gradual falling apart of Aglipay's schism, consequent upon the recent decision of the Supreme Court restoring the Catholic churches wrongfully usurped by the schismatics to their rightful owners.

"Rome's First Concession to Nationalism in America."—The archbishops at their recent meeting received official notice from the Propaganda that a bishop had been appointed for work among the Catholics of the Greek Ruthenian rite in the United States.

It is stated that this bishop will be a sort of Apostolic auxiliary, lending his service to the bishops of the country when and where invited and tendering his help to the measure of relief requested; that he will have no jurisdiction of his own, but will be dependent upon the ordinaries of the various dioceses, receiving from them each and every time—*toties quoties*—the authority they may be willing to concede.

The *Western Watchman* (Sunday edition, xx, 19) is somewhat alarmed by this appointment; calls it "Rome's first concession to nationalism in America," but warns the Poles and other foreign-born, non-English-speaking Catholics of the United States, that "this concession to nationalism in the American Church must not be interpreted as indicating a change of policy on the part of Rome on the subject of the appointment of national bishops for the different nationalities of Catholics in this country."

While it is quite true, as our contemporary alleges, that "the reasons for the appointment of a bishop for the Greek Ruthenians are altogether special and do not apply to the other rites," it is equally true, as the *Watchman* is constrained to admit, that Rome acted "purely *motu proprio*" in sending a Ruthenian bishop to this country, and that the motive inspiring the appointment was that "the eagle eye of Rome," which "sweeps the whole horizon of the Church Universal," "detected the danger of the situation [of the Greek Ruthenian Catholics] in the United States."

Is the *Watchman* prepared to deny that there is danger also in the situation of the Polish Catholics in this country? We think the Polish memorial which we published two or three years ago, and the existence of large schismatic Polish congregations in a number of American cities, abundantly proves that there is. What is to prevent Rome's "eagle eye" from "detecting" also this danger and from granting to the Poles "purely *motu proprio*" the same privilege which it has just granted to the Greek Ruthenians?

We think it wise and proper to leave all these matters to the wisdom of the Apostolic See, which may need information with regard to existing facts, but which most assuredly requires no gratuitous advice nor nativistic warning.

The Probability of a War Between the United States and Japan is a subject which is being discussed animatedly just now not only in this country but also in Europe. A German writer, J. Rodic, has even published a brochure entitled *Die Aussichten eines amerikanisch-japanischen Krieges* (Leipzig: Engelmann). He considers it highly probable that we Americans shall before long become involved in a passage at arms with "the Yankees of the Far East." Japan, he says, sorely needs room for its emigrants; but unless America is ready to commit suicide, it will be compelled to close

its doors against the Japs, who will then have no other alternative than recourse to war.

Mr. Rodic thinks Japan has an excellent chance to win out, unless Uncle Sam hastens to enlarge considerably his Pacific fleet, to complete the Panama Canal, and to increase his standing army.

"The American Astronomer" is the title of a new magazine which began with vol. i, No. 1, April 15, issuing from Marlborough, Mass., and edited by William D. McPherson. It is a four-page monthly, devoted to news from the observatories, reports of observations, discussion of problems, reviews of current literature, personal notes, book reviews, reports of astronomical meetings, etc. In short, it aims to be the practical astronomer's newspaper.

A New Plan to Increase the Peter's Pence.—Rev. D. S. Phelan in the *Western Watchman* (Sunday edition, xx, 19) editorially comments upon a subject which seems to have engaged also the archbishops of the country at their recent annual conference. Though the Catholics of the United States are richer per capita than those of any other country, we are not contributing anything like our proper share to the Peter's Pence or the fund for the support of the Holy Father and the central administration of the Church.

"One thing is certain," says our reverend confrère; "the present plan of raising the Peter's Pence by voluntary countribution in the churches has proved a flat failure. The amount contributed is almost an insult, considering the person and the purpose for which it is offered. The last annual collection for the Holy Father did not average one cent for every Catholic in the land."

Father Phelan suggests that "the bishops of the country assume the maintenance of the Sovereign Pontiff," fix the amount each should contribute and then increase the percentage on which his cathedraticum is calculated, so as to be able to pay his share of the Peter's Pence "without reducing his own income by a single penny." He thinks that this plan is businesslike, that it would prove certain and easy of execution, and that it is "the only practicable" one.

It is not for us to pronounce an opinion on the wisdom of this plan. But we heartily agree that something effective ought to be done to increase the amount of America's Peter's Pence, especially in view of the fact that, in consequence of the persecution of the Church in France, the Holy Father is actually reduced to financial straits.

The Patron of Yellow Journalism.—Mr. Joseph Pulitzer, owner of the New York *World* and the St. Louis *Post-Dispatch*, recently, in honor of his sixtieth birthday, gave a dinner in both cities to the employees of his two newspapers and a number of invited guests. Among the speakers at the St. Louis dinner was Rev. D. S. Phelan, editor of the *Western Watchman*. He said among other things (*Post-Dispatch*, April 11):

"At any rate, tradition in Germany, the home of printing, names Faustus (another name for the Evil One) as the first to

practice the art. There was a curse in Germany in the old days, 'May the Devil and Dr. Faustus get you.'

"During the troubled days of His Holiness Pius IX, a number of editors in Rome banded together to defend the Holy See from the assaults of its enemies. They appealed to Pope Pius for his blessing and asked that he would name for them a patron saint. He deputed a cardinal to search the lives of the saints to see if there had been among them an editor or anyone connected with publishing and its allied crafts. The cardinal searched the lives of saints great and saints small, but no one who had ever had the slightest part in the newspaper business could he find. The Pope, on learning of this lack of newspaper men in the ranks of the canonized, told the editors that they might send one of their number to the Vatican to pick out a saint by chance. The representative came to the Vatican and was blindfolded and placed in a long hall, lined with statues of the saints. He was thrice turned around and was then told that the saint whose statue he first touched would become the patron of his profession. He groped half way down the hall, then touched a sculptured marble, and fell on his knees, clasping a carved figure and crying 'Be thou our patron, O Saint, whoever thou art.' As he pulled off his blindfold, he saw that he was holding the figure of the Devil, whom the sculptor had placed beneath the uplifted sword of St. Michael.

"We have heard Mr. Johns read a beautiful code of rules for the guidance of newspaper men. Those rules fare daily as did the good resolves of Dr. Samuel Johnson, who nightly formed sixty rules of conduct for the next day, only to shatter them all before nightfall. But he used to say, Boswell tells us, that he believed he was a better man for having made the resolutions. So it may be with you gentlemen of the *Post-Dispatch*."

This is all very interesting and very witty. But Father Phelan continued:

"I find that the people of my parish read the *Post-Dispatch* far more than other papers, yet when I ask them why they can only say that it is because they like it."

Considering the fact that, like the New York *World*, the St. Louis *Post-Dispatch* is decidedly sensational, in fact, may without injustice be classed among the newspapers now generally dubbed "yellow," it cannot be assumed that its wide circulation in Father Phelan's parish makes for the intellectual and moral betterment of the people or for the strengthening of their religious faith. The case is all the more deplorable since, for some reason or other, Father Phelan's congregation of Our Lady of Mount Carmel is one of the few in this Archdiocese that have no Catholic parochial school to counteract the yellow press and other evil influences which even the most zealous pastor cannot entirely ward off from his flock.

The Influence of a High-Class Weekly.—Mr. Rollo Ogden has recently published a life of Edwin L. Godkin, founder and for

many years editor of the New York *Nation*.[1] In a review of this interesting and instructive book in the New York *Evening Post* (April 20) we read among other things:

> The *Nation* never counted its readers by the hundred thousand. Its subscribers and readers were scattered over the great continental area of our country, and would have cut but a small figure in the census of her thirty or fifty million inhabitants. But there was scarce a community which did not count its one or two or a dozen faithful disciples of the *Nation;* men and women—aye, and youths and maidens—to whom the regular coming of that visitor was the great intellectual and spiritual event of the week. And alongside of this profound and penetrating influence on thousands of earnest natures, young and old, and together with the comfort and sustenance the *Nation* was giving to men of cultivation and of learning throughout the land, must be reckoned the influence it exercised, at one remove, upon the whole people, through the columns of the newspapers of the country. Editors might not say much about the *Nation*, but they read it; and they were, both consciously and unconsciously, deeply affected by it. To appreciate fully the vast and continuing effect of the currents thus set in motion both among individuals and in the press requires, perhaps, a vivid imagination; but it can only be a defective imagination that fails to recognize that the effect has been very great. That the *Nation*, and this extraordinary influence which emanated from it, was the product of one man's personality and power is certain in spite of the fact that Mr. Godkin enlisted in its service a large part of all that was best in the world of American letters and scholarship. Never was there a more striking illustration of the remarkable phenomenon, upon which Bagehot has commented so instructively, of the contagion of quality which makes all the writing in a journal of marked character seem the work of a single hand; whatever excellence each of the writers for the *Nation* may have possessed in his own right, there was supperadded to it the special quality which took possession of them when they were contributing to Mr. Godkin's paper. Professor Norton, in one of the letters quoted in these volumes, after saying that his own share in making the *Nation* possible was his 'best claim to the gratitude of posterity' adds: 'And, after all, *You* are the *Nation*'; and in saying this he but expressed what everybody felt who knew the *Nation* in its early years.

The *Nation* is still in existence and despite the deluge of periodical literature which almost threatens to swamp the American reading public, it continues to exercise a strong, lasting, and —we are glad to say: generally wholesome—influence upon the best minds in the land.

Considering the influence a single high-class weekly has wielded, and is still able to wield, through the élite, upon the masses, it is regrettable that we have not in the United States today, and have not had since the days of Bishop England, or at least since McMaster, a single Catholic weekly review of the intellectual calibre of the *Nation*. Little England has its *Tablet*, but our far greater and more resourceful land is compelled to worry along with a batch of Catholic weekly newspapers which, excepting perhaps half a dozen, are written down to the level of the masses which as a rule will not take them, or, if for some reason or other they take them and pay for them, do not read them.

One of the things the Church needs most urgently in America just now, is a Catholic *Nation* and a chain of sound and up-to-date Catholic dailies, extending from the Atlantic to the Pacific, from the Thousand Islands of the St. Lawrence down to the Gulf of Mexico.

[1] *Life and Letters of Edwin Lawrence Godkin. Edited by Rollo Ogden. With Portraits.* New York: The Mac Millan Co. 1907. 2 vols. $4.

Flying Snakes.—My old natural history professor was wont to say that none but a dipsomaniac had ever seen flying snakes. In the *Proceedings* of the Zoölogical Society of London for 1906, R. Shelford presents a significant discovery relating to flying snakes in Borneo. Two of these belong to the genus *Chrysopelea*, while the third is *Dendrophis pictus*. The reptile crawls out along some horizontal branch, and, gaining impetus, launches itself into the air. Instead of falling in writhing coils straight to earth, it becomes rigid as a stick and glides downward in an oblique line, landing lightly either in the water or upon the bare ground. Mr. Shelford discovered the peculiar structure which made this feat possible. The reptile has the power, by a forcible muscular contraction, of changing the shape of its body (considered as a section view) from almost a circle to a deep concave below. Mr. Shelford compares this to two pieces of bamboo, one of which is entire, and therefore circular in outline, while the other is bisected so that it is a hemicircle in section. When dropped from a height the former will fall like a stone, while the split piece will glide obliquely downwards, and even describe a slightly upward swoop just before it reaches the ground. It was found that the snakes fell helplessly if merely thrown out into the air. They had to have somewhat of a flying start to assume properly the convexity and rigidity of their parachute pose.

A Cure for "Mountain Sickness."—It will be good news to mountain climbers and aeronauts that a remedy has been discovered for "mountain sickness." In the *Revue Scientifique*, Professor Aggazzotti discusses the symptoms and causes of this malady, and gives some account of the way in which it can be prevented or cured. Mountain sickness is not to be confounded with fatigue, inflammation of the respiratory tract, irritation of the skin, nor effects of strong light. Its sole cause is the rarefaction of the air at great heights. It affects those who make balloon ascensions, and it can be artificially produced at sea-level. The symptoms are fatigue, somnolence, rapid pulse, aggravated nausea, dimness of sight, fainting, headache, and palpitation of the heart. The movements of those affected become uncertain and tremulous, and there is lack of precision in voluntary action. Rarefaction of the air reduces the quantity of oxygen carried by the blood to the tissues, and diminishes the proportion of carbonic gas ordinarily contained in the blood. Professor Aggazzotti explains in detail the results of these physiological conditions. In 1870, M. Paul Bert in a diver's bell submitted to a rarefaction of the air corresponding to an altitude of over five miles, by inhaling oxygen. Experiments of a similar kind, but during actual ascension, were made by three balloonists; two of them died in spite of inhalation of oxygen and azote. Professor Aggazzotti uses a mixture of oxygen, 67 per cent, carbonic gas, 13 per cent, and azote, 20 per cent. He was able to push the rarefaction of the air as far as permitted by the powerful pumps in the Turin laboratory, without any unpleasant symptoms being noticeable. The importance of this discovery is evident. Mounting to great heights is no longer a

mere adventure or amusement. Railways are being carried to the summits of lofty mountains, and a day will come when rails will be laid over the Himalayas and the Andes. Professor Aggazzotti's mixture can then be on tap, to give comfort to the traveller. And as progress is made in aerial navigation, with such a remedy at hand, one can rise to far greater altitudes without discomfort or danger.

MARGINALIA

Various attempts have been made to prevent the rolling of ocean steamers by the use of heavy rotating flywheels. One of the latest, that made by Otto Schlick, a German engineer, seems to promise practical success. It is described in the *Literary Digest* (No. 887), which periodical quotes a writer in the Paris *Cosmos* to the effect that the new invention is soon to be tried on one of the large Hamburg-American steamers.

One day the office boy went to the editor and said: "There's a tramp at the door and he says he has had nothing to eat for six days."—"Fetch him in," said the editor. "If we can find out how he does it, we can run this paper for another week."

The *Denver Catholic Register*, which ordinarily is so enthusiastic about the "Knights of Columbus" that it might almost be called a K. of C. organ, is inclined to draw the line at such excrescences as the "Order of the Alhambra" (see the CATHOLIC FORTNIGHTLY REVIEW, xiv, 6, 181).

"This new wing of the Knights of Columbus," says our contemporary (ii, 38), "hasn't reached some of the western cities as yet, but we believe it would be a wise thing when they organize to be sure and impress upon the public that the society is Catholic, as the above account [taken from the *Catholic Telegraph*, lxxxi, 7; reproduced in the CATHOLIC FORTNIGHTLY REVIEW, xiv, 6, 181] *sounds like a paragraph from the Square and Compass.*" [*Italics ours.*]

Even one who holds a far inferior place in the Catholic editorial fraternity than the founder and editor of the once famous *Rambler*, may take to heart and find consolation in some of the observations made by Dr., later Cardinal, Newman in several letters to Mr. J. M. Capes, now published by Abbot Gasquet in *Lord Acton and His Circle* (Longmans, 1906).

We quote a few of them:

"The *Rambler* is doing a great deal of good, and we cannot do good without giving offence and incurring criticism." (Pp. xvi-xvii).

"It is well for us, my dear Capes, that we do not look out for any reward for what we do in this world, for whether we do

or not, we are sure not to get it; for what we do imperfectly or wrongly affects the public ten times more than what we do well, even though the good may be ten times as much as the amiss. But this is God's merciful dispensation to oblige us to look up to Him and lay up treasures above whether we will or no." (Pp. xxiv-xxv).

"Those who have a view, have infinite power over those who have none." (Pp. xxviii-xxix).

To Wetherell, Dr. Newman wrote that "an editor is not bound to any deep acquaintance with the subject of a particular [contributed] article; but surely he is severely bound that its spirit, tone, and effect should be good." (Ibid. p. lxxiii).

The *Institutiones Juris Publici Ecclesiastici* of Msgr. (now Cardinal) Felix Cavagnis, have recently appeared in a fourth revised edition. (Rome Desclée. 1906.) In giving this[1] three-volume work a somewhat warmer recommendation than it deserves, the Paris *Etudes* (cxi, 1, p. 126) suggests that it should not only be read by the clergy, but also by all educated Catholic laymen, because it is as important for the laity as it is for the clergy nowadays to be thoroughly and soundly instructed on the rights and jurisdiction of the Church.

In this country such a recommendation would provoke laughter. How many educated laymen have we who are able to read with profit a three-volume scientific work on Canon Law? And of the few who are able, how many could be induced to do so, even if they were presented with a free copy?

The late Father Bertrand Wilberforce, O. P., was fond of making humorous remarks and saying quaint things. One of his brothers relates (see *Life and Letters of Father Bertrand Wilberforce by H. M. Capes*, p. 123): "'Is it true,' I asked him once, 'that you have taken the pledge?' 'No,' he replied, 'I know so many who take it and get drunk, that I thought it would be a change to keep it without taking it.' For many years he practiced teetotalism, until his health forbade his continuing it."

With an acute discernment of the President's qualifications, Willis J. Abbot in *Appleton's* (Feb.) discusses the possible fields of activity open to Theodore Roosevelt after March 4, 1909. As senator or representative, ambassador to some European State, President of Harvard, or Secretary of State with the construction of the Panama Canal as his chief duty—in any of these positions he would serve the people well, but for no one of them does he appear to be preëminently fitted. It is harder, declares the writer, than trying to fit a round peg into a square hole, for this particular "peg" baffles geometrical description. Mr. Abbot does not attempt to solve the problem of finding the proper place for one whom he quotes an Arizona delegate as describing rather irreverently as "a compound of St. Francis and St. Vitus."

[1] V. *Literarische Rundschau*, Apr. 1907.

LITERARY NOTES

—*Plain Sermons by Rev. Thomas S. Dolan* (B. Herder. 1907. $1.25 net) is not one of the all too many volumes of latterday sermons which the reviewer finds it best to pass over in merciful silence, and which, in the words of our author (Preface), "the average priest looks upon with suspicion," because they are "unattractive in form, trite, platitudinarian, or too long if not too short." Father Dolan has aimed at three things: first, to embody in his discourses "a gooddeal of truth"; secondly, to put it into attractive and direct form; and thirdly, to make the sermons moderately brief. In all three of these endeavors it appears to us he has succeeded. The twenty-five sermons contained in his volume, partly dogmatic and partly moral, hold the middle between a long-winded and highly finished discourse of the old style (Fr. Dolan rightly says that "memorizing the productions of Lacordaire, Monsabré, Felix, Ravignan, Newman, Hedley, and Tyrrell, and declaiming them before American congregations is simply pathetic") and a "five-minute's sermon" of the rambling sort, "whereby," he insists, as a rule, "nothing is effected save perhaps a certain irreverence to the word of God." What we like especially is the author's thorough orthodoxy and good sense, and his directness of statement. We shall try to quote a specimen or two on another occasion. Meanwhile we heartily recommend these *Plain Sermons*, whose only fault is the somewhat too sombre and ascetic binding in which they are garbed.

—*The Training of Silas. By Rev. E. J. Devine, S. J.* (Benziger Bros. $1.25). The many excellent suggestions in this book and its plain statement of a number of unfortunate conditions which undoubtedly exist in almost every Catholic parish in this country, will probably find their way to the minds of many persons who would not have been reached had the teachings of the book been embodied in any other form but that of fiction. Father Sinclair is not perfect; human respect seems to have clung to him far more closely than it does to the average parish priest. The disadvantages of the usual parish entertainment are well illustrated. On the whole, pastors and their flocks will read the book with pleasure and profit.

—*By the Royal Road. By "Marie Haultmont;"* (London & Edinburgh: Sands & Co. St. Louis: B. Herder. Price $1.60) is a long and well worked out story of the faults of character and the actual sin of one man and how these marred the lives and destroyed to a degree the earthly happiness of all those whose lives were interwoven with his. The book is on the high plane which we have learned to expect of the English Catholic novelist from Lady Georgiana Fullerton to Mrs. Wilfrid Ward. It cannot be denied that the atmosphere of the present work is, on the whole, sombre, and this sombreness is hardly relieved by the joyous and lovable character of Edmée, whose life is at last freed from the tragic element. It is extremely difficult to invest the great sacrifices of life with that element of joy which really belongs to them. So the hero and heroine in this book are called upon to offer their earthly happiness to God, and they do so willingly and give up the joys of this world and place their hopes in Heaven, but, somehow, we are still sorry for them and cannot help wishing their interests for eternity could have been furthered and a certain amount of temporal happiness at the same time meted out to them. In other words, reason is convinced, but the will is not drawn after it. In illustration of the contrary effect, note how the Church describes the martyrdom of St. Valerian and St. Cecilia. The pure natural love of the former is transfigured when Christianity gives him supernatural life, and the sufferings of St. Cecilia's martyrdom, which could be revolting, are so completely permeated with spiritual joy that in reading of her we follow, as it were, in the procession of her triumph, and sadness is farthest from our hearts. There should be a similar effect left after reading the life story of faithful Catholics of our own times, who, after all, are only accidentally different from the martyrs.

—*Francis Thompson. A Critical Essay by Charles L. O'Donnell* (University Press, Notre Dame, Indiana) exemplifies one of the chief faults of Thompson himself as a poet—a fulsome and a crowded style. We push

aside the heavy foliage in vain search of a little fruit. Fortunately, there are in the body of the essay enough excerpts from the poet's works to enable most people who have not read his poe-ry to judge for themselves of its beauties and its shortcomings. These excerpts and the short biographical sketch constitute the chief value of the essay.

—In *The Easter Fire on the Hill of Slane* and *The Prince of Fez*, both by Rev. P. Kaenders (B. Herder. 25 cts. each), we have two excellent plays, both well adapted to amateur actors. The first deals with the conversion of Ireland to the true faith by St. Patrick. The chief action is between the powers of the nether world and the champion of Christ. Interwoven with this are the fortunes of the Prince of Tara, and in the back-ground, relieving the seriousness of the play, is a distinct comic element very well worked out. The second play, while perhaps not as good an acting play as the first, is superior to it from a literary standpoint. It is presumably Calderon's "Constant Prince" which suggested this play to Fr. Kaenders, but the plot is quite different from that of the Spanish Shakespeare. The conversion of the prince is beautifully contrived, and the re-iteration of the dogma of the Immaculate Conception is a truly poetic trait. In the more exalted portions of the drama the words fall naturally into blank verse in the meter employed by Calderon. Thus we have in the re-iteration alluded to:

> "The Holy Spirit's bride was she,
> Undefiled from her conception.
> Therefore Mary and Her Son
> Were immune from Satan's tribute,
> By intrinsic right the Son,
> By the power of grace the Mother."

These plays will be welcomed by discriminating teachers, possessing as they do all the qualities desirable in a play for school entertainments by advanced pupils.

—*The Truth of Christianity. Compiled from Various Sources by Lt.-Col. W. H. Turton, D. S. O. Royal Engineers.* (Fifth Edition, Seventh Thousand. London: Wells, Gardner, Darton & Co., Ltd.; Milwaukee, Wis.: The Young Churchman Co.), has won encomiums from many and varied sources. It is written in a sturdy, straightforward, positive fashion, as an army officer makes a report, with maps, of an extended reconnaissance in unknown territory. No doubt the book has helped and will help many who have ventured entirely without guides into the region treated of. We cannot, however, recommend it, as some of its reviewers have done, on the score of its being scientific and logical. It is the work of a man naturally accurate, but untrained in the particular branch of science with which he has undertaken to deal. In consequence, we encounter much inaccuracy in the use of terms and the invention of one or two queer theories to bridge over difficulties which quite disappear when treated by well-grounded Catholic philosophies. In spite of its faults the book is well worth reading and will do more good than harm.

—*The Ridingdale Flower Show. By Rev. David Bearne, S. J.* (Benziger Bros. 85 cts.) and *The Witch of Riding-dale. By Rev. David Bearne, S. J.* (Benziger Bros. 85 cts.) tell us some more about those attractive boys who can do anything from playing Shakespeare to kicking foot-ball, from improvising a parody on Holmes, "Last Leaf" to working in the garden or plain fighting. The foundation of all their activities is their religion. This and the classic English back-ground of their lives is sure to influence most happily the many young readers on this side of the world who are attracted by the liveliness of Father Bearne's boys.

—*In God's Good Time. A Novel by H. M. Ross* (Benziger Bros. $1.25) is a very exciting story with a plot intricate enough and dénouement exciting enough to satisfy the most jaded of novel readers. Moreover, there is nothing unwholesome in the tale, which cannot be said of every novel of its calibre.

—*Daddy Dan. By Mary T. Waggaman* (Benziger Bros. 45 cts.). "Daddy Dan" turns out to be a United States Senator on whom alone devolves in some mysterious manner the maintenance of the cause of good government in this our land. Needless to say, the cause is maintained. The book is written in pleasing style and "Aunt Livy's Narrative" in Chapter VII makes a very pretty little story in itself.

—*A Meditation on the Incarnation of Christ. Sermons on the Life and Passion of Our Lord and Of Hearing and Speaking Good Words. By Thomas à Kempis, Canon Regular of the Congregation of Windesheim. Translation by*

Dom Vincent Scully, C. R. L. (London: Kegan Paul, Trench, Trübner and Co.; St. Louis: B. Herder. $1.35. Another volume of Thomas à Kempis in English, uniform with *Prayers and Meditations on the Life of Christ* and forming volume four of the complete series of the works of Thomas à Kempis—excepting the *Imitation*—now in process of publication by Kegan Paul, Trench, Trübner and Company. The translations are made from Dr. Pohl's critical edition, and the present one, by Dom Scully, is quite equal to that of Dr. Duthoit, the many excellencies of which we have noted before. The value of this edition of the works of the author of the *Imitation* can hardly be over-estimated and is so obvious that it would be superfluous to dwell upon it. The outward form is suitable and substantial, and at the same time most convenient.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Das neue Leben. Der Epheserbrief des heiligen Paulus für gebildete Christen dargelegt von Dr. Franz Keller. vi & 128 pp. 8vo. in flexible cloth binding. Net 45 cts.

The Christian School. Pastoral Letter of Rt. Rev. James A. McFaul, D. D., Bishop of Trenton. Second Edition. 32 pp. 8vo. Benziger Brothers. 1907. (Pamphlet.)

Sammlung ausgezeichneter Kompositionen für die Kirche von Stephan Lück. Dritte unveränderte Auflage. Four volumes, bound in two. 8vo. Fr. Pustet & Co. 1907. $3.75 net.

Der hl. Joseph in dem Leben Christi und der Kirche von Moritz Meschler S. J. Mit 7 Bildern nach J. Schraudolph. xi & 155 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. Net 75 cts.

Einige Notizen über die Kongregation der Missionäre vom kostbaren Blute. Herausgegeben von Gregor M. Jussel, Missionspriester vom kostbaren Blute in Schellenberg, P. Nendeln (Fürstent. Liechtenstein). 47 pp. 12mo. Uznach (Switzerland): K. Oberholzer's Buchdruckerei. 1907.

Mary, the Mother of Christ in Prophecy and its Fulfilment. Controversial Letters in Vindication of the Position Assigned by the Catholic Church to the Ever-Blessed Mother of the World's Redeemer in the Divine Economy of Man's Salvation, etc. By Richard F. Quigley, K. C. Third Edition, Revised and Enlarged. 493 pp. 8vo. Ratisbon, New York, and Cincinnati: Fr. Pustet & Co. $1.50 net.

—Kirchenmusikalisches Jahrbuch. Zwanzigster Jahrgang. Herausgegeben von Dr. Franz Xav. Haberl. 265 pp. large 8vo. Fr. Pustet & Co. 1907. 75 cts. net.

800 Orgelkompositionen in den Dur- und Moll-Tonarten zum Gebrauch beim katholischen Gottesdienste. Herausgegeben von Aug. Weil, Pfarrer in Hattenheim im Rheingau. xi & 216 pp. 4to. Fr. Pustet & Co. 1907. $3.50.

Repertorium Oratoris Sacri, Containing Outlines of Six Hundred Sermons for all the Sundays and Holydays of the Ecclesiastical Year; also for Other Solemn Occasions. Compiled from the Works of Distinguished Preachers of Different Ages and Nations by the Rev. Herman Hueser, D. D. Fourth Edition Revised and Corrected. 4 volumes. Fr. Pustet & Co. 1907. $6.

Catechismus Romanus ex Decreto Concilii Tridentini ad Parochos Pii V. Pontificis Maximi Iussu Editus. Textus cum Pluribus Antiquissimis Recensionibus et Ipsa Principe Manutiana Collati atque Recogniti. Editio Quarta. 500 pp. 8vo. Fr. Pustet & Co. 1907. $1.50 net.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 12 June 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

An Archiepiscopal Advocate of the Catholic Press and Catholic Social Reform



Two causes which have ever been very dear to the heart of the CATHOLIC FORTNIGHTLY REVIEW were warmly advocated, and practically inaugurated for his own Archdiocese, by the Mt. Rev. Archbishop L. N. Bégin of Quebec, in a pastoral letter dated March 31, 1907.

These two causes are: Catholic social reform and the supportof the Catholic press, including the creation of a strong Catholic *daily* newspaper.

Catholics ought to be foremost, the Archbishop says, in putting into practice the social reforms so luminously outlined by Leo XIII in his immortal encyclicals. Already more has been accomplished along these lines in the Archdiocese of Quebec than in many an American diocese of far greater resources. But in order to systematize the work, to intensify and extend it as much as possible, Msgr. Bégin, in his pastoral letter, appoints a permanent committee, consisting of priests and laymen, to be known as "l'Action Sociale Catholique," which is to serve as the center of a concerted diocesan movement.

Msgr. Bégin is well aware that nowadays no public movement of any kind can succeed, unless it is backed by a widely circulated and strong periodical press. And he believes that, under present conditions, there is no more powerful means for rousing and informing the Catholic conscience than "daily newspapers which are soundly and exclusively Catholic—Catholic in doctrine, Catholic in spirit, Catholic in their judgments of men and affairs, Catholic in the discussion of all questions of religion and morality, nationality and language, political administration and social economy."

The daily press of Quebec is not nearly so "yellow" as that of most of our leading American cities. Yet it seems to Archbishop Bégin, no doubt rightly, that "it cannot be expected that secular newspapers, even those most favorably disposed toward religion, devoted as they are to the interests of this or that political party or to the material interests which it is their mission to defend, should exercise that watchfulness which is so necessary at all times to safeguard the rights of the Church, of truth, and of morality."

For the support of the Catholic press in general Archbishop Bégin has founded at Quebec, under the superintendence of the

Abbé Paul Eugéne Roy, who also heads the social bureau already mentioned, "l'Oeuvre de la Presse Catholique,"—whose mission it is to provide "une bonne et saine littérature populaire." To aid in this timely and necessary work, there is to be taken up annually, in all the churches of the Archdiocese, at all masses on St. Michael's day, a collection to be known as the "Denier de la Presse Catholique."

Quebec has a very excellent Catholic weekly journal in *La Vérité*, founded by our unforgettable friend and companion-in-arms, the late Jules Paul Tardivel and now conducted by his son and his son-in-law. If with the proceeds of the "Denier de la Presse Catholique" and other voluntary contributions from clergy and laity, this journal could be developed into a daily, as staunchly Catholic and as ably edited as the weekly *Vérité* has always been and still is, Canada would have the long desired Catholic daily, and a Catholic daily of which it could be justly proud.

At any rate, the "Action Sociale Catholique" and the "Oeuvre de la Presse Catholique" are sure to prove a great blessing to the Archdiocese of Quebec, and it is sincerely to be hoped that some American Bégin will undertake with equal energy to advance the cause of Catholic social reform and to create a Catholic daily press in this country;—if possible to establish the first English Catholic daily newspaper published anywhere in the world.

Surely we cannot plead lack of means while we are dotting the land with sumptuous K. of C. club-houses and million dollar cathedrals.

Dr. Briggs' Article on the Papacy and the Catholic Press

To the Editor of the Catholic Fortnightly Review:

Many of our Catholic weeklies have offered comments on Rev. Dr. Briggs' recent much-discussed article in the *North American Review* on "The Real and the Ideal Papacy."

In the first part of his paper, Dr. Briggs states in an exceptionally fair manner the Scriptural proofs for the primacy of St. Peter and of the Bishop of Rome. The second part, however, is full of errors and insists on the necessity of "reforming" the papacy. Most Catholic readers probably felt pleased with the first part of Dr. Briggs' article and regretted that he wrote the second. In fact, one must be blind not to stumble over such gross errors as these: "There is no sufficient evidence

that St. Peter was ever Bishop of Rome or that Rome had a Bishop in Apostolic times;" "A concordat is no more than a commercial agreement;" "It is nonsense to say that a nation may not annul such an agreement without the consent of the papacy;" "The papacy has become the most absolute despotism on earth;" "The transformation of Church government into full accord with modern civil government would be a most important step towards the restoration of the full unity of the Church;" etc., etc.

Now, how have some of our Catholic weeklies treated Dr. Briggs' article and the attitude of the *North American Review?*

Many of them expressed their satisfaction with Dr. Briggs' sound views and even grew enthusiastic in singing his praises. Some few, like the Chicago *New World* and the *Toledo Record*, took the trouble to point out both sides of the important question. The able editor of the N. Y. *Freeman's Journal* wrote a series of editorials to analyze and comment on the several parts and sentences of Dr. Briggs' article, correcting the author's manifold and serious errors.

The *Ave Maria*, to our consternation, after referring to Dr. Briggs' "great attainments and services to scholarship, recognized on both sides of the Atlantic," and after quoting some paragraphs from the first part of his *North American Review* article, concluded its notice with the following sentences (March 16, 1907, p. 342):

"With Dr. Briggs' accusations against the papacy and his notions as to how it should be transformed, we are not concerned. Of greater interest, and higher importance, too, are his admissions."

We have always thought that a popular Catholic weekly, published with the object of giving reliable information and of spreading correct views, must be greatly 'concerned' with such unjust accusations against the papacy as those made by Dr. Briggs. A popular Catholic weekly is of little service when it praisingly mentions only the fair portions of an insidious anti-Catholic article and gives its readers no antidote against the poison spread though the rest Dr. Briggs' paper is replete with all the errors that have been uttered in the course of centuries against the Holy See. We venture to add that many lukewarm Catholics will readily imbibe this virus without even noticing its poisonous effect. Even many educated Catholics will not at once be able to answer the misrepresentations of Dr. Briggs, although the Catholic instinct will warn them of their falsehood. Yet the *Ave Maria* is "not concerned" with these accusations!

There is a strong tendency in some of our Catholic editorial sanctums to offer fulsome praise to any non-Catholic who happens to say a word in favor of the Church. This is bound to result in many cases in smothering with praise the honest truth-seeker and possibly stopping him on the way to the whole truth. Often the word of acknowledgment from a non-Catholic comes like an arrow that is tipped with poisonous accusation, as in this case. In spite of all that, some Catholics exult to such an extent that they drown the good effect in praise. Some of us would veritably stoop to lick the boot that kicks us.

I think that every Catholic paper should at once have criticized Dr. Briggs' article in the *North American Review*. The *North American Review* has deserved a severe reprimand for printing this injurious and insidious attack so soon after that insulting contribution over the signature "A Catholic Priest." Those Catholic papers that have had nothing but praise for Dr. Briggs' article, have failed to do their duty. So much has been said of late years in the Catholic press in self-laudation, referring to the correct statement of facts regarding the French crisis, and the Congo affair, and abstention from reporting the Thaw trial; so much has been printed in condemnation of the sensational secular press, that our Catholic people finally ought to realize that only an energetic, clear, firm, and prompt statement of facts and doctrines can save Christian morality and faith. Let us have a press that *is* "concerned" with accusations against the papacy and the Church and that will promptly, without fear or favor, every day do the battles of truth and religion for the honor of the Most High, Who is Absolute Truth.—H.

Shall We Demand a Share in the Public School Fund?

We notice from one of its most recent circulars that the American Federation of Catholic Societies, which we have so cordially recommended on many occasions, proposes the following solution of the school question:

"First, let no public money be paid out for religious instruction in any school;

"Second, let the educational per capita tax be disbursed in purely secular studies only, in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs;

"Third, to ascertain these results, let our schools be submitted to State or city examinations."

The same circular informs us that "this system advocated by the Federation obtains in England, Germany, Australia, Canada," and that the meaning of the proposed solution, as explained by Archbishop Messmer, is that Catholic schools are to remain Catholic all through, under the control of the Church; only that, as they educate their pupils for the State the same as the public schools, they shall receive due compensation from the State for so doing.

The REVIEW has more than once, during the thirteen years of its existence, set forth its own staunch opposition to any project aiming at a division of the public school fund—an opposition which is fundamental because grounded on the radical wrongness of the basic principle underlying our entire system of State education.

But even if we abstract from the underlying principle, there are strong reasons of prudence why we should not press the demand with which, unfortunately, the Federation is identifying itself.

Rt. Rev. Bishop Schinner of Superior set forth these reasons only a few months ago in an admirable address delivered before the German Catholic Federation of Wisconsin, at Kenosha.

We are not even sure, he said in substance (see the CATHOLIC FORTNIGHTLY REVIEW, xiii, 15, 487 f.), that we should gain financially if we obtained our pro rata share of the school tax. For the school tax would have to be raised, and in the end we should probably be no better off than we are now.

In the second place, it is dangerous to dicker with the State. Assuming that the State agreed to pay our share of the school fund, if after some ten years there came into power a new administration that would refuse to live up to the agreement, where would we be then? We would then no longer be accustomed to make sacrifices for our schools and probably find it hard to reaccustom ourselves to it.

Lastly—and this is the most important objection—there is the danger of State control. If the State would agree to pay us a percentage of the school tax, would there not be great danger that it would also attempt to prescribe, regardless of our own wishes, what text books we are to use in our schools, etc.?

Bishop Schinner's apprehensions are shared not only by the CATHOLIC FORTNIGHTLY REVIEW, but also by many other enthusiastic friends, clerical and lay, of the Catholic Federation. One who is pastor of a congregation in one of the larger cities of Illinois, implores us, for the sake of the good cause, not to cease our opposition to the plan for which the Federation, according

to its above quoted circular, is avowedly trying "to develop a Catholic public sentiment."

"There can be no question," writes our reverend correspondent, "that the demand for the division of the school fund, as made by the Federation, is *per se* eminently just. However, knowing as we do the *do ut des* policy of our professional politicians, who to all practical intents and purposes constitute 'the State', we cannot expect to obtain our just proportion of the school fund except by making certain concessions. *In praxi* this would mean the first step towards making our Catholic parochial schools, State schools. For the State has the power, and 'la force prime le droit.' We should soon have to contend with a condition of affairs not unlike that which the famous Bishop Ketteler of Mayence tried, throughout the twenty-seven years of his glorious episcopate, strenuously to overcome. We should have to wage unending, bitter warfare to reconquer the rights of the Church from a usurping State.

"If our American Catholics of twenty-five and fifty years ago were able to support their Catholic schools, the present far more numerous and more prosperous generation is assuredly no less able to bear a burden which to every believing Christian must partake of the sweetness of the Savior's yoke.

"The CATHOLIC FORTNIGHTLY REVIEW will add another to the many important services which it has already rendered to the cause of our Holy Church in America, if it will continue to oppose the movement in favor of a division of the school fund, now unfortunately and imprudently espoused by the American Federation of Catholic Societies,—a body for which otherwise, like yourself, I have the greatest admiration and esteem."

Why Socialists Clamor For "Free Love"

In a paper on "The Socialist Family of the Future," in the *Stimmen aus Maria-Laach* (lxxii, 3), Rev. Victor Cathrein, S. J., who has written the best existing book on Socialism from the Christian point of view,[1] shows by a number of quotations from acknowledged Socialist writers that Socialists unanimously advocate "free love." Can this be purely accidental? he asks, and proceeds to answer the question as follows:

This is in itself very improbable. But it is easy to show, in addition, that the Socialist idea of marriage flows logically from the fundamental principles of Socialism.

[1] *Socialism: Its Theoretical Basis and Practical Application.* Revised English translation by Victor F. Gettelmann, S. J. Benziger Brothers. 1904.

Modern "scientific" Socialism is not only an economical system; it is a complete world-view. This must be patent to any one who has obtained a clear conception of the historical materialism underlying the system of Karl Marx and forming its fundamental basis. Now, this materialistic conception of history is nothing but the materialistic-positivistic theory of evolution applied to the history of mankind. As man has developed gradually with body and soul from the condition of the irrational brute, so his intellectual life—religion, philosophy, law, morality, art, etc.—is a product of purely material conditions. God, immortality, and similar ideas are but the reflection, the phantastic mirroring of economical conditions in the minds of men,—only that and nothing more.

It is not difficult to perceive that from the coign of vantage of this materialistic world-view, the indissolubility of the marriage tie cannot be made to appear as a duty.

No human being but desires to be perfectly happy. None can uproot the natural desire of happiness from his heart. If a man gives up belief in immortality, and consequently relinquishes hope in a future life, he must needs concentrate all his desire for happiness upon the gratification of his passions here on earth. Now the indissolubility of the marriage tie is bound in innumerable cases to prove an obstacle in the hot pursuit of purely terrestrial pleasures. Why should not a man who has thrown away faith in the supernatural, rebel against such "slavery" and shake off the yoke with all his might?

Perhaps he will be told that the institution of marriage as such, and consequently the welfare of humanity, is bound to suffer serious injury if divorce be permitted or even left to the whim of husband or wife. This he may not be disposed to deny; but who can put upon him the duty of surrendering his own happiness for the sake of the common weal? You may persuade him that it will be better to prefer the welfare of society to one's own; but you have no motive strong enough to compel him to do this as a duty. The happiness which every man seeks, is not the happiness of humanity, but his own individual happiness.

The believing Christian, whose hopes center upon the world beyond, takes an entirely different view. He too may be so unfortunate as to contract a marriage in which he does not find much earthly happiness. But this does not mean that he must relinquish true happiness altogether. He knows with the certainty which his faith gives him, that a faithful discharge of his duties, coupled with patience, is the sure road to perfect happiness in a better, unending life beyond; and that all the sacrifices he makes

for the sake of duty here below will be generously rewarded in Heaven. This conviction gives him strength to bear patiently and with resignation all the sufferings which the married state may involve.

But the man who does not believe nor hope in a better beyond,—what shall move him to drag the heavy chain of an unfortunate marriage all through life and to make innumerable sacrifices for which he will receive no compensation?

From this point of view need we wonder that so many nowadays—not all of them Socialists either—are trying to remove the barriers that stand in the way of indulging their passions and to limit the duration of marriage, making it terminable at will if one of the contracting parties feels that it has become a burden. The constant cry for "free love," which means the full emancipation of the flesh, is but the explosion of man's animal nature irresistably craving gratification after having been cruelly robbed of the hope of eternity, aye of every vestige of belief in all that transcends the level of the irrational brute.

The First Kink in the New Church Law of France

The *Croix* of Rheims tells an amusing story of the first infraction of the law of "Associations Cultuelles" in France:

On December 14, 1906, the new law, requiring the French clergy to transfer the control of all church property to self-constituted committees, called "Associations Cultuelles," became effective. From that day on, no priest or minister in France could use any of the untransferred churches for public service. The church of St. Clement in Cherbourg, the northern port of France, has not been thus transferred: the owners, dating back their title one thousand five hundred years, are somewhat slow in making the donation. However, their want of zeal for the new "hierarchy" is recompensed by the watchfulness of Cherbourg's famous police commissioner, Ducreux. This Monsieur Ducreux deserves to be called literally 'the sleepless eye' of the new church law in the north of France.

Before dawn, December 14, Ducreux betook himself to the church of St. Clement and was surprised to find quite a sprinkling of the faithful in the dark aisles and pews of the church. Unobserved he joined them and soon saw the sacristan light the candles and a priest, preceded by Monsieur M. as server,

ascend the altar-steps to celebrate mass, as had been the practice on that spot for fifteen hundred years. Eager for the distinction of spying out what probably would be the first infraction of the new law in the whole of France, Ducreux watched the priest moving to and fro in the flickering candle-light. Stealthily he wrote in his note book the names of the priest, the server, and others present. After mass he left unobserved to prepare the prosecution of the priest; but fearing the parishioners, he put off the arrest until after supper. After nightfall he presented himself with some officers at the house of the Rev. Canon C. Laisney, the parish priest, and demanded an interview.

"Monsieur le Curé," he began, "I have conscientiously assisted at mass today."

"Very well; but what procures me the honor of your visit at this hour?"

"Your Reverence will perhaps conjecture: I have an order for your arrest—"

"Indeed, and why should I be arrested?"

"Because, Monsieur l'Abbé, you said mass this morning in St. Clement's church."

"Are you quite certain?"

"Entirely; I saw you myself. Besides, I have witnesses."

"If you are entirely certain, Monsieur, proceed: we will discuss the details later."

Accordingly, the Rev. Canon Laisney was marched to police headquarters, Ducreux leading the way. There he made his deposition and referred to the witnesses, whom he had previously summoned. But the Priest suavely pleaded "not guilty" and quietly handed the magistrate a *carte de visite* bearing the name of a certain Rev. Geo. J. Blatter, 331, 91st street, Chicago. "The worthy commissioner," he said, "probably refers to this American priest, who said mass this morning in St. Clement's. He has embarked on the 'Amerika' for New York." This statement was, of course, corroborated by all the witnesses, and the server, Monsieur M., moreover stated, that he had accompanied the stranger in his walk around town. Tableau: the quietly smiling Canon, the grinning witnesses, the frowning magistrate, and the staring and crestfallen Ducreux, so suddenly shorn of his glory!

But only a few moments: with such officers as he could hastily impress, Ducreux rushed through the dark to the nearby dock, where the transports were waiting to carry the passengers of the special train to the 'Amerika,' a few miles out in the harbor. The commissioner and his men arrived just in time to see the special

emerging into the glare of the dock-lights. In vain they posted themselves at the car-ends in order to spy out an American priest among the several hundred passengers who swarmed out of the train on to the transport. Ducreux probably had forgotten to consider that he could not be on a train from Paris, if he had said mass in Cherbourg that morning.

In the meanwhile, if Ducreux had not been so pre-occupied, he might easily have recognized the stranger in a gentleman who, wrapped in a Spanish cloak, was all this time leisurely walking up and down the dock and several times stood wondering at the manoeuvres of the policemen. This was the American priest, who was actually the last passenger to board the transports. Ducreux, not finding his man, made preparation to head off the 'Amerika' in order to demand the extradition of the Rev. Geo. J. Blatter; but fortunately for himself and the newly constituted "hierarchy," he received timely notice to let matters drop.—

In regard to this story in the French papers, the Rev. Geo. J. Blatter, pastor of SS. Peter and Paul's church, Chicago, writes to the REVIEW: "It is quite true, that at early dawn December 14, 1906, I said mass in St. Clement's church, Cherbourg. In the evening of the same day I embarked on the 'Amerika.' Though I supposed that the clergy of that church had not made the outrageous transfer of a thousand year old property into the hands of an irresponsible committee, I was prepared to celebrate mass there or anywhere else on permission from the pastor. I look upon the new French church laws as absurd and idiotic, not possible of execution in any civilized State, least of all in a republic. Moreover I did not suspect the presence of such a Don Quixote as guardian of the new church laws, in Cherbourg. However, I excuse him: I suppose, as a faithful 'suffragan,' he was expected to obey the new 'hierarchy.'"

On Spiritism

Mr. J. Godfrey Raupert, the noted English convert and author of *Modern Spiritism: A Critical Examination of Its Phenomena, Character and Teaching, in the Light of the Known Facts*[1]—an important work to which we devoted seven pages of this REVIEW on July 14, 1904—is at present touring this country on behalf of the "Crusade of Rescue," an institution which aims at saving the

[1] London: Sands & Co.; St. Louis: B. Herder. 1904. 248 pp. Price net $1.35.

faith and morality of the destitute Catholic children of London.

The New York *Catholic News* (xxxii, 27), in announcing his arrival, says that Mr. Raupert, who, "since he became a Catholic has lent himself to the needful task of preparing the minds of Catholics to deal with the questions which the new scientific Spiritism is bringing rapidly to the fore," has "at the request of the Catholic authorities, delivered numerous lectures on the subject in England and elsewhere," and that "the Roman authorities, ever alive to dangers to the faith, have asked Mr. Raupert to give lectures wherever possible in his present tour on the relations between the new facts and orthodox religious belief."

Mr. Raupert, as readers of our review of his book may remember,[2] from his own personal experience and the testimony of eminent authorities, is firmly convinced that the independence and objectivity of many Spiritistic "materializations" or apparitions is beyond all reasonable doubt; that occasionally at least, knowledge is conveyed by them and information given which could not, by any possible stretch of the imagination, have been normally acquired or absorbed by either the conscious or what is called the subconscious mind of the medium; that there must be truth in the Spiritistic theory—taking this term in the narrower and conventional sense—which holds that the intelligences that manifest themselves are the souls of departed human persons; and that, finally, these spirits, masquerading under the guise of every virtue, are keenly intent upon working the moral and physical ruin of their victims; that, finally, the "creed" they progagate denies the divinity of Christ and contradicts the teaching of His Church on a number of essential points.

The remarkable story of a conversion through Spiritism, published thirteen years ago by Rev. Richard F. Clarke, S. J.,[3] would seem to show that the spirits invoked by mediums are not all wicked, but that God sometimes permits a soul from Purgatory to answer the summons of one who is an honest seeker after truth, just as he permits the holy souls to go unsought on messages of mercy to those on earth.

There is also, as Father Clarke has pointed out, good reason to suppose that the Devil sometimes over-reaches himself, and where he expects to obtain final possession of the soul of one

[2] We will take no notice here of recent sensational reports of his lectures in the New York daily press. If Mr. R. is overcredulous, as the *Times* and other newspapers allege, this does not appear from his book *Modern Spiritism*, here under consideration.

[3] *A Convert Through Spiritualism. With Preface by Richard F. Clarke, S. J.* London: Kegan Paul, Trench, Trübner & Co. 1894.

whom he has fed with an unwholesome mixture of truth and falsehood, through the mouth of some professional or amateur medium, finds to his dismay and disgust that the very means he has cunningly devised have been over-ruled by Almighty God. We have a notable instance of this in the life of St. Cyprian, whose feast is commemorated, together with that of St. Justina, on September 15. The second lesson of his feast in the Roman Breviary relates that when Cyprian had recourse to the Devil, in order to get the chaste Justina to consent to his proposals, and asked him how he could succeed, the Evil One made answer that no device would avail him ought against those who were true worshippers of Christ. This answer so moved Cyprian that he forsook the arts of magic and became a saint and a martyr. If St. Cyprian's dealing with the Devil himself was the occasion of his becoming a convert and a saint, there is no intrinsic reason why others should not be led through Spiritism into the Church; though, of course, in the nature of things, such cases will ever be "few and far between."

While we must, therefore, beware of indiscriminate condemnation of all who practice Spiritism, it remains true nevertheless, that Spiritism belongs to the domain in which the Prince of Darkness holds sway, and Catholics are obliged, at the peril of their salvation, to abstain from invoking the spirits of the dead, whether good or bad. This positive commandment binds not only Catholics, but all who accept the Bible as the word of God. It is even a precept of the natural law,—not indeed one of its primary precepts, but of those called secondary; whence it may happen that a truth-seeking non-Catholic like Father Clarke's convert, may turn to Spiritism in perfect good faith.

A Warning to Catholic Settlers

A magnificent chapel car is being built for the Catholic Extension Society, to enable its missionaries to penetrate into far-away districts and bring to scattered Catholics the consolations of religion, Catholic literature, etc. It is announced that the car is to make its first trip into the heart of the Kentucky mountains. "Those acquainted with the locality," comments the Cincinnati *Catholic Telegraph* (lxxvi, 16), "wonder how this is to be accomplished when there are so few railroads for it [the chapel car] to run upon. The missionaries at present engaged in the Kentucky mountains know that to reach places most in

need of them, they must entrust their lives and their possessions to the rickety wagons, more often drawn by oxen than horses that travel along the beds of dried creeks, and then foot it the remainder of the way. When that $10,000 chapel car can operate in the Kentucky mountains at last, the Catholic toilers of Southern Europe must first precede it to make its steel path and open up the mines and other industries, which make railways possible."

While the same is true, more or less, of every part of our great country, there are so many Catholics scattered in districts accessible by railroads, that the Extension Society could probably keep two or three chapel cars busy.

Then again it must be considered that even the most remote portions of the land are from year to year being drawn more closely into the great circle of railroad communication.

The *Telegraph's* remarks are apt to renew the ancient discussion, why so many Catholics settle in neighborhoods where there are no priests, churches, schools or fellow-Catholics. That thousands have done so and continue to do so, is a fact as notorious as it is deplorable. Of course, it would be uncharitable to condemn them, or even to accuse them of negligence or wanton disregard of the most essential factor in their own lives and the lives of their offspring. Often ignorance and inexperience are responsible; sometimes, strong family ties; in not a few instances, conscienceless land agents.

It is a subject which we deem it our duty to touch upon occasionally, not so much to distribute blame, as rather to point to one source of spiritual decline and leakage not generally appreciated in its full extent and importance. The present is a time when perhaps more than ever before in the middle West farmers are restless and many are removing to other neighborhoods where the soil is better and land cheaper. More than before, consequently, should the pulpit and the press emphasize the folly of Catholics settling where they have no opportunity to comply with their religious duties and to give their children a Catholic education. The warning should be specific especially with regard to new Catholic colonies. Many a "Catholic colony" has been founded in the past, which never became Catholic to the extent of having a church or even a semi-occasional visit from a Catholic priest. Of the Catholic families drawn thither by the promises of glib-tongued land agents or inexperienced promoters, the better, i. e. more religious class soon moved away, while most of the remainder today swells the herd of fallen-away or at best indifferent "ought-to-be's."

Belief on Authority versus Belief on Grounds of Reason

Belief on authority is still in the popular mind contrasted with belief on grounds of reason. The half-educated Rationalist accordingly abandons it as among the superstitions of his simple youth.

Rev. P. N. Waggett, in his recently published book, *The Scientific Temper in Religion* (London: Longmans. 1905), points out the fallacy of this supposition in the very domain in which investigation is supposed to be most calmly impersonal and independent of influences external to human reason—the domain, namely, of physical science. He points out (we quote Dr. Ward's summary in the *Dublin Review*, No. 277) that its greatest discoveries are due to the intuition or inspiration of men of genius, who are the natural authorities for many. Reason, it is true, afterwards corrects and verifies; but without the help of this instinctive intuition of genius, leading into higher truth, reason will be powerless in the matter. It can correct and verify, it cannot discover. The ordinary mind, then, follows the lead of the man of genius—that is to say, the individual reason follows the lead of authority. Thus F. Müller spent his life in finding what he calls "facts for Darwin." Moreover, even in the ordinary process of scientific education, for every individual who learns, authority must point the road.

"Let us suppose"—[says Dr. Waggett]—"an undergraduate at Oxford halting on the steps of our museum and refusing to enter and put himself under any discipline until he is sure that there is such a study as physiology, that its conclusions are relatively certain, and that it is based upon the contemplation of real laws of nature. Might he not say something like this? 'There has been much difference of opinion on these subjects. Many things formerly believed are believed no longer. I am inclined to think that it is all unsusceptible of real proof. I am an agnostic with regard to physiology.' Were he to halt outside until he had made sure, could he ever enter? Is he not obliged to enter with the spirit of faith, with tremendous presuppositions; first presupposing that there is real fact to be discovered, and secondly that those who teach have hold of a method which, though imperfect, is in a measure sure and continually rewarded with fresh results?"

"There is indeed,' comments Mr. Ward, "no sharp contrast between the use of authority rightly understood, and personal

investigation. The real true ideal of investigation is coöperative. Investigators are many, and one helps another. The useful road is pointed out by one who has found 'no road' elsewhere. He tells us so, and we accept the statement on his authority. But a large measure of ultimate verification must always rest with the individual."

The Corporal Punishment of Children

Present-day educationists differ with regard to the question of corporal punishment.

Already among the ancients weighty authorities raised their voices against the rod. We need but mention Socrates, Plutarch, and Quintilian. The latter claimed that: 1. Bodily punishment is brutal, slavish, and disgraceful; 2. a child who is not bettered by admonition will not be bettered by punishment; and 3. in school, the vigilance of the teacher ought to make the rod superfluous.

Several of the noted pedagogues of the Renaissance period, e. g. Vegius, Erasmus, and Sadolet, opposed corporal punishment for the same reasons. Among the moderns corporal punishment has been condemned especially by Rousseau and the school of the so-called Philanthropists, who hold that every child is naturally good and free from inclination to vice, wherefore the master need apply no external means of discipline, but should simply allow the child to develop freely by warding off disturbing influences from the outside. However, since this principle, resting upon a false supposition, could not be successfully carried out in practice, some of the Philanthropists found themselves obliged to employ punishments which, compared with corporal chastisement, were truly means of torture. Thus Bahrdt, in his school at Marschlins, inflicted such punishments as these: imprisonment, even through the night; the "fiddle," i. e., a piece of wood fastened around the neck and both hands; the wheel, i. e., a heavy wheel which the culprit had to turn for some length of time; the bann, which meant banishment for three or more days from the company of his fellow-scholars, etc.

True, there are some teachers who can get along without recourse to the rod for weeks and even months. The Brothers of the Christian Schools, if we are correctly informed, never inflict corporal punishment and yet they succeed in enforcing discipline.

Nevertheless, it must be admitted that corporal punishment is justifiable in principle both at home and in school, and there are cases in which it not only may but *should* be applied.

"We hear a great deal nowadays of the obsoleteness of the methods of punishing and correcting children," writes Rev. Thomas S. Dolan in his excellent new volume of *Plain Sermons*.[1] "The rod is termed a relic of barbaric times, and that in the present enlightened age it must be supplanted by moral suasion. Human nature is not differently constituted now from what it was in any former age, nor can it be maintained for a moment that we are more civilized than we were a century ago, when the rod was looked upon as a proper means for the punishing and reforming of the young. It is beyond the pale of legitimate controversy that obedience and respect for authority were virtues which abounded then among the young far more generally than they do today. The word of God insists upon the use of the rod in producing good conduct and right-mindedness in children, and surely the so-called wise ones of this pretentious and inflated age have no keener insight into the needs of human nature than the Holy Ghost. 'He that loveth his son frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbors. A horse not broken becometh stubborn, and a child left to himself will become headstrong. Give thy son his way and he shall make thee afraid; play with him and he shall make thee sorrowful. Laugh not with him lest thou have sorrow, and at the last thy teeth be set on edge..... Beat his sides while he is a child, lest he grow stubborn and regard thee not, and so be a sorrow of heart to thee.' (Ecclus. xxx, 1, 8, 12.) These are the words of inspiration, and their meaning is surely unmistakeable. If disobedience, untruthfulness, disrespect, and general waywardness in children are not met with drastic punishment they grow rapidly into strongly rooted habits and reduce young souls to a condition of moral helplessness. How foolish the parent who thinks he serves his child's best interests by allowing his sins to go unpunished."

The thesis that corporal punishment cannot as a rule be avoided in the training of children at school, is proved by daily experience, which shows that practically every school is attended not only by good and well-trained, but also by bad and undisciplined children who are impervious to admonition and can be induced to obey only by dint of bodily pain; and by the history of pedagogy, which shows that not only have all civilized nations at all times employed corporal punishment in the training of the young, but likewise that the great majority of educationists have express-

[1] B. Herder. 1907. Net $1.25. The quotation will be found on pp. 360 ff.

ed themselves in its favor. Even the mild Pestalozzi wrote: "We are certainly in the wrong if we expect empty words to counteract the allurement of sensual passions, meaning that we can direct the will of a child without punishment by mere verbal images. We are apt to fancy that our humanity has risen to a degree of delicacy which no longer permits us even to think of the horrid, brutal means of beating. But it is not the delicacy of our humanity which guides us, but its weakness. We appreciate neither the effects of the power of love, nor those of a weakness which moves us to abstain from punishment. You can behold the results of this weakness in reform schools and insane asylums, and you can hear many a pitiable wretch exclaim amid tears of rage: If my parents had only punished me when I committed the first act of malice, I should not now be a monster before God and men."

When, where, and how should corporal punishment be inflicted? F. X. Kunz, in his recently published and highly to be recommended *Grundriss der allgemeinen Erziehungslehre*,[1] lays down the following rules:

1. Bodily punishment should be inflicted mainly before the child is old enough to be sent to school, when his moral sense is not yet fully awakened, and he is still unable to appreciate so-called honor punishments; at this period of life bodily punishment is most effective. For children advanced in age it is no longer appropriate, generally comes too late, frequently offends their awakened sense of honor and produces anger, refractoriness, and obduracy. If children at the age of ten or more years still need to be chastised, it is a pretty sure sign that their previous training has been neglected.

2. Hence bodily punishment should not be inflicted in school except where all other means of betterment have failed.

3. Corporal punishment is indicated in all cases of intentional disobedience, stubbornness and obstinacy, brutality and cruelty to men or beasts, gross indecency in word or deed, wanton destruction of property, thievery and brazen mendacity.

4. At school the punishment must be inflicted by the teacher personally, in the school-room, preferably after school hours, but always in the presence of witnesses.

5. It should be inflicted with a flexible rod upon the palm of the hand.

6. All forms of bodily chastisement which savor of brutality, meanness, or cruelty, such as hair-pulling, ear-pulling, fisticuffs, earboxing, knocking together of heads, application of a ruler to the fingertips, etc., should be carefully avoided.

[1] B. Herder. 1906. $1.25.

7. In those rare cases where an exemplary punishment is called for, it will be advisable for the teacher to inflict it only after consulting with the pastor or the school inspector.

Since the infliction of bodily punishment is always an unpleasant duty, the teacher should make every effort in his power to reduce it to a minimum. He can do this: 1. By preparing himself well for his classes; 2. By keeping his pupils constantly interested; 3. By enforcing discipline; 4. By keeping a serene temper and exercising kindness.

When he finds himself impelled to punish a child, let the teacher first ask himself, whether his own capacity and carelessness has not been the cause or occasion of the misconduct he is about to punish. "Of ten blows inflicted by a teacher," says Dinter, "he deserves to receive nine himself."

The teacher should consider well which punishment in any given case is best adapted to accomplish his purpose.

Severe punishment should always be accompanied by instruction on the baseness of the misdeed committed, and an admonition not to commit it again.

Kellner says that "every punishment must be inflicted in such a manner that the child feels and knows that the teacher punishes by command and according to the mind of a higher judge, firmly and strictly, yet with love and sadness, because of the necessity under which he acts."

Punishment should be accompanied by prayer. "Those who are about to inflict a punishment," says St. De la Salle, "should be guided by the spirit of God and therefore recollect themselves and beg God for His assistance, in order that they may perform their duty prudently and in such manner that the one who is to be punished will profit thereby."

After punishment has been inflicted, the matter should be dropped and no ill-will or rancor shown. Only when a child has sinned against the moral law will it be advisable for the teacher to treat him coldly until he shows signs of repentance and betterment.

PARERGA AND PARALIPOMENA

"The Wayside Pulpit"—A Note of Warning.—An esteemed Arkansas pastor forwards us two copies of *The Wayside Pulpit* (vol. ii, Nos. 4 and 7) which, he says, have been sent to his sexton. He adds this remark:

"Dangerous pamphlets these! How many may have been thus scattered? Is not a note of warning in place?"

A glance at the two pamphlets satisfies us that a note of warning *is* in place.

No. 4, under the title "Future Progress for All Souls," rehashes Emerson's well-known heresies on the essence of God, compensation, physical sin, etc. No. 7 insidiously strives to undermine the belief in a personal devil, who is asserted to be "a creature of the imagination which never had a moment's existence in the realm of fact."

The Wayside Pulpit, it appears, is a series of 100 Universalist sermons by Rev. Charles Conklin, D. D., published in Boston at two cents per copy or one dollar for the set. Mr. Conklin, though a Universalist and therefore a denier of the divinity of Christ, has the audacity to label his "sermons" as "designed for instruction in Christian doctrine." True Christians who find such insidious pamphlets in the possession of those under their charge or influence, will confiscate them forthwith and use them for pipe spills,—a purpose which, on account of their handy size, they will serve admirably.

Whenever we find ourselves bound to utter notes of warning against such Protestant leaflet propaganda, we cannot suppress a sigh of regret over the lamentable fact that this powerful means of making converts is so little used by us Catholics for the spread of the divine truth, of which our holy Church is the sole possessor and exponent. Here, too, in the words of Cardinal Ferrata, "*Germania docet*"—we can profitably learn a lesson from Germany. In that country, according to a recent reliable report (we quote from the Cologne *Volkszeitung*, though we forgot to note number or date on the clipping), the Catholic Volksverein—which, our readers will remember, Pope Pius X has recently recommended as a model to the Catholics of Italy—within the brief space of one month (January 1907) distributed *no less than seven million copies* of cheap leaflets on apologetical, social and political subjects.

Such work is bound to tell. In this country, while two or three truth societies have made commendable efforts on a small scale, it can unfortunately not be gainsaid that, on the whole, we American Catholics not only neglect to employ this powerful and comparatively cheap instrument of propaganda on anything like an adequate scale, (considering the extent of the field that needs to be covered, and the splendid resources which we command); but, what is worse, we have not even our eyes open to the incalculable damage that is daily done among our own people by the free circulation of Protestant, infidel, Socialist, etc., campaign literature.

A Franciscan Scholar on the Portiuncula Question.—The scientific supplement to the Berlin *Germania* for April 4 contained an important paper on the present state of the Portiuncula question by Dr. Heribert Holzapfel, O.F.M., of Munich. The learned writer makes a survey of recent literature on the subject.

After a careful consideration of some of the chief points of evidence, and an examination of the leading difficulties and objections, P. Holzapfel comes to the conclusion that the Portiuncula Indulgence was already in existence in the first Franciscan generation, when some of the Saint's contemporaries were still living; that sure witnesses in the latter part of the thirteenth century already ascribe the Indulgence to St. Francis; that the silence of the earlier sources does not allow a sufficient and positive proof of the genuineness of the Indulgence, but that it cannot be said that there is any proof that the view put forward in the latter part of the thirteenth century was devoid of foundation.

In illustration of the suggestion that some earlier evidence on the subject may yet be discovered, P. Holzapfel is able to cite a catalogue of the year 1375, which includes a letter of St. Bonaventure "de indulgentia b. mariae de Portiuncula." The catalogue is mentioned by Sabatier. But the letter itself is not forthcoming. As P. Holzapfel observes, if this document should be discovered and proved to be a genuine letter of St. Bonaventure, its evidence would be decisive. As it is, the mere indirect evidence of the fourteenth century catalogue may be enough to show the precarious character of the negative argument from silence.

Confession by Telephone.—In a communication to the *New York Freeman's Journal* last fall the editor of this REVIEW quoted theological authorities to the effect that confession by telephone was not valid. In *The Casuist* (New York: Wagner, p. 94) there is discussed an interesting case. The wife of a Freemason is grievously ill, and the priest, notwithstanding all his efforts, has failed to gain admission. He gets into communication with the sick woman by means of the telephone, obtains from her a confession of sins, and conditionally absolves her. *The Casuist* condemns him as having acted imprudently, since there is not even a slight probability that the absolution is valid.

Rev. Dr. J. M. Harty, of Maynooth, reviewing the book just quoted in the *Irish Theological Quarterly* (ii, 6), while admitting that there is no solid probability in favor of the validity of the absolution, insists there is a slight probability that a valid absolution can be given by telephone in cases of extreme emergency. He deduces this not merely from the fact that, as the author of *The Casuist* states, there are some theologians who maintain the validity, but also, and indeed principally, from the attitude of the Holy See towards the question. Asked for a solution, the Sacred Penitentiary replied: "Nihil esse respondendum." "Did the Holy See think that the absolution is clearly invalid," says Dr. Harty, "it would never have given this formal reply. Hence, if there is a case of urgent necessity—if, for instance, the above-

mentioned lady were in serious danger of death—conditional absolution may be given by means of the telephone."

In conclusion he quotes Lehmkuhl as follows: "Quare antequam ecclesiastica auctoritas rem definierit, eum qui in casu summae necessitatis ita absolverit non accuso, si modo ne agat, ac si certam dederit absolutionem." (*Casus Conscientiae*, II, n. 301).

Polish in the Public Schools.—In the *Polish Press* of Milwaukee (i, 3) Mr. Casimir Gonski triumphantly relates how, insisting upon the fact that about one-fifth of the population of Milwaukee is of Polish birth or extraction, a resolution to teach Polish in the public schools of the city was introduced in the School Board and finally forced through for the four highest grades of those schools in which one hundred pupils should so desire it. "Such expression was promptly made, and instructions in the Polish language in the Milwaukee public school system are about to begin."

"Aside from any consequences of educational and commercial value," concludes Mr. Gonski, "what will be the inevitable result as regards the parents of the child? The Polish immigrant will promptly lose his distrust toward a non-Polish school, acquired by years of persecution by the Prussian school authorities, and it will require no persuasion to convince him that this country and its schools are his friends....."

We certainly do not dream of grudging the Polish people of Milwaukee their hard-earned victory; nor have we any particular objection to the teaching of the Polish language in public schools.

But as Catholics—and we believe the publishers of the *Polish Press* are brethren in the faith—ought we not to put to ourselves the question: Is it wise to make special efforts to eradicate from the hearts of our Polish people, who are after all essentially a Catholic people, that wholesome distrust of the public State school which the *Polish Press* says they have brought with them from the old country? Once this distrust has disappeared, will there not have been destroyed one of the most powerful barriers that now keep the Polish children out of the public school? Will not the Catholic parochial school be the loser? And will not the net result be the training of thousands of Catholic children outside the pale of that religious influence without which no man, be he Pole or American or German or Hindoo, can become a loyal Christian and an ideal citizen?

The Review would like to hear from its subscribers among the Polish clergy on this important subject.

Canon Chevalier and the Legend of the Holy House of Loreto.—In a letter to the *Journal des Débats* (reproduced by *Demain* of Lyon in its No. 79), Msgr. Charles Bellet, Protonotary Apostolic, gives a list of Catholic reviews which have accepted as final the verdict of Canon Ulysse Chevalier, that the legend of the Holy House of Loreto is without the slightest foundation in fact. This list contains nearly all the great scientific Catholic reviews of Europe, particularly those which make a specialty of historical sub-

jects. It is headed by the famous *Analecta Bollandiana*, and contains such names as the *Theologische Quartalschrift* of Tübingen, the *Zeitschrift für katholische Theologie* of the Innsbruck Jesuits, the *Revue des Questions Historiques*, the *Polybiblion*, the *Revue Bénédictine*, the *Revue Augustinienne*, the *Revue d'Histoire Ecclésiastique* of Louvain, the *Revista Storica* of Turin, and others. Msgr. Bellet lays particular stress on the fact that the Bollandists, who are certainly very high, if not the highest, authorities in such questions as this, have given their unqualified assent to all the conclusions of Chevalier's much-discussed book, *Notre-Dame de Lorette*.

Not one solid historical argument, he continues, has been marshalled in support of the exploded legend. All of the *soi-disant* proofs which have been alleged in certain newspapers or pamphlets, have been of a nature to show the utter incompetency of their authors and to make judicious and scholarly Catholics grieve.

Lately Canon Chevalier has even been bluntly accused of forging or at least prevaricating a document.

On August 20, 1263, Pope Urban IV addressed a letter to St. Louis concerning the sorry state of the Holy Land. The Sarazens had taken possession of Nazareth and completely destroyed the Church of the Annunciation, wherein had been venerated the very spot where the Angel had saluted the Blessed Virgin Mary and announced to her that she was to become the mother of the Savior. "*Totaliter destruens, redegit ad solum, ejus structura nobili omnino destructa.*" Whence it follows that there was no Holy House to carry away eighteen years later (in 1291).

This letter is found in Rinaldi, the continuator of Baronius, and in the Registers of Urban IV as preserved in the Vatican and published by Jean Giraud. Canon Chevalier gave the version of the latter, not omitting, however, to mention Rinaldi.

Now come certain well-intentioned but ill-advised champions of the legend—paying no attention to Giraud's work, which was most likely unknown to them—and reproach Canon Chevalier with substituting "*totaliter destruens*" for "*per ministros*" as found in Rinaldi.

Unfortunately for them, it was Rinaldi, a defender of the legend, who committed the forgery of which they accuse Canon Chevalier. The authentic text of the papal brief, as published by Giraud from the original, has "*totaliter destruens*," which Rinaldi changed into "*per ministros*," etc. Giraud himself clears up the matter in *La Revue d'Apologétique*, t. iii, p. 759.

Pius X Against Certain "Advanced" Catholics.—Our readers have read enough of Fogazzaro, Father Tyrrell, Baron von Hügel, etc., to know who the "advanced" Catholics are whom our Holy Father the Pope condemned so severely in his allocution delivered at the last public consistory, when he said:[1]

"Rebels truly are those who proclaim and propagate under subtle forms monstrous errors in regard to the evolution of dogma; in regard to a return to a pure gospel; in other words, to a gospel stripped, as they express it, of all theological explanations,

[1] We use the translation of the *New York Freeman's Journal.*

of definitions of councils and the maxims of asceticism; in regard to the emancipation of the Church in their new-fashioned way without openly revolting so as not to be placed outside the Church, but still without submitting, so that they may not be disloyal to their own convictions; finally in regard to falling in with the times in all things, in the manner of speaking, writing, and preaching about charity divorced from faith—a charity which is very considerate of unbelievers, but which opens to all the way to eternal ruin.

"You see, Venerable Brothers, whether we, whose duty it is to defend with all our strength the deposit confided to us, have not good reason to be anxious before this assault, which does not constitute a heresy, but the epitome, the venomous essence of all heresies—an assault which would undermine the fundamentals of the faith and annihilate Christianity. Yes, *annihilate Christianity*, because, for these modern heretics, the Holy Scripture is not a sure source of all the truths concerning faith but an ordinary book. For them inspiration reduces itself to dogmatic doctrines understood in their own fashion, and differs little from the poetic inspiration of Aeschylus and of Homer. According to them the legitimate interpreter of the Bible is the Church, but the Church subject to the rules of so-called critical science, which dominates and enslaves theology. As for tradition, everything is relative and subject to mutations, consequently the authority of the holy Fathers is reduced to a nullity. All these numerous errors are propagated by means of pamphlets, reviews, books on asceticism, and even novels. These errors are wrapped up in certain ambiguous terms and in vague forms, in order that there may be always an opening for defense, so as not to incur a formal condemnation, whilst at the same time the unwary may be taken in the toils.

"We rely, Venerable Brothers, on your assistance. Whenever you and your suffragan bishops learn that there are sowers of cockle within your jurisdiction, unite with us in combating them. Let us know of the danger souls are exposed to through them. Denounce their books to the sacred congregations of Rome. If the occasion for so doing should arise, make use of the faculties granted you by the sacred canons to condemn these books in the most solemn manner, thereby discharging the solemn obligation you have assumed to help the Pope in the government of the Church, to combat error, and to defend the truth even to the shedding of your blood."

Recent Political Developments in Belgium are not apt to inspire confidence in the ability of the Catholic party to remain at the helm of a government which it has now controlled for nearly twenty-three years. It is the same old, old story. Two opposing factions at daggers' ends. If they do not soon unite on a solid and thoroughly up-to-date platform, they will both be snowed under. The new de Trooz cabinet contains two representatives of the "young Catholic" school, Helleputte and Renkin; but even these two are opponents on a variety of important

questions. *In re* social reform legislation, a question which overshadows all others in Belgium, they are *toto coelo* at variance with their ultra-conservative colleagues, who swear by Woeste. M. Woeste—the leader of the Catholic party, but by no means a Windthorst—has been clamoring these many moons for unity and harmony. But how can there be unity and harmony where there is no definite programme? No political programme can prove successful in Belgium at present, unless it has for its main plank social reform after the model of the German Center party.

This is a matter in which we American Catholics, too, are deplorably lax and behind the times. Though social conditions ar not yet nearly so acute in this country as they are in little Belgium, there is no blinking the fact that Socialism is making tremendous inroads among our laboring population and that we are doing practically nothing to preserve those of our own people who are in the various labor unions—and it is a large number—from contamination. The consequence is that they are slowly but surely drifting away, and when the time will come for Catholics to prove that only Christian social reform can save the country from revolution, we shall not be able to rally our own under the social standard of the immortal Leo XIII, much less to undertake a concerted movement for the solution of what is undoubtedly the greatest of all modern questions in the broad field of national politics.

We do not wisht o pose in the role of Cassandra, but cannot suppress our apprehension that there are silently at work among us three pernicious factors which some day in the not too distant future must work terrible havoc within the Catholic Church in America: the first is our blindness in regard to the growing social question; the second, the unsatisfactory condition of many of our clerical seminaries; and the third, our failure to appreciate the dangers that lurk in secret societies.

A History of the Jesuits in North America.—Rev. Thomas Hughes, S. J., has just published the first volume of a *History of the Society of Jesus in North America* (London: Longmans, Green & Co. 647 pp. royal 8vo). In a review of this long prepared and long expected volume of our former fellow St. Louisan and friend, the *Month* (No. 515) says:

"It is seldom that the reviewer is called upon to report on an English Catholic work of a magnitude and thoroughness like that of Father Thomas Hughes..... There is a full description of the works and archives consulted, especially the Jesuit archives, and the value of these chapters is considerable. The period covered begins with the departure of missionaries in 1633 and ends with the Civil War in 1645. It is the period of the predominance of Lord Baltimore's family, of which we hear much. Father Hughes presents to us Cecil, the second lord, in a somewhat less favorable light than that which has hitherto been usual. But here, as usual, he produces such a wealth of evidence in support of his views that we do not venture to question his conclusions.

The Jesuit Father most in evidence is Father Andrew White, an attractive and admirable figure, and there are a handful of followers, men evidently worthy of their chief. The story tells us of their gradual success amid a thousand difficulties, external and domestic (Father Hughes is commendably full and conscientious in telling us the real truth upon unwelcome, as well as about welcome truths), in building up a mission, that endures and flourishes even at the present day, though the volume closes with the apparently crushing catastrophe of the Civil War.

English students will not always agree with Father Hughes's presentation of men and things. True, he has many very difficult matters to treat of, controversies both with Protestants and Catholics, and the perennial 'Jesuit question.' He always has facts worth recounting, papers worth quoting, though we should here and there accentuate other circumstances, draw different conclusions, and use other terms. Sometimes, though not often, one comes upon phrases and sentences which hardly seem worthy of so scholarly a work. The writer is full of enthusiasm for the different matters that come up for discussion, and the interest he takes cannot but communicate itself to his readers, though his historic narrative is not of a very high order, the numerous details impede the presentation of the history as a whole. On the other hand, ample indices, tables, and maps enable one to find one's way without difficulty about a book which bristles with information and introduces us in every section to new lands, to little-known persons, to rare books, important legislation, or deep social, philosophic, and religious questions."

The German Emperor's Attitude Towards the Catholic Church has repeatedly been the subject of comment in this REVIEW. Our readers will remember that some three or four years ago we discountenanced the rumor that Emperor William was so well disposed towards the Church that it was not unlikely that some day he might become a Catholic. Recent developments have proved that our scepticism was well founded. Now we read in the most influential and best informed Catholic newspaper published in Germany, the *Köln. Volkszeitung*, in the course of a leading editorial article on "The Emperor, German Politics, and Freemasonry" (No. 376):

"Those who hailed certain speeches of the Emperor with exaggerated expectations, must have been sorely disappointed by more than one recent occurrence. It has been asserted that the Emperor is 'a believing Christian.' We are not disposed to deny this, but His Majesty's favorite theologian is Harnack, who is notoriously a strong opponent of orthodoxy and thoroughly 'liberal.' The person of the Emperor William is clothed in myths to such an extent that many people have formed an entirely false notion of him..... Too often the wish is father to the thought. There have even been foolish Catholics, especially foreigners, who harbored the hope that His Majesty would become a Catholic. They might have spared themselves their present disappointment, had they kept in mind the behest which the Emperor addressed to the Hamburg preacher Dr. Behrmann, viz. that all Protestants must make common cause in the war against Rome."

MARGINALIA

The recent report that the new Liberal Catholic review *Rinnovamento* of Milan had been put on the Index, proved unfounded, as we had presumed. The *Osservatore Romano* publishes a letter from Cardinal Steinhuber, Prefect of the S. Congregation of the Index, to the Cardinal Archbishop of Milan, in which he expresses his disapproval of the ideas of Murri, Fogazzaro, and others, as propagated by the *Rinnovamento*, but says it is not customary with the S. Congregation to put periodicals on the Index.

The presence in this country of the distinguished Dutch novelist, Maarten Maartens, recalls the story of his election, in the spring of 1895, as an honorary member of the Authors' Club of New York. When the name Joost Marius M. Van der Poorten-Schwartz came to the attention of the membership committee, there was a gasp of astonishment. Finally, the late "Bill" Nye came to the rescue with the suggestion that the first half of the name should be acted on at once, but that the last half should be held over until autumn, when the weather would be cool.

The venerable Msgr. Bernard O'Reilly, who recently died near New York, was no doubt a worthy priest. But as a writer of cheap-John books and pamphlets[1] that have been hacked about the country in glaring covers for years, and done much to corrupt the literary taste of our people and to rob them of the last vestige of interest in really good literature, he has not deserved the rather fulsome panegyrics bestowed upon him by a number of our Catholic weeklies, especially since in some cases (notably that of the *Catholic News*, xxii, 29) these panegyrics partook largely of the nature of cock and bull stories. Five lines of reliable information about why Msgr. O'Reilly left the Society of Jesus would have proved more interesting and valuable than all those legends about his "intimacy with Leo XIII," his "acquaintance with nearly every roval personage in Europe," and similar poppy-cock. May the good priest rest in peace and may his books, so far as this is not already the case, soon be consigned to the oblivion they deserve.

Let us not confound "De mortuis nil nisi *bene*" with "De mortuis nil nisi *bonum*."

In Cuneo, Italy, according to the Cologne *Volkszeitung* (No. 379), the management of a Catholic newspaper recently dismissed its printers and employed nuns to set type, because they did the work more cheaply. The discharged "typos" applied for redress to the ecclesiastical authorities, who, however, refused to interfere, on

[1] *Life of Pope Pius IX*, *Life of Pope Leo XIII*, *Leo XIII and His Probable Policy*, *Two Brides*, *Novissima*, and about twenty others.

the ground that the matter was beyond their jurisdiction. Thereupon all the printers of Cúneo thratened to go on the strike. We have not learned how the fight ended. It seems strange that nuns should be allowed to work as type-setters in a newspaper office and that the church authorities should take the position that it is beyond their jurisdiction to compel them to stay where they belong.

Apropos of a recent remark of ours in connection with church architecture, the following editorial note from the *Ave Maria* (lxiv, 19) will prove interesting to many of our readers:

"The restoration of the façade of the Duomo of Milan will not be completed until 1915. Eight years for a partial renovation! They take their time in the Old World, and they can afford to do so. Here we pile up bricks in the depth of winter, using heated mortar. Scores of costly churches will be erected in the United States during the next eight years. Of course they will be very different from the far-famed Cathedral of Milan. No foreigner will ever ask who were the architects of them, but will probably think they were designed—most of them—by the builders, put up o' nights by the aid of electric light, decorated by color-blind artists, and furnished by shopkeepers."

The *Études* of Paris, which the Jesuit Fathers find themselves able to continue in spite of the untoward conditions created by the French "Kulturkampf," recently celebrated its golden jubilee. On this occasion His Holiness Pope Pius X addressed a brief to its editors in which he congratulates them upon the splendid fruit their work has produced, blesses them cordially, and expresses the hope that the magazine will continue to prosper and courageously defend the good cause. The *Études* has been on our exchange list for a number of years, and we have always found it interesting and sound. We humbly but cordially join in the felicitations of His Holiness and wish the valiant Jesuit review—undoubtedly one of the best and most scholarly periodicals published in the French language—long life and continued success.

The following paragraph is from the *Record*, "the official publication of the Diocese of Louisville" (xxix, 18, 1):

"From many places we hear of handsome club-houses being erected for our societies for Catholic men, one such is being built in the small Indiana city of Washington, for the Knights of Columbus. It is to have a 'Council Chamber' 60x60 feet, a large banquet hall, library, reception, etc, etc., On the other hand, the cry goes up from the Church in nearly all our large cities for buildings to house homeless Catholic boys, for protectories, Catholic industrial schools, and other urgent institutions. Here and there some poor priest, possessing only his faith in *Deus providebit*, struggles to meet these imperative necessities. Such is the world."

Under the aegis of *La Vérité* of Quebec, our old friend M. Philippe Masson has recently started in that city a "Propagande du Livre," the chief object of which is to facilitate the establishment of Catholic libraries throughout French Canada. The "Propagande du Livre," which has its headquarters at the office of *La Vérité*, offers to furnish a complete parish library of two thousand well selected volumes, most of them substantially bound, for $500; 1200 volumes for $300; about 800 volumes for $200, and from 250 to 325 volumes for $100. We are eager to find out whethert his undertaking will accomplish its avowed and certainly most commendable object.

Professor Sellin of Vienna has obtained from the Sultan an irade permitting him to make excavations on the site of ancient Jericho. He is about ready to undertake this important work, which promises rich results.

An esteemed seminary professor sends us the following interesting note:

"In St. Augustine's *Confessions*, Book XIII, Chapter XXXIII, you will find this sentence: 'Nam cum aliud sit coeli et terrae materies, aliud coeli et terrae species, materiem quidem *de omnino nihilo*[1], mundi autem speciem de informi materia, simul tamen utrumque fecisti, ut materiem forma nulla morae intercapedine sequeretur." And now read the translation of J. G. Pilkington, M. A., Vicar of St. Mark's, West Hackney, edited by Philip Schaff, D. D., Professor in the Union Theological Seminary, New York. (Scribner's *Nicene Fathers*:) 'For since the matter of heaven and earth is one thing, and the form of heaven and earth another, Thou hast made the matter indeed of *almost nothing*[1], but the form of the world Thou hast formed of formless matter; both, however, at the same time, so that the form should follow the matter with no interval of delay.' "

In *The Mecklenburg Declaration of Independence* (G. P. Putnam's Sons, New York) Prof. Wm. H. Hoyt goes pretty thoroughly into a subject that has been the cause of much controversy during an entire century. He comes to the conclusion that the so-called "Declaration" was a myth, and shows how the document, said to have been framed in Mecklenburg, North Carolina, came to be regarded by many persons as the original of the real document which was signed in 1775. The Mecklenburg document never came to light until 1819, and the statements of those who claimed that it had been written prior to the declaration of 1775, and used as a model, for the latter was refuted by those who signed the real declaration.

[1] Italics ours.

LITERARY NOTES

—Our friend and confrère, Abbé V. A. Huard, the eminent editor of the *Naturaliste Canadien* and the *Semaine Religieuse* of Quebec, has published an account of the impressions made upon his versatile mind by several trips, undertaken at various times through the United States, Canada, Europe, and to the Lesser Antilles. (*Impressions d'un Passant.* Quebec: Dussault & Proulx. 1906. viii & 366 pp. royal 8vo.) Father Huard is not a tourist of the common stamp, but a "passant spirituel," who does not draw his raw material from Baedeker and the inevitable tourist's guide, but as he travels along, allows persons and picturesquities to "impress" themselves upon his highly cultured and at bottom distinctly French mind, and then sets them down on the spur of the moment with truly French vivacity and esprit. We do not often read books of travel through; but we must confess once we had begun we found it difficult to lay the Abbé Huard's *Impressions* aside. We are tempted to say some more good things of this bright and witty book; but we must refrain, lest the reader who will purchase and read it, when he dips into section thirteen of the chapter "A Travers l'Amérique du Nord," arrive at the conclusion that the Abbé Huard and Mr. Arthur Preuss belong to a "mutual admiration society." For pages 320 to 322, and 324 to 325, are devoted to an account of "Une aprés-midi avec Arthur Preuss,"—spent on the occasion of the author's visit to the St. Louis World's Fair. For the sake of the eternal verities we who know Mr. Preuss a little more intimately than the Reverend Abbé Huard, must state that the editor of the CATHOLIC FORTNIGHTLY REVIEW ("qui n'a pas tardé a prendre le premier rang dans la presse catholique de l'Amérique du Nord," Father Huard is polite enough to say), while unfortunately still somewhat "de complexion delicate et de santé plutôt précaire," is neither "un Allemand" by birth, nor by any means such an "homme aux connaissances approfondies sur tous les sujets, philosophie, théologie, histoire, langues classiques," etc., as the Abbé Huard cracks him up to be. There are many in St. Louis and elsewhere who are willing to affirm and depose that Mr. Arthur Preuss does not even know his Catechism, and that whenever he undertakes to dabble in any one of the long list of sciences in which the Abbè Huard believes him to be a past-master, he invariably makes of himself something suspiciously like the gentle creature which in sacred history is inseparably linked with the name of the prophet Balaam.

—The Roman Catechism, which was composed by order of the Council of Trent and Pope Pius IV, by Archbishop Marino of Lanciano, ArchbishopCalini of Zara, Bishop Foscarini of Modena, and the learned Portuguese Dominican Fureïro, working under the direction of St. Charles Borromeo and Cardinal William Sirlet, was originally written in Italian and then turned into elegant Latin by those eminent linguists Julius Pogianus and Paulus Manutius, who first published it in 1566 with the approbation of Pius V. It still retains its high rank as one of the secondary sources of Catholic dogmatic teaching. As late as Sept. 8, 1899, Leo XIII of happy memory referred to it in a letter to the bishops of France as a truly golden book. Pustet & Co. have recently re-issued it in the recension of Dr. Buse (*Catechismus Romanus ex Decreto Concilii Tridentini ad Parochos, Pii V Pontificis Maximi Iussu Editus. Editio Quarta. Permissu Superiorum. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. MDCCCCVII*). This new edition is all the more valuable because the editors have carefully collated the most ancient recensions, including the original edition of Manutius referred to above. Typographically the book is all that can reasonably be desired. ($1.50 net.)

—His Eminence Cardinal Moran, Archbishop of Sydney, Australia, who is one of the greatest living authorities on Irish Church history, contributes to the *Irish Theological Quarterly* (ii, 6) "Some Strictures on Professor Bury's *Life of St. Patrick.*" The gist of his strictures is, that Professor Bury "has rendered some service, indeed, by his elaborate criticism of the sources of

the Saint's life, but this good service is discounted in a manifold way by the fanciful theories and serious blunders into which he allows himself to be betrayed."—"I do not know of any other serious publication of the present day," says the Cardinal, "that so abounds with 'if' and 'perhaps' and arbitrary conjectures at every page. What at one stage is nothing more than conjecture becomes at a subsequent period the premise from which positive conclusions are drawn, and, what is somewhat more startling, we have at times conclusions that are deduced from no premises at all."

—We are indebted to Msgr. Dr. R. Klimsch for a half dozen copies of the *Illustrierte Mädchenzeitung*, published by the St. Joseph's Bücherbruderschaft of Klagenfurt, Austria, of which he is the active president. This publishing sodality has done much to supply the German speaking Catholics of Karinthia and all Austria with cheap Catholic literature, and its newly established illustrated magazine for girls is but another link in a long chain of excellent popular publications.

—We are glad to be able to accord unalloyed praise to the third volume (*Geschichte der Neueren Zeit von der Entdeckung Amerikas (1492) bis zur grossen französischen Revolution (1789). Von Dr. S. Widmann. Mit 353 Textabbildungen, 33 Tafelbildern und 4 Beilagen.* viii & 473 pp. small 4to.) of the *Illustrierte Weltgeschichte in vier Bänden, herausgegeben von Dr. S. Widmann, Dr. P. Fischer und Dr. W. Felten* (München: Allgemeine Verlagsgesellschaft m.b.H.) This high-class work, of which volumes I and II are still outstanding, bids fair to be what its able editors and enterprising publishers are aiming to make it—a reliable handbook of universal history, in popular style, as interestingly written and as sumptuously illustrated as any of the non-Catholic works of similar scope, of which the literature of Germany boasts at least half a dozen. It is a real pity we can't have such a fine Catholic world's history in English! (B. Herder. $3.50 net.)

—Pustet & Co., republish in a third edition Dr. Richard F. Quigley's controversy with the Anglican Bishop Dr. Kingdon and his vicar Mr. Davenport, on the position of the Blessed Virgin in the divine economy of man's salvation. (*Mary the Mother of Christ in Prophecy and Fulfilment*, etc. *By Richard F. Quigley, K. C. Third Edition, Revised and Enlarged.* New York and Cincinnati 1907.) This discussion took place in 1887, but it is still worth reading. The large volume is made up of four parts, which together not only give a complete idea of a most interesting theological discussion, but present the doctrine of the Catholic Church on the position of the Blessed Virgin fully and with great acumen. The author draws freely on the best authorities, such as Nicolas, Newman, Manning, Harper, Passaglia, W. G. Ward, O. A. Brownson, etc. The controversy which it treats of being one that never dies out so long as Protestants refuse to give due honor to the Mother of God, Dr. Quigley's volume will retain its value and interest for a long time to come, and we are glad to see it appear in a new edition, though it would have been preferable, we venture to think, to condense it somewhat instead of enlarging it. We cannot say that we like the crowded title page or the rather flashing binding in which the new edition appears.

—The *Course of Study: A Handbook for Teachers, Grades I-VIII* (xiv & 231 pp. royal 8vo. Philadelphia: The Dolphin Press. 1906. Price, by mail, 60 cts.) has been prepared, evidently with professional insight and scrupulous care, by the Diocesan School Board, "for the primary and grammar departments in the parish schools of the Archdiocese of Philadelphia." It is an attempt to establish a definite system of grading and to secure, as far as may be, uniformity in the methods of teaching the usual parochial school branches. The compilers have aimed to keep the school work within reasonable limits, so as not to overtax the pupils on the one hand, and, on the other, too keep them fully employed. "All subjects not likely to be of service to the children in after life have been excluded." While the *Course* does not fall in with our own notions on several heads, we cannot but say that if it is successfully carried out in the parochial schools of Philadelphia, these schools must be very efficient indeed and deserve to be copied as models. We are sure no teacher can peruse the present volume without material profit.

—From authentic records, published and unpublished, and from old directories, magazines, newspapers, county histories, private letters and memoirs, Rev. Bernard W. Kelly has compiled *Historical Notes on the English Catholic Missions* (x & 456 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis; B. Herder. 1907. Price net $2.) The volume is prefaced by an "Historical Introduction," giving on forty-three pages a brief sketch of the post-Reformation period of the history of Catholicity in England. The "Notes" themselves contain much interesting and valuable information. It is to be regretted that their subject-matter is not made more accessible to readers who are less familiar with English affairs, by an exhaustive index.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

The Catholic Church and Modern Christianity. By Rev. Bernard J. Otten, S.J., Professor of Philosophy in St. Louis University. 186 pp. 12mo. St. Louis: B. Herder. 1907. 25 cts.; per dozen $2.25.

The Children's New Mission Book of the Most Holy Redeemer. A Manual of Instructions and Prayers in Accordance with the Spirit of St. Alphonsus, Doctor of the Church. Adapted to Preserve the Fruits of the Mission and of the First Holy Communion. 442 pp. 16mo. St. Louis: B. Herder. Retail 40 cts.

The Queen's Festivals. An Explanation of the Feasts of the Blessed Virgin Mary for Her Little Ones. By a Religious of the Society of the Holy Child Jesus 192. pp. 8vo. New York, Cincinnati, and Chicago: Benziger Brothers. 1907. 60 cts.

When Love is Strong. By Grace Keon, Author of "The Ruler of the Kingdom," "Not a Judgment—," etc. 241 pp. 8vo. Benziger Brothers. 1907. $1.25.

Wissenschaft der Seelenleitung. Eine Pastoraltheologie in vier Büchern von Dr. Cornelius Krieg. Zweites Buch: Katechetik oder Wissenschaft vom kirchlichen Katechumenate. xv & 496 pp. royal 8vo. Freiburg and St. Louis: B. Herder. 1907. $2.80 net.

La Franc-Maçonnerie en Belgique. Histoire, Organisation, État-Major. Edité par la Maison de l'Action Catholique. 39, rue Antoine Dansaert, Bruxelles. (Pamphlet.)

Geschichte der österreichischen Revolution im Zusammenhange mit der mitteleuropäischen Bewegung der Jahre 1848—1849. Von Joseph Alexander Freiherrn von Helfert. Erster Band: Bis zur österreichischen Verfassung vom 25. April 1848. xx & 536 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $3.60.

The Fountain of Living Water or Thoughts on the Holy Ghost for Every Day in the Year. Collected and Arranged by Rev. A. A. Lambing, LL. D. With Preface by Rt. Rev. Regis Canevin, D. D., Bishop of Pittsburg. ix & 335 pp. 8vo. Fr. Pustet & Co. 1907.

Life of the Venerable Maria Diomira del Verbo Incarnato. Translated by the Rev. E. Bononcini, D.D., LL. D. From the Italian of Cesar Pini. 208 pp. 8vo. St. Louis and Freiburg: B. Herder. 1907. 90 cts. net.

Die katholische Moral in ihren Voraussetzungen und ihren Grundlinien. Ein Wegweiser in den Grundfragen des sittlichen Lebens für alle Gebildeten. Von Viktor Cathrein S. J. xiv 545 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.90.

Plain Sermons by Rev. Thomas S. Dolan. 403 pp. St. Louis and Freiburg: B. Herder. 1907. Net $1.25.

Herder's Semi-Monthly List of New Books

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

Selected Poetry of Father Faber. By the Rev. John Fitzpatrick, O. M. J. net .90.

The Fountain of Living Water or Thoughts on the Holy Ghost for Every Day. By Rev. A. A. Lambing. Net $1.50.

Short Meditations for Every Day in the Year. Intended chiefly for the use of Religious; Translated by Rt. Rev. John Edmund Luck, O.S.B. New Revised Edition in one volume. Net $1.60.

The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 13 July 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Leo Taxil



Leo Taxil died the other week at Sceaux, France. While I was debating the question whether it would be worth while, from Father Gruber's *Palladismusroman* and other authentic works, to sketch the story of his life, there appeared in the Winnipeg (Man.) *Central Catholic* (No. 1110), presumably from the pen of its scholarly editor Rev. Lewis Drummond, S. J., the following account, which, if not better, is at least briefer than any sketch I could write, and therefore I reproduce it below:

Gabriel Jogand, letter known by his pen-name of Leo Taxil, died lately in France at the age of fifty-five. Although he died despised by those who had known him and forgotten by the great world he had cheated, he was for a time the most successful fraud of the nineteenth century. While he was studying in a Jesuit college at Marseilles he was considered by his fellow students as the most vicious boy they had ever known. His misdeeds landed him in a reformatory, whence he issued a rabid anti-clerical. Then he began a series of infamous publications filled with the most scandalous and impossible slanders against the morals of the saintly Pope Pius IX and against all that Catholics deemed sacred. At first his obscene books had a great sale among priest-haters; but after a time the very violence of his attacks disgusted even this undiscriminating horde, and the sales fell off.

Thereupon the horrible buffoon perpetrated one of the greatest hoaxes in history. He professed conversion to the Catholic Church and described that conversion in a book that had innumerable editions and was eagerly read by pious Catholics all over the world. Those who had known him at school found, indeed, that the story of his previous wickedness was singularly incomplete and that the alleged motive of his conversion—horror at the proposal, made to him, to write a book defaming Joan of Arc—was a great deal too lofty for such a miscreant, whom nothing but the fear of hell would be likely to move; but his hypocrisy was so complete, his imitation of repentant sinners so perfect that the doubters felt in duty bound to combat their own misgivings. Then followed from his pen elaborate exposures of Masonic secrets, in which the true and the fabulous were so inextricably mingled as to make serious critics doubt even those revelations that were probably true. Throughout most of these books there was an occasional pruriency for lascivious detail that deepened the distrust of many thoughtful Catholics. How could a salacious temper consist with true conversion?

When, some fourteen years ago, appeared in monthly parts, *Le Diable au XIX Siècle* (The Devil in the 19th Century), this thrilling fairy tale under the guise of sober fact took the Catholic world by storm, although the most sagacious readers insisted that the whole story was a hoax; but when, after a number of issues had met with great sales wherever people could read French, it was discovered that Leo Taxil was behind the publications of the mythical "Docteur Bataille," then the tide began to turn. *Le Diable au XIX Siècle* had published the portrait and biography of Diana Vaughan, an advanced woman Freemason who belonged to the most secret lodges of Luciferians or worshippers of Satan. She was said to be remarkably gifted and

absolutely sincere in her devilworship. Readers were asked to pray for her conversion. They did so and in course of time she was duly converted and became most fervent, her prayers to Our Lord in the Blessed Eucharist being admirable. From all parts of the world came letters written by laymen, priests, and even bishops, congratulating Diana Vaughan on her conversion, and asking her to pray for specified purposes. Curiosity was aroused as to the place of her residence; but the publisher of the work said that, Diana's life being threatened by the Luciferians whom she had exposed, it was imprudent to say where she lived; however hints were thrown out that she was hiding in a convent. Meanwhile, so many impossibilities or inconsistencies had been noticed in the now voluminous *Diable* and its explanatory supplements that people began to clamor for proofs. Especially did they want Diana Vaughan to be investigated.

Finally, Leo Taxil announced that on a given date, in a certain public hall in Paris, he would produce Diana Vaughan and silence all critics. The late editor of *La Vérité* of Quebec went to Paris on purpose to clear up this matter. At the appointed moment Leo Taxil appeared before a large audience, most of whom were practical and devout Catholics, and with an insolence, an irony and an audacity that were perhaps unprecedented, declared that he had always, from his youth up, delighted in hoaxing the public, that the story of his own conversion, of Dr. Bataille's travels in search of Masonic secrets, and of Diana Vaughan, was one gigantic hoax which had afforded to himself no end of enjoyment. In particular he informed his hearers that the original of several portraits of Diana Vaughan published by him was a typewriting girl in his employ. Had the audience not been a gathering of peace-loving and forgiving Christians, Leo Taxil would have been torn to pieces. As it was, the storm of indignation was loud and long. The speaker was branded as a 'sinistre farceur,' which may be rendered as 'ghastly humbug.' He threatened to publish several of the too confiding letters written to the imaginary Diana Vaughan; but if he did they never aroused any public interest.

The wretch, whose notoriety was entirely due to his outward connection with the Catholic world, dropped into oblivion as soon as he by his own act cut himself off therefrom.

The *Amerika* and several other papers have recalled that, when the fight against Taxil was on, before his self-revelation, this REVIEW was compelled to conduct it singled-handed in this country,—at least so far as the English speaking Catholic press was concerned. It was a hard fight, I well remember, one of the hardest and bitterest I ever took part in. Many of my truest friends actually despaired of my orthodoxy. I remember one in particular, a very learned and very pious Jesuit Father, now dead, who made me give him my word of honor, that if Taxil were shown to be in good faith and Diana Vaughan came forth gloriously to confound her wicked traducers, I should confess my mistake openly; which promise, of course, I did not hesitate to give. When the bubble burst, the good Father was honest enough to write me a letter with his humble "erravi."

I do not now recollect how many subscribers I lost in consequence of my firm stand against Taxil and his swindle. I am afraid to go back to my letter files, lest I be tempted to publish some of the curious, incredibly bitter, and violent epistles I received from well-intentioned men not a few of whom had till then upheld me. The only two similar experiences I have had in the course of my seventeen year's career as a Catholic editor, was the battle against "Americanism" and my stand against the "Knights of Columbus." But though in the last-mentioned instance some of my best friends have withdrawn their support from my REVIEW, and in the campaign against "Americanism" denunciation of this journal and of my insignificant person was carried in official documents to the very throne of St. Peter, I believe the bitterest and most cutting letters were written to me when, from firm conviction of the fraudulency of the whole thing, I had vigorously taken up the cudgels against Taxil and his fellow-conspirators. My dear friend Tardivel of *La Vérité*, who has since also been called to his reward, was so angry with me that for two long years he never even mentioned the name of THE REVIEW in his paper, and when some one asked him one day which Catholic American newspaper he would recommend, he printed a long list in which my journal, which he had previously so often proclaimed to be superior to all the rest, was ostentatiously omitted.

Only a week or two before the final dénoument in Paris, the *Church Progress*, though its editor (Mr. Merwin M. Snell) had been personally warned, came out with flying colors in defense of Taxil and indirectly denounced me as a heretic.

Of course, though I was not at liberty to divulge my sources of information, I knew all along what I was talking about, and hence, together with the *Kölnische Volkszeitung*, the *Vérité Française*, and a few—*very* few—other European journals, courageously kept up the fight until the enemy surrendered and the Catholic cause was rid of an incubus which threatened the spiritual ruin of thousands.

Taxil, by the way, with diabolical cunning, left no wire unpulled to work his hoax to a finish. It is not for me to tell the story of how he duped poor Bishop Fava of Grenoble, at least one of the editors of the great and wide-awake *Civiltà Cattolica*, and even several members of the Sacred College of Cardinals. Nor have I sufficient information to enable me to say just what occurred when he had his famous audience with Leo XIII. It will be enough to mention here that when the young and com-

paratively obscure REVIEW, then published in Chicago, began to open its batteries against Taxil and company, there came to Mr. Arthur Preuss a presentation copy of Miss Diana Vaughan's latest book, *Le.: Crispi*, together with a very sweet and very mysterious epistle from the mythical convert.

The experience, let me say in conclusion, proved useful to the young editor in more ways than one. It taught me that after all a man must rely mainly on his own judgment; that when, after collecting all available information, he has once made up his mind which is the right side of a question, he must allow neither the warnings of misguided friends nor the diatribes of persecuting enemies to turn him from the straight and narrow path. Last but not least it taught me the value and necessity for a Catholic lay editor of studying theology. If there is any Catholic work of importance on "angelology," and in particular that department of angelology dealing with the Devil and his perverse imps, which I did not read and reread in those days of storm and stress, it must be either a very insignificant pamphlet or a rarity in the book market. My reading at that time gave me a taste for dogmatic theology and inspired me with a particular love for the writings of the Angelic Doctor.

Taxil is dead, and may the Lord be merciful to his poor soul. But his ilk will not die till the crack of doom. Therefore, in the words of St. Peter, let us pray and be watchful, for, though Taxil's *diableries* were sheer and gross humbug, we know from divine revelation that "diabolus circuit tamquam leo rugiens, quaerens quem devoret." ARTHUR PREUSS.

The "Forty-Eighters" and Their Influence Upon the German Element in the U. S.

III. (Conclusion.)

While the "Forty-Eighters" and their adherents were thus engaged in fighting the Catholic Church, they paid but little attention to the work of the Lutheran clergy, which during those years built up a powerful chain of congregations and synods. Lutheran orthodoxy was quite as distasteful to the Radicals as Catholicism. But it was the day of small things for the Lutherans, especially in the West, and they probably seemed of little importance to the Radicals. The English-speaking Protestant churches aroused the ire of the "Forty-Eighters," especially because they were the principal upholders of Sunday and prohibition legislation, against which the Radicals made a determined stand.

"To the average American mind," says our author, "the open defiance of the customs of the land, with regard to Sunday observance; the open indulgence in beer and wine, in the presence of women and children, who to some extent took part in these pleasures; and to crown all this, the avowal of 'atheism' and 'infidelity' was nothing less than proof of total depravity. The welcome which the victims of monarchical oppression had found at first, was turned into strong aversion, and on the part of many, into fierce enmity. The 'Knownothing' movement was directed as much against the German infidel as against the Roman Catholic. The breaking up of peaceful German picnic parties by gangs of rowdies, which had been a common thing during former outbreaks of nativistic hostility, occurred more frequently than ever. In self-defense it was proposed that Germans should arm themselves. Especially among the Turners, an agitation arose for organized, armed resistance to such outrages. This aided in the rise of the legend that the 'foreigners' were arming to destroy American institutions by force. With fine disregard of facts and possibilities, it was soon believed by some that the 'Holy Alliance' was behind the increase in immigration during recent years. When 'Knownothingism' became a political power, election riots in which foreigners, without regard to whether they were Catholics, Protestants, or infidels, were murdered by the score, became of ordinary occurrence in some parts of the country. The details of these shameful happenings belong to the history of 'Knownothingism' rather than that of the 'Forty-Eighters.'

But the doings of the Radical German immigrants aroused alarm also in respectable American quarters, as many contemporary utterances prove. There were even some attempts at missionary work among the Germans. For instance, in Louisville a committee of Presbyterians issued a call for an organization "to save the Germans, to make them true Christians through the various Evangelic churches in this country, and thoroughly Americanize them."

Mr. Bruncken sums up the influence of the "Forty-Eighters" as follows:

"While thus the activity of the refugee element among the Germans attracted the attention of native Americans, it must by no means be understood that they were the real leaders of the mass of their countrymen. Among those affiliated with the Catholic Church they found, of course, nothing but bitter hostility, and the Catholics were estimated at one-third of the German element. The large number of peasants from Northern and Eastern Ger-

many, who took up arms or remained in the cities as laborers, were utterly impervious to radical and infidel influences. They were then as now the mainstay of Lutheranism. The most fruitful field for radical ideas both in religion and politics, was found among the skilled workmen of the cities. The well-to-do business element, also, may be said to have felt a mild sympathy with the anti-religious ideas of the Radicals. But political Radicalism was abhorrent to this class, and their attitude towards the Church was that of indifferentism rather than hostility. Thus it will be seen that the influence of the Radicals was not altogether proportionate to the noise they made. Still they were the most conspicuous men among the Germans in all public activities. The Catholics and other church people had a tendency of separating themselves from the rest of their countrymen, and taking part in public affairs only when their own immediate interests were at stake. 'Forty-Eighters' were the orators at most German festivities; they dominated in many singing societies, social clubs, and other organizations that had nothing in particular to do with religion or politics, but gave its leading spirits opportunities for becoming known and influential; furthermore, they edited most of the German papers. In this way it came about that the refugee element could bring to the support of the anti-slavery cause the votes and influence of thousands of their countrymen who had no particular sympathy with Radicalism."

"Regesta Pontificum Romanorum"—A Monumental Undertaking

Proudly—for an accompanying letter informs us that we are getting the first review copy of the work sent to America—the CATHOLIC FORTNIGHTLY REVIEW acknowledges receipt of the first volume of *Regesta Pontificum Romanorum. Iubente Regia Societate Gottingensi congessit Pavlvs Fridolinvs Kehr* (Berolini: Apud Weidmannos MDCCCCVI.) It is entitled: *Italia Pontificia sive Repertorium Privilegiorum et Litterarum a Romanis Pontificibus ante Annum MCLXXXXVIII Italiae Ecclesiis, Monasteriis, Civitatibus Singulisque Personis Concessorum. Vol. I: Roma*, and comprises xxvi & 201 pages in small quarto.

The work thus auspiciously inaugurated is a preliminary to the publication of the full texts of all the ancient documents from the Holy See still extant, from the earliest times to the pontificate of Innocent III (1198). It is to comprise an *Italia*

Pontificia, a *Gallia Pontificia*, a *Hispania Pontificia*, etc. Each country with its different subdivisions will be treated separately. The present volume, *Italia Pontificia*, contains a list of all the ancient pontifical documents, still extant, referring to Rome, the Romans, Roman churches, institutions, etc. The second, already in press, will give similar lists for Latium, etc. These registers of Italy alone will fill no less than ten to twelve volumes.

Our readers are probably aware that the researches of the learned and indefatigable editor of this giant undertaking, Prof. Dr. P. F. Kehr, have already brought to light thousands of papal documents hitherto entirely unknown; and there are still more to follow.

The existing collections of papal bulls, notably Jaffé, *Regesta Romanorum Pontificum*, (new edition by Kaltenbrunner, Ewald, and Löwenfeld) present these documents in chronological order. Prof. Kehr conceived the idea of grouping them together according to addressees, thereby re-collecting, as it were, the archives of the recipients, most of which are now hopelessly scattered. This will facilitate the research work of historians to an inestimable degree. In order to get together all the pontifical documents pertaining to a certain church or monastery, they were hitherto compelled to search hundreds, and not infrequently even thousands, of calendars. Now Prof. Kehr and his assistants are performing this immense labor for each individual scholar, by grouping all the extant documents together, and giving an exhaustive account of the important traditional data in connection with each group. The veriest tyro, in turning the pages of the volume now under review, is able to see that it is the result of stupendous learning, unwearying diligence, and of that plodding patience for which the typical German scholar is unrivaled.

The undertaking is financed by the Royal Academy of Sciences, of Göttingen, with the assistance of the Prussian government and a few such munificent patrons of science as Chancellor von Bülow and Cardinal Kopp of Breslau.

We designedly referred to the work as "preliminary." For it is only after these *Regesta* will have been completed for all the various countries—which involves a thorough searching of the archives and libraries of Italy, France, Germany, Spain, etc., etc.—that it will be possible to publish the full text of all these pontifical bulls and other papal documents. The texts will, of course, be printed in chronological order.

We regret that the character of this REVIEW and considerations of space prevent us from devoting to this monumental work the full attention which it deserves.

Some Thoughts on the "Knights of Columbus"

God alone and His Church are perfect and, therefore, above criticism; every human institution is subject to faults and, therefore, open to correction.

As great and persistent efforts are being made by the Order of the "Knights of Columbus" to spread the influence of their more than half hidden light, it cannot be taken amiss if now and then a word of honest criticism is offered for their consideration.

The "Order" of the "Knights of Columbus" is, I take it, not a Catholic society and has a ritual of its own which, I have been told, is far superior to the Masonic ritual.[1]

The objects of the organization are partly fraternal and benevolent, partly social. The members certainly get a great deal of fun out of the initiations. I am also told by certain members, they never knew what their religion meant until they attended the first initiation in the K. of C.

All this is, of course, very vague and indefinite. But two facts stand out clear and unmistakable: first, that very many members of the Knights of Columbus are animated with a sincere desire to help the Church to a more prosperous future, and, second that the K. of C., organized as they are on the basis of a secret society, are liable to become a serious menace to the Church.

As to the inner workings of the "Order," no man on earth can speak with authority. No outsider is supposed to know their secrets, and no member is allowed to talk. Thus all criticism is staved off, except on the fact of secrecy itself and on the various manifestations of its outward workings.

Now, a secret society in the Church is an anomaly. Its toleration is a matter for the authorities, whose reasons and motives we have no right to judge. Many Catholics are firmly convinced that the principle is wrong and will be condemned in due time as un-Catholic. I only wish we had never imitated the secret ways of those that love darkness more than light. The very word "secret society" leaves a bad taste in the mouth.

Partly on account of this secrecy, the pastors of souls, the divinely appointed guides and teachers of men, have nothing whatever to say in a society that loudly proclaims itself Catholic

[1] *I* have been told, and that by a priest, unblushingly, that this ritual is the grandest thing the mind of man ever conceived. When I asked: But what about the ritual of the Catholic Church, especially that of the Holy Mass? silence fell upon the knot of doughty "Knights" who had been trying to "convert" me.—Arthur Preuss.

and draws its recruits from their spiritual children. Of course, they can become members of the "Order" and thus attain the position of spiritual directors; but it is only in virtue of their membership, not by divine appointment, that they are supposed to exert any control over the "Order" in its endeavors for the advancement of the Church.

I have been told by members that they look for guidance to the Papal Delegate, and that, if he should order them to do or to discontinue anything, they would at once obey. I answered: For you the Church is right here; your pastor represents the Church for you, and him you must obey as your immediate superior. If the Papal Delegate had a message for you, he would certainly send it through your bishop and your pastor. Your parish priest is for you the representative of the Church; but him your Order will not recognize unless he becomes a member. This policy seems to be based on a wrong notion of what the Church of Christ really is.

The Catholic Church is a perfect society, endowed by Almighty God with all the powers and graces necessary for the uplifting and sanctification of mankind, for the attainment of every legitimate aspiration and the satisfaction of every human want. The Church does not need the volunteer societies that offer their aid for the advancement and defense of her interests. If she accepts their services, it is always with the understanding that her will must be supreme. The organization of the Church has been compared, by St. Clement, to that of an army: the Pope is the commander-in-chief, the bishops are the generals, and the priests are the captains. The people, then, must obey the priests as their captains. To say, "We will obey the Papal Delegate, but the parish priest as such has no authority in our society," is to invert the order always maintained in the Church.

Here is the radical fault of the "Knights of Columbus." I am willing to admit that the purposes of very many members are good and laudable: but it is the spirit of the organization that will count in the long run. Now, this spirit has not always manifested itself in a praiseworthy manner, and certainly needs the Church's guidance. The Sunday excursions for the purpose of founding new branches or performing the ceremonies of initiation, are, to say the least, improper and demoralizing. True, Holy Mass is said on these occasions. But Mass is liable to become a matter of secondary concern, whilst the "fun" of the "initiation" is regarded as the main thing. That young people are inclined to think more of fun than of duty, may be natural;

but it is certainly improper that a society of Catholic men encourage this giddiness.

Then the endeavors of some "Sir Knights" to "raise the standard of popular amusements" by holding public balls and card parties and other entertainments, does not raise us Catholics in the estimation of our non-Catholic brethren. The Church by her legislation has done all in her power to discourage the evil of such questionable sources of revenue. And now young Catholic men endeavor once more to pin the badge of worldliness and license on her fair mantle!

Lastly, the frequent lodge meetings are certainly not conducive to spiritual progress and domestic virtue. As a rule, they are mere distractions, perhaps innocent in themselves, but preventives of better things. In addition to the State, which is organized humanity, I know but two societies fully approved by God with His richest blessings: the Catholic Church for all men, and the Christian family for the laity. Every young man who has no prospect of attaining the higher ideal of the priesthood, or the religious life, should make it his earnest care to find a good wife and to found a family of his own. And the bosom of his family should be the home of his heart, from which grave duties alone can withdraw him in his leisure hours. Home has been defined, "the father's kingdom, the children's paradise, the mother's world,"—"a world of strife shut out, a world of love shut in." Now every wife and mother will agree with me that her husband's constant attendance at the various meetings of lodge and society and club, has a tendency to make him neglect his "kingdom" more and more; and many a zealous lodge member will feel that home life has become a bore to him, and home itself a mere place "where you are treated best and where you grumble most."

This last remark applies, of course, with equal force to every other lodge meeting; but it is not out of place here, as it shows that the best lodge or order is not a blessing unalloyed, as some enthusiasts seem to think.

The "Knights of Columbus," as a society of Catholics, are even now wielding a great influence. To become the power for good as the great Catholic society that they would like to be considered, their constitution should be brought into closer touch with the constitution of the Church. The element of secrecy should be eliminated as well as the much lauded ritual, and the parish priest should be acknowledged by the branches as their guide and adviser, *ex officio*, in all their social endeavors. With

their priests they will gather; without them they will more often scatter. United action must be the watchword of all the children of the Church. A PASTOR.

English in Our Schools

We adverted lately to the testimony of the Examiners of Harvard respecting the ignorance of elementary English shown by pupils, trained in preparatory schools and academies, who had applied for admission at that University. Now comes the *Sun*, of New York, no mean authority in such matters, to tell how English is taught in the much-vaunted public schools of that City. Says the *Sun* (May 2, 1907):

"Why do the public school children of New York speak and write such wretched English? Since January 1 the teachers employed by the city have been answering this question, unconsciously but none the less completely, in the letters they have been sending to the newspapers. These communications have revealed the fact that many of the instructors in the employ of the department of education are themselves grossly ignorant of the first principles of composition and careless in their use of words.

"Of the several hundreds of letters from teachers received by the *Sun*, very many have been unfit for publication without being pratically rewritten. In some cases it has been actually impossible to find out what the writers were trying to say. Whole pages of manuscript have been absolutely meaningless. Dozens if not scores of teachers have sent to this paper communications which a properly instructed child of ten would blush to own. The letters of this description have been so numerous as to make us wonder if the majority of teachers, men and women, regard the accepted rules of capitalization and punctuation and grammatical construction as oppressive, to be resisted at any cost.

"From such instructors a child cannot learn the English language. Undoubtedly the carelessness and ignorance displayed in these letters is shown by their authors in conversation in the class rooms and outside. How can the pupils acquire anything else than bad forms of English? If their parents try to teach them, the effect of correct precept must be neutralized by the example of the teacher, whose authority in these subjects is not likely to be disputed. What wonder, then, that many of the youngsters make a sad mess of their native or adopted tongue?

"What shall be done? The Board of Education must know what the conditions are. If it does not know, an investigating

committee need not go far to find the truth. The subject is almost as important as the teaching of music or the instruction of the young in paper basket making."

And this in a system which costs the tax payers of New York annually over twenty millions of dollars. The basket making at which the *Sun* jeers, is on a par with the modelling of robins' eggs and the like fads which have rendered the system top-heavy and ridiculous, while at the same time, the essentials so indispensable to the boy or girl compelled to earn a living for themselves, are neglected.

All this should be a warning to the directors of our parochial schools to strengthen the instruction in English spelling, grammar and composition, in arithmetic and in the other elementary studies. Well-grounded in these, their pupils need not fear competition with the graduates of the public school system and are equipped for such further education as their circumstances may permit.

But the boy or girl who after spending years at school cannot speak and write English with grammatical correctness reflects discredit upon the school where he has spent his time, and his case—the exception, we trust—will be used as similar cases have been used, as an argument against the efficiency of the Catholic parochial school.

The Cult of St. Joseph

Despite his intimate and inseparable connection with the person and the life of our Lord, St. Joseph did not receive that public veneration to which he is plainly entitled, and which we won unstintedly accord him, till well into the twelfth century.

While the Savior, His Blessed Mother, and many martyrs were made the objects of public veneration and religious festivals we have comparatively few traces of a cult of St. Joseph during the early centuries. This is due to the fact that in the early days it was customary to commemorate only martyrs, not the other saints. The important thing then was to assert, and defend against pagan and heretical attacks, the divinity of Christ and his supernatural virgin birth, rather than to insist upon and explain his human descent and earthly relations. Hence the veneration of St. Joseph took a secondary place. In this it is not difficult to perceive the dispositions of Divine Providence. As St. Joseph during his earthly existence overshadowed, as it were, by his legal

paternity the divinity of Jesus, so it was ordained that later on he should contrariwise, by his disparition and obscurity, serve as a dark background to offset the same more effectively.

However, the first centuries are not entirely devoid of traces of the Church's testimony to the greatness of St. Joseph. Among the Fathers and ecclesiastical writers we have such men as Justin, Origen, Ephrem, Chrysostom, Jerome, Chrysologus, and others paying tribute to the foster father of Christ in their exegetical and homiletical writings. Later on we meet in the Eastern Church with two feast-days in his honor. As early as the fifth century Christian artists began to picture him to the faithful in his sublime role of protector of the Holy Family.

It was not, however, till the twelfth century that the universal public cult of St. Joseph fairly began. Such eminent men as St. Bernard, Rupert of Deutz, Ludolph of Saxony, and such saintly women as Margaret of Cortona and Margaret of Citta da Castello, raised their voices in his honor, while in the pale of the Dominican and Franciscan orders it had already taken firm root. Its full development set in when at the Council of Constance (1414) the learned Gerson enthusiastically advocated the institution of a universal feast in honor, of St. Joseph, and when the famous Cardinal Pierre d'Ailly published his book on the glories of St. Joseph. Feasts now began to be celebrated here and there and churches named in honor of St. Joseph all over Europe. The movement was furthered mightily by three popular preachers of the Franciscan Order, Bernardine of Siena (1418), Bernardine of Feltre (1487), and Bernardine of Busto (1500); by the writings of the Dominican Isolani and the Jesuit Suarez (1617), and by the efforts of St. Teresa of Jesus (1582), who dedicated fifteen of her convents to the foster-father of Our Lord.

The full development of the cult came in the seventeenth century, when the Jesuit Cotton (1626) introduced it at the French court and Bossuet delivered there his famous panegyric, which resulted in a decree by Urban VIII, prescribing the feast of St. Joseph as a holyday of obligation throughout France;—when Emperor Leopold I, in gratitude for the birth of an heir to his throne, and for the deliverance of Vienna from the Turks, put all his States under the protection of St. Joseph (1677) and with the permission of the Pope introduced the feast of the Espousals of St. Joseph and made it obligatory throughout Christendom;—and, finally, when Benedict XIII (1726), by request of Emperor Charles VI, and of several religious congregations, inserted the name of St. Joseph into the Litany of All Saints. It was reserved for Pope

Pius IX to crown the movement by extending the feast of the Patronage of St. Joseph to, and declaring St. Joseph to be the patron of, the Universal Church. Leo XIII (on August 15, 1889) devoted an enthusiastic encyclical letter to the veneration of St. Joseph. (See Moritz Meschler, S. J.: *Der hl. Joseph in dem Leben Christi und der Kirche.* Mit 7 Bildern nach J. Schraudolph. B. Herder 1907. Net 75 cts. Pages 142 ff.)[1]

Latterly the zeal of some too ardent devotees of St. Joseph has outrun their discretion, and the S. Congregation of the Index has found itself compelled to forbid the circulation of a book asserting that, like his blessed Spouse, St. Joseph was conceived without sin.

The above-quoted booklet of Rev. Father Meschler, by the way, which treats in its first portion of St. Joseph as he dwelled on earth, according to the Gospels, and in the second, of St. Joseph as he has lived and still continues to live in the Church and her children, is the first satisfactory volume of its kind that has come to our notice; we heartily recommend it.

The Camel and the Needle's Eye

"Facilius est camelum per foramen acus transire, quam divitem intrare in regnum coelorum." (Matth. xix, 24. See also Mark x, 25, and Luke xviii, 25.) The Greek text has "kamelon." Our English Bible translates the passage: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

"*Kamelos*" or "*camelus*" is a much-disputed word. In a recent number of *L'Ami du Clergé* (28, 24) we read:

"The *Revue Augustinienne* of April 15, apropos of the *camelum per foramen acus*, quotes a passage from St. Cyril (lib. xvi, *Adv. Julianum impium*), in which *camelus* is interpreted as a ship-cable or hawser. The Saint has little patience with those who understand it to mean a camel: 'Foramen acus et camelus: non animal, ut opinatur Julianus impius et omnino insipiens et idiota, sed potius rudens crassus, qui in omni navi. Ita enim mos est nominandi iis qui docti sunt res nautarum.'"

This is interesting, but by no means a new discovery. Knabenbauer says in his *Comm. in Evangelium secundum Lucam* (*Cursus Scripturae Sacrae.* 1896) p. 508: "S. Cyr. iam censet *kamelon* etiam explicari posse *pachy schoinion*, immo dicit hic non intelligi

[1] See also Kellner's *Heortologie*, 2nd ed. Herder 1906, pp. 197 ff.

animal sed crassum rudentem navium; Theoph. sive animal sive funem nauticum crassum intelligi posse dicit."

Long before our time, Maldonatus called attention to this interpretation of St. Cyril and Theophylactus.[1] "The absurdity, it seems, or better the astonishing character of this saying of our Lord, gave rise to the interpretation by some of *camelus* as a ship-cable; considering that it were utterly absurd for a big and mis-shaped beast like a camel to pass through the eye of a needle, while a rope had at least some analogy with the eye of a needle, inasmuch as a thread or thin cable is often struck through a needle's eye, and we have the authority of Suidas for the statement that *kamelos* also signifies a cable. The word is interpreted thus also by Theophylactus and some other Greek exegetes, I believe." (*Maldonati Comment. in IV Evangelistas*, ed. Martin, Moguntiae 1862. P. 268).

Maldonatus also indicates the reason why this seemingly more appropriate interpretation has not succeeded in replacing the "big and mis-shaped camel."

"These interpreters," he says (l. c.), "did not notice that the absurder the saying seemed, the truer it was. For, the reason why Christ said it was easier for a camel to pass through the eye of a needle than for a rich man to enter into heaven, was, that to pass a camel through a needle's eye was manifestly absurd and impossible, and it was precisely his intention to explain how absurd and impossible it is for a rich man to go to heaven, since he adds immediately after (verse 26): 'With men this is impossible, but with God all things are possible.' Hence the very reason that moved them to reject the interpretation of *camelus* as a camel, should have inclined them all the more strongly to accept this interpretation, defended by such authors as Origen, Hilarius, Chrysostom, Jerome, Juvencus, Sedulius. The Syrian version, moreover, has *leggamla*, an impossible rendering unless *camelus* meant an animal. We seem to have here a common proverbial saying, which is also quite frequently found in the writings of the Talmudists. Like most sayings of this kind it is somewhat hyperbolical and exaggerated. To discuss the question how much more difficult it is for a rich man to enter into the kingdom of heaven than for a camel to pass through the eye of a needle, would be utterly useless, because the meaning of the phrase is clearly that it is very hard for a rich man to get to heaven."

[1] We pass over as irrelevant the interpretation—Maldonatus calls it absurd—which makes "Needle's Eye" a low and narrow gate in the city of Jerusalem.

A question more worthy of examination, in the learned Jesuit commentator's opinion, is, why this hard saying of our Lord applies to riches in preference to so many other things which seem to impede man even more effectively on the way to his supernatural goal.

This question he answers thus: "In my opinion the reason is, that while of those other things a few may be greater obstacles, yet the majority are apt to prove lesser ones; riches on the other hand impedes nearly all, all men from the smallest to the greatest being inclined to avarice; St. Paul says even of those who preach the Gospel, 'All seek the things that are their own, not the things that are Jesus Christ's.' (Phil. ii, 21)."

To quote in conclusion Fr. Knabenbauer (loco supra cit.). "Christ's teaching is that the rich stand in greater need of grace and divine assistance, because they are surrounded by greater dangers than others."

PARERGA AND PARALIPOMENA

A "Literary Banquet" in a Sisters' Academy—A subscriber in the East sends us a curious newspaper clipping. It reports how, at St. Angela's College, New Rochelle, N. Y., conducted by Ursuline Sisters, "the bicentenary of Fielding was made memorable.... by a literary banquet given by the students of the Fiction Course. Each guest assumed the character, costume and speech of her favorite hero and heroine of fiction. At nine o'clock the guests assembled in the spacious drawing room of the old Castle, whence they marched to the library, where the banquet was held. There was dear, demure Pamela, as pretty as a picture in flowered gown, and leghorn poke, Fielding's own Sophia, all dimples and fun, sent the company off in roars of laughter by her quaint jests. Uncle Toby was toast-master and, it was rumored, took Mrs. Jarley of waxen fame for his Widow Wadman. Sairey Gamp was jealous; Becky Sharp kept her eye well upon young Moses Primrose; Argemone Lavington was as quiet as a mouse, not even the wild shrieks of Meg Merrilies could disturb her..... Then followed appropriate songs and with cheers for Fielding and all of his profession, the evening ended. This banquet is to be a tradition at the college and each year the students of this course will continue the custom."

While it is true, as Gilbert has somewhere said, that "We must not be too hard upon these little girlish tricks," the good Sisters who permit such celebrations certainly need to be informed about the character of Fielding's novels. Jenkins' *Handbook of British and American Literature*, used in many, if not most of our colleges, says (13th edition, p.231):

"*The pages of Fielding are so marred by the coarseness of the pictures and the indelicacy of the language, that they are not fit reading for virtuous people.*"

Lest this be deemed a one-sided view by those who have never read Fielding, let us quote another Catholic handbook of English literature which we happen to take down from our shelves. "Fielding's works," says Arnold Harris Mathew in *The Catholic Scholar's Introduction to English Literature* (Benziger Brother 1904, p. 212), "cannot be recommended, and *Catholics whose standard of morality is hightest, will avoid their perusal.*"[1]

Are not our good academy Sisters and their pupils among those "Catholics whose standard of morality is highest?"

Complaints Against the "Knights of Columbus" are growing louder, and the complainants are at length beginning to force unwilling editors to give them a hearing. Thus the *Western Watchman* the other week (Sunday edition, xx, 22) printed a strong letter signed "Rector," which the reverend editor, though an enthusiastic admirer of the indicted "Knights," did not even make a serious attempt to refute, but passed over with a few empty platitudes. Here is the letter:

"There is a growing feeling everywhere that there is trouble brewing for the Knights of Columbus. In many places priests have been black-balled, whilst the members of their parishes have been admitted. In other instances chronic parish kickers have been received despite the urgent protests of their respective pastors. There are well-known cases in which Masons and members of the forbidden societies have been rushed through the degrees after a half-hearted renunciation of their former affiliations. In some places the organization has allowed itself to be used as a political catspaw, but the most serious objection urged against it everywhere is the fact that the recommendation of the pastor is neither asked for nor required as a condition for admission. There is a serious doubt at the same time if the society as at present constituted can pass muster with the Roman authorities. It creates a caste from which the poorer classes of Catholics are excluded. It strives to create the impression that an oathbound secret society is essential to the welfare of Catholicity. It has never been a teaching of the Church that grips and signs and passwords and horse-play are essential to the preservation of the Faith. The priests have still a good deal of respect for the fellows who are too poor to get into the 'Knights.' They have been the backbone of the Church in the past. They have done their share in contributing towards the parish burdens. They are still to be reckoned with even if they can not afford the luxury of an initiation banquet, and all that kind of thing. They need no coaxing or coddling or petting to keep them faithful and they will be found doing business at the old stand when the Knights of Columbus have gone the way of the Fenians and kindred organizations. The country is secret society mad. It behooves the Church to keep a close watch upon the principles of an organization which

[1] Italics mine.—A. P.

may very easily become a future menace. Many serious and thoughtful churchmen have ventured the prophecy that the day is not far distant when this society will be a thorn in our sides.

RECTOR."

Something About Snakes.—Mr. Raymond Lee Ditmars, Curator of Reptiles in the New York Zoological Park, has recently published an interesting volume on snakes and other reptiles. (*The Reptile Book: a Comprehensive, Popularized Work on the Structure and Habits of the Turtles, Tortoises, Crocodilians, Lizards, and Snakes which Inhabit the United States and Northern Mexico.* Illustrated. New York: Doubleday, Page & Co. $4.) It contains a wealth of information as to the habits and characters of these uncanny creatures. In giving this information, Mr. Ditmars exposes not a few of what old Sir Thomas Browne styled "Prendodoxia Epidemica," or "Vulgar and Common Errors." Sir Thomas himself expressed grave doubt regarding the existence of the Amphisbaena or double-headed serpent, a skepticism, needless to say, that is fully justified in the present work, though it does picture some snakes whose extremities are as nearly alike as those of a Skye terrier.

Among Mr. Ditmars' assertions are these: That the chameleons do not change color according to their surroundings; that alligators will not attack men, so that it is dangerous to bathe in their haunts; that the banded gecko and several other lizards are not poisonous; that the blacksnake is not a constrictor nor a deadly foe of the rattler (this error appears in a late popular novel, *The Fighting Chance*). We must also, on Mr. Ditmars' authority, give up the tradition that the milk snake robs the cows; it appears that it does not like milk and could not hold more than two teaspoonsful if it did. And—a dismal *fiat* for "prohibition" States—large doses of whiskey in cases of snakebite are pronounced exceedingly harmful.

We observe thankfully, however, that the learned herpetologist allows the rattlesnake his grim deadliness and permits us to jump justifiably away from the Gila monsters, the copperheads, and the coal snakes.

Pitfalls Laid For Ministers by Women.—In an article in the *Homiletic Review* (quoted in *Current Literature* for May) on "The Minister and Women," a well-known metropolitan preacher, who conceals his identity under a pseudonym, puts his fellow-clergymen on their guard against certain dangers which have come within his own experience, and against which, as he now regrets, his seminary professors failed to give him warning.

He begins the article with a story about "a woman of perhaps thirty-five, drest in black, and with a genteel and thoroughly respectable appearance," who approached his assistant minister at the close of an evening service. Her credentials were apparently faultless, and she wormed herself into his confidence by telling an affecting story of an unhappy marriage, and of her determination to devote her life and money to the church. She turned

out to be a forger and blackmailer, and was arrested by the police.

The writer goes on to speak of other experiences of a similar character:

"I learned how one city minister received a note from a woman professing to be in trouble, and asking for an appointment with him alone; how he wrote her making such an appointment and, the next day, leaving his study, met a man who thrust the letter in his face saying: 'Here is your letter addressed to a woman whose name is known to every one in this city as the worst character on the street; how much will you give for it?' I learned of a minister who admitted to his study a woman with a sad story, who drew nearer and nearer to him in her appeal for sympathy, till at length she flung herself in his lap, with her arms about his neck, and at that moment the door opened, and two men asked how much he would give to keep this little matter quiet. I learned of another who had repeatedly admitted a woman who came with a tale of trouble, and whose demeanor throughout was above reproach; but how in time the minister was offered a photograph of himself sitting in his own study chair with this woman in his lap. He was cool enough to examine it carefully, and found it a clever bit of photographic patchwork, but access had been obtained to his study in his absence, a photograph had been made, and his own head, from another photograph, had been pasted on, and a new photograph made of the combination. It was cleverly done, and there was ample proof of the frequent visits of the woman to his study."

Clergymen themselves, the writer confesses, are sometimes guilty of acts of the gravest folly. In such cases the uniform defense is "indiscretion." "He did not mean to do anything wrong;" people say "he was merely indiscreet." Of cases of this kind the writer says:

"I have gradually come to the conclusion that in most of these cases guilt would have been better than the indiscretion. The indiscretion was so flagrant that there must have been some moral taint, and whether it stopped a little short of the legal limit which might define guilt or went a trifle beyond it, is a small matter, and for the rest of us it was much worse that we had to deem him innocent. We wasted energy in his defense, which might have been better spent; the world refused to believe that he was 'merely' indiscreet, and the church had to bear the double burden of his putative guilt and of his continued presence in the church. It would have been better, all in all, he had been unmistakably guilty. Then we could have let him go to his own place, and fumigated the place and let another take his bishopric. As it was, we sometimes had to apologize for him afterward for more indiscretions. So I am growing to believe that if a man is so indiscreet as to give the general appearance of guilt, the difference is hardly worth the labor of saving it. If there is one thing worse than proven guilt, it is barely defensible appearance of guilt. Wherefore avoid the appearance of evil."

The Protest Against the Abnormal in Art is cleverly voiced by the author of a fable in a recent number of the Paris *Temps*.

A young American millionaire is represented as coming to Paris, impelled by the desire to satisfy the vague longings of a lofty soul. The ordinary pleasures that the French capital has to offer failed utterly to attract him, and, disappointed, he is about to leave the city without having found a purpose in life for himself or his vast millions, when he happens to stroll into a salon of paintings by "progressive" artists. As he stands completely bewildered before a triumph of radical impressionism, a voice behind him sighs out, "*Ah, comme c'est beau!*" And when the young American asks wherein the beauty lies that he cannot grasp, the stranger, who turns out to be a noted *jeune* art critic, tells him that if he cannot see beauty of himself, it is useless to attempt explanations. "I will buy this," says the rich youth; and thereafter, under the guidance of the same mentor, he continues to buy till the studios of all the "advanced" painters in Paris are denuded. But as he purchases canvases, he also acquires his education, and the climax comes one night when the young millionaire, having invited all the "Independent" artists and critics to a splendid fête a his château, orders a great bonfire to be lighted, into which he throws his vast stock of paintings, with the solemn words, "For the sake of the beautiful in art!"

Sadlier's List of Popular Books.—The Catholic firm of D. & J. Sadlier & Co., 73 Murray Str., New York City, are sending around to the reverend clergy "A List of Popular Books" which they offer at bargain prices and recommend as "suitable for libraries [presumably parish libraries] or school prizes."

This list contains such works as *The Arabian Nights*, Bryce's *Holy Roman Empire*, Lytton's *Ernest Maltravers*, Scott's *Ivanhoe*, George Eliot's *Mill on the Floss*, Whittier's *Poems*, *Gulliver's Travels*, *The Story of an African Farm* by Olive Schreiner, etc.

Several of these books belong to the great master pieces of literature and deserve a place in the library of every scholar, though we should hesitate to incorporate them into a Catholic parish library or to give them to a Catholic child as a school prize. Whittier's *Poems* we should not like to see in the hands of any untrained Catholic, least of all in those of a Catholic school-child. In the words of our own Jenkins, "they are not marked by any of the higher qualities of poetry" and much of them is anti-Catholic. "In *Mogg Megone* he horribly disfigures one of the purest characters of Colonial history, the saintly Father Rasle, Jesuit and martyr. His *Ode to Pius IX* and *The Dream of Pio Nono* are so slanderous and coarse that any sober-minded Protestant must turn from them in disgust." (Jenkins, *The Student's Handbook of English and American Literature*, 13th edition, p. 564).

As for Olive Schreiner's terrible *Story of an African Farm*, it were a veritable crime to put it into the hands of a Catholic child.

Those who select books "suitable for [parish] libraries and school prizes" from Sadlier's list, should exercise great caution.

Objectionable Features of a Good Cause.—In this REVIEW (xiv, 8, "Objectionable Devotions") it was stated that certain defects and abuses in devotions, as censured in the famous pastoral of Bishop Bonomelli, have also taken root in our country. Food for reflection on this head is found in a circular recently issued by the St. Joseph's Colored Mission House, 104 and 106 E. Jackson St., Richmond, Va. This appeal of the Josephite missionaries for spiritual and material help in that section of our home missions, doubly poor on account of local difficulties as well as race-prejudice, deserves the strongest endorsement on the part of our press; likewise the zealous efforts of the Fathers, endorsed and commended as they are by the Southern bishops (cfr. Report of the Mission Work among the Negroes and the Indians, January 1907), to get the Catholic people interested in placing this Church Extension movement on a solid basis; and the spiritual benefits held out to benefactors (masses, novenas) are certainly great incentives to secure coöperation.

However, there are two features which invite criticism.

1. Enclosed with the circular is a "St. Antony's Petition Envelope." On it we read: "St. Antony's Bread. I promise to deposit $..... in St. Antony's Poor Box. *No obligation to fulfil the promise unless favor is granted.*" The envelope is to be sent to St. Antony's Shrine in St. Joseph's Mission House. Does that clause, "No obligation," etc., as it stands on the envelope in cold type, not savor of money methods and suggest what one meets so often in catch-penny advertisements, "Your money will be refunded if this or that article is not found satisfactory"? *Sancta sancte tractanda!*

2. Likewise enclosed are three leaflets containing a Litany and Responsory of St. Antony, a Prayer, and a Method how to make the Nine Tuesdays in honor of St. Antony. The leaflets, however, *show no trace of the "Imprimatur" of the Ordinary of the place where they were printed*,—which "Imprimatur" the Church wisely requires for matter of this kind, even if intended for private devotion only. (cfr. C. Pesch, S. J., *Theologische Zeitfragen*, I. pag. 40).—DIACONUS.

A Suggestion For Increasing the Peter's Pence.—We have received the following communication from a Minnesota pastor:

"Father Phelan's plan to increase the Peter's Pence, mentioned in your No. 11, p. 344, deserves consideration.

The mass of the faithful today look upon the Peter's Pence as an alms, or at most as a gift given *ex aequitate;* they should be made to understand that it is a tax to be paid *ex justitia legali.* The reasons why America's contribution to the support of the Holy Father is so disgracefully small, are: first, because there is no regular and effective system of collecting the Peter's pence, and, secondly, because Catholics generally consider it in the light of an alms. Let each faithful Catholic be made to understand that it is a duty *ex justitia legali*, and let the hierarchy and clergy proceed to set a good example. I would suggest that every pastor pay out of his own pocket two or three cents for each

family in his parish, and each assistant pastor one-half of one per cent of his salary. Then let the faithful be exhorted to add their share, say, by way of an envelope collection. The amount collected in each parish should be forwarded to the bishop, who will send it to Rome and report annually in a printed circular what each pastor and each assistant and each family gave for the Peter's Pence, in detail. Systematic procedure along these lines would involve but little work or inconvenience for the clergy, while it would, I am sure, swell the Peter's Pence to decent proportions. The faithful as a whole are still devotedly attached to the Holy Father, and an organized effort to help him out of his financial straits would most certainly meet with their hearty coöperation.—J. I. H."

A New History of Ireland is in course of publication from the pen of Rev. E. A. D'Alton (*History of Ireland from the Earliest Times to the Present Day*. In three volumes. Vols. i and ii. New York: Benziger Brothers.) It is well written and fairly critical, but not fully satisfactory by any means. "We are surprised," says the *Catholic World* (No. 506), "to find neither Bury nor Zimmer in the bibliographical list. Again, regarding the authenticity of the Bull 'Laudabiliter,' one would have expected that the able monograph of Thatcher would have been at least alluded to..... A real history of Ireland since the Norman Conquest is still to be written—and who ever would undertake it must leave the beaten track to seek for knowledge on a vast number of subjects, concerning the social, religious, domestic side of the life of the people, which has been almost totally neglected by those who have compiled Irish history of the last seven hundred years. Study the vivid picture of ancient Irish life as it is set forth by Dr. Joyce, in all its phases, then examine these histories of later days, where we find scarcely a hint concerning the real life of the people—and the extent of the field open for original research becomes apparent. It is true that the data may be meagre. But this can hardly be an objection in an age that has seen the wonderful results which, from still more scanty materials, in the cognate field of ancient Celtic, have been attained by German industry and scientific study."

Italian Catholics in Politics.—What is the present status of Catholics in Italian political life? Has the "Non expedit" forbidding them to take part in the national elections been raised? or is it still in force?

His Eminence Cardinal Gennari has just published an important volume of "moral consultations" on the duties of Catholics with regard to parliament, government offices, and national politics in general.

There are four of such consultations, of which the first treats of the bearing of the "Non expedit;" the second, of the duty of voting; the third of the question whether a Catholic may under any circumstances vote for a bad candidate, and the fourth of the duties of a Catholic representative in parliament.

We will summarize the most eminent author's main conclusions:

1. The "Non expedit" has not been raised for Italian Catholics generally. But for very grave reasons the Holy See will grant special dispensations, which can be obtained by applying to the S. Penitentiary or from the management of the "Unione Elettorale". These dispensations are freely granted, especially if requested by bishops.

As for the question whether Catholics may ever, under any circumstances, vote for anti-Catholic candidates, it is answered as follows:

1. If a very bad candidate for office, one who is extremely hostile to the Church or otherwise very undesirable, cannot be defeated except by voting for another, who is also bad, though not quite so bad as the first (say a Liberal Catholic or one friendly to the Freemasons), it is permissible to vote for the latter, provided there be absolutely no hope of electing a good man.

Again, when it is impossible to elect a solidly Catholic ticket, Catholics may vote for a ticket containing the Catholic candidates, even if it includes some bad candidates.

Finally, if there be a reasonable prospect that a candidate for office who is not thoroughly bad, though Catholics would and could not support him if they had their free choice, will render important services, moral or material, to the country, Catholics may give him their suffrage, provided it be impossible under the circumstances to elect a thoroughly acceptable man.

An American Secular Newspaper on Haeckel.—Our readers have known for years that Professor Ernest Haeckel of Jena, the prophet of Monism, is a good deal of a fakir. It is refreshing to observe that gradually the better class of American secular newspapers are also beginning to see him in his true light. In a review of *Haeckel: His Life and Work. By Wilhelm Bölsche* (Philadelphia. 1907. $4) the *New York Evening Post* (May 4) says:

"Haeckel's work is far from being what one of our modern humanists defined as the ideal of scholarship—'the passionless pursuit of passionless intelligence.' Nor has he followed the Baconian method of patiently accumulating miscellaneous facts, meanwhile restraining himself from anticipatory conjecture. Prof. William James came nearer defining the Haeckel type when he said that the successful investigator is one who has an intense desire to prove himself right, coupled with an equally intense fear lest he should be wrong. Haeckel has done an exceptionally large amount of unimpeachable descriptive work, involving the severest kind of scientific drudgery—forty-two volumes, many of them quartos, comprising 13,000 pages, not counting journal papers, in thirty-three years. Yet he is *chiefly known to the world at large by his bold hypotheses, projected far in advance of the evidence supporting them.* As early as 1866, five years before the cautious Darwin had ventured to publish in *The Descent of Man* some of the logical consequences of his *Origin of Species*, Haeckel had constructed a comprehensive genealogical tree of the animal and veg-

etable kingdoms, *guessing at all the missing links*, and even endeavoring to fill the gulf between living and inorganic matter by adding a lower kingdom of 'protists' and arguing for the life of crystals; and during the forty years since he has unceasingly preached his gospel of Monism to both the scientific and the outside world."

Further on the reviewer, referring to Haeckel's popular *Welträtsel*, which "sold by the hundred thousand and has been translated into fourteen languages," speaks of "the jaunty air with which Haeckel decides in a few pages questions that metaphysicians, theologians, sociologists, and natural philosophers have been discussing for centuries without coming to any conclusion."

The Number of Poles in the United States has increased enormously during the past six or seven years. Just how large it is at present, no one seems able to say. The *Polish Press* of Milwaukee[1] recently gave some figures taken from Rev. W. Kruszka's History of the Poles in America. But this work was published fully five years ago, and in its No. 3 the same journal printed a correction. It says it had almost entirely overlooked the large number of Poles in the East. Their numbers are estimated by one who is in a position to make a pretty good guess, as follows: New York 475,000; Massachusetts, 240,000; New Jersey, 180,000; Connecticut, 120,000; Maryland, 30,000; Rhode Island, 25,000; New Hampshire, 15,000; Maine, 15,000; Vermont, 6,000.

"Adding to this the increased Polish population in the Central and Western States," concludes the *Polish Press*, "the total would amount to over 3 million."

All of these three million Polish people ought to be Catholics, ought they not?

It would be interesting and instructive to how ascertein many belong to the various schismatic churches and how many are entirely fallen away.

About Windthorst.—Like ourselves, we presume a good many of our readers had almost forgotten that Professor Dr. F. von Schulte, the eminent canonist, who fell away in the Kulturkampf and became one of the leaders of the Old Catholic movement, is still among the living. A recent note in the German papers informed us that he had celebrated his eightieth birthday. The May issue of the *Deutsche Revue* publishes an article by the aged Professor, in which he gives interesting reminiscences of the time when he served as deputy in the German Reichstag (1874—1879). One day, in 1874, von Schulte had a talk with Prince Bismarck about Windthorst, the immortal leader of the Center party, of whom, by the way, we are at last promised an adequate biography, this summer, from the pen of Dr. Huesgen of Düsseldorf.

"Bismarck," relates Professor von Schulte, "was very talkative upon this occasion..... I said: 'Pardon me, Your Excellency, if I take the liberty to observe that you could not have made a

[1] *The Polish Press* (Prasa Polska), Organ of the Polish Newspaper Association of America. Published monthly at 435 Broadway, Milwaukee, Wis.

cleverer move than to appoint Windthorst to the office of Minister of Justice. Then he would never have become the leader of the Center party, and he would surely have proved an excellent minister in the service of Prussia.' I tried to convince him of the truth of this remark by telling him about Windthorst's past record [in Hannover]. Bismarck said after pondering a while: 'You may be right.'"

The *Volkszeitung* of Cologne, from which we quote this passage from Schulte's paper, adds by way of comment,—and its comment shows the admirable spirit which moves the Center's leaders today as it did in the time of Windthorst:

"Indeed, if it were possible to cripple the Center party by any such tricks as that, a cabinet portfolio for a leader of the Center would not be deemed too high a price to pay, even today."

A Moral Instruction League.—At the recent annual meeting in New York of the American Ethical Union steps were taken toward the formation of a Moral Instruction League. A programme was unanimously adopted, and many of those present enrolled in the movement, which is to "further the idea of non-sectarian moral instruction—not as an ethical culture ambition, but as an essential of every day public and private education."

What this movement will grow into cannot, of course, be foretold. But its promoters hope that it may reach a national and vital importance similar to that attained in Great Britan by the Moral Education League. The British League, the outcome of a small beginning by the Ethical Union, is no longer, we are told, in any sense, limited to one group of societies, but includes Anglican bishops, publicists, members of Parliament, educators, and persons of affairs in its committees which are studying the status of moral teaching the world over. Some preliminary success has already attended the movement, for, following the interest aroused in connection with the Education bill, "non-sectarian moral teaching" was introduced in the English schools with ministerial approval. A national movement of this character in the United States is the ambition of those who brought about the recent New York conference with its ratification of the idea. It is a significant tendency in more than one respect.

MARGINALIA

We are informed by the *Catholic Columbian* (Apr. 6), that "Mr. Anthony B. Dunlap, well known as attorney and philanthropist, active in several of the leading Catholic organizations and works of charity, adds another feather to his cap in his recent election to the highest office in the Cincinnati Lodge No. 5 of Elks. Mr. Dunlap made a close fight last year for the office of Exalted Ruler and was defeated by only a few votes. This year his candidacy was crowned with success and he is being warmly congratulated.'

So it is another feather in his cap, and a success which calls for congratulation from a Catholic newspaper, when a Catholic, after making efforts worthy of a nobler cause, becomes an officer in such an ungodly society like the Elks!

And to be compelled to read such items in the staunch old *Columbian!* "O quantum mutatus ab illo!"

The Boston *Republic* (xxvi, 20), in speaking of the conferring of Notre Dame's Laetare Medal upon Miss Catherine Conway, editor ofthe *Pilot*, declares that this "honor" is "perhaps the highest to which a Catholic may aspire in this country." For a woman, of course. For a man is not membership in the "Knights of Columbus" still higher? It is wonderful, to what sublime ideals some of our Catholic editors aspire!

We heartily subscribe to the following editorial note from the New Orleans *Morning Star* (xxxviii, 2):

"Eugene Kelly was a prominent Catholic and millionaire in New York. His daughter, a practical Catholic, married, however, against her mother's wishes and counsel, Frank J. Gould, a multi-millionaire and bad Protestant. Mrs. Gould is now seeking separation from her husband on the ground of cruelty. She married in haste and will repent at leisure. She had better have wedded some Catholic young man, with practical piety and not much money. It is an old story, but many Catholics who are rich want to get in the 400, and become richer still. There is not a poor and pious Catholic girl in New York who is not happier than Helen Kelly Gould."

Is not the Rome correspondent of the Chicago *New World* (xv, 39) in error, when he states that "all of Father Tyrrell's works have now been put on the Index, *in odium auctoris*, even *Hard Sayings* and *Faith of the Millions*"?

Recent decrees of the S. Congregation of the Index, so far as we are aware, contained no mention of Tyrrell.

A reverend pastor writes:

"A delicate but important question, upon which the CATHOLIC FORTNIGHTLY REVIEW ought to touch now and then, is the examination of our school Sisters. In Buffalo, under Bishop Quigley, and also in the Rochester Diocese, all the Sisters had to pass the Regents' examinations. It had the good effect that the last excuse was taken away from Catholic parents for not sending their children to the parochial schools. The Council of Baltimore provides for diocesan examinations (No. 203). I think it is a matter of justice. If parents are bound in conscience to send their children to the parochial schools, the Church ought to give them some guaranty that the children are well taken care of also in the secular branches. Though not as frequently, perhaps,

as in former times, it still happens that teachers hardly able to pass an examination for an ordinary high school are sent out on missions."

Archbishop Bruchesi's rebuke to the frivolity of parents on the occasion of a child's first communion, is timely. To dress children so that their thoughts will be more occupied with their clothes than with their souls, may render nugatory their first reception of the Bread of Life. But it is not merely that the clothes are often too fine, says His Grace; they are sometimes unseemly, almost immodest. Then there is the giving of presents; it is growing more extravagant every year, and there should be a return to primitive simplicity. "I myself received a first communion present," says the Archbishop. "It was a crucifix which I still keep and which is very dear to me. It cost forty cents."

Hearst's *Chicago American* is one of those accused of a conspiracy to raise the price of Sunday newspapers from 5 to 7 cents. Is there not some extra-special penalty worse than that which awaits the common trust magnate, for the scoundrel who attempts to raise the price of "a necessity of life"—particularly one that lives by denouncing other trust conspirators?

Some time ago we reproduced from the defunct monthly *Men and Women* the gist of an article describing the life of American actors and warning young girls against a stage career. Those who thought these revelations sensationally untrue, are requested to peruse a lately published volume by an actress, entitled *The Seamy Side. A Story of the True Conditions of Things Theatrical. By One Who Has Spent Twenty Years Among Them.* (Boston, Mass.: Percy Ives Publishing Co.) This book will prove "an eye-opener."

To those who would explain the miracles of healing in the Gospel narrative by the neurotic theory, Dr. R. J. Ryle says in the *Hibbert Journal* (Apr. 1907), that they must show that the diseases which Christ cured were of the kinds which experience proves to admit of psychical treatment; and, moreover, must make clear that the way in which the cures were effected was the way by which, at the present day, such cures are effected when what has been called moral therapeutics has been the method employed. For it is to be remembered that only a very small portion of diseases to which human flesh is heir are nervous diseases; and that of nervous, again, only a very small and unimportant group admit of cure in this way.

Perhaps the best treatise on this subject is the late Dr. Knur's *Christus Medicus* (B. Herder), recently reviewed in this journal.

After October 1 of this year the international letter rate will be five cents on letters up to an ounce, three cents on each additional ounce.

Nothing is more repellent to the modern mind than the judicial use of torture; and when we shudder at its prevalence under the Inquisition, we are apt to forget that it was regularly employed in the secular courts of most European countries until the close of the eighteenth century. The Spanish Inquisition restricted rather than extended its use, and even such a bigoted anti-Catholic writer as Mr. Lea is constrained to admit that as a rule its tribunals were "less cruel than the secular courts in its application;" and that "the popular impression that the inquisitorial torture-chamber was the scene of exceptional refinement in cruelty, of specially ingenious modes of inflicting agony, and of peculiar persistence in extorting confessions, is an error due to sensational writers who have exploited credulity." (*A History of the Inquisition of Spain.* By Henry Charles Lea. Vol. III. New York: The Macmillan Co. p. 24.)

"From the very earliest settlement the people of Kentucky seem to have been given to liquor and sport. When the first grand jury that ever sat in Kentucky was empanelled at Harrodsburg, in 1783, it indicted nine persons for selling liquor without license and eight for adultery and fornication. In the same year the sport-loving Kentuckians laid out a race track at Shallowford Station. It was a straight quarter of a mile course, within two hundred yards of the [Indian] stockade; at its farther end was a canebrake, wherein an Indian once lay hid and shot a rider, who was pulling up his horse at the close of a race."—Theodore Roosevelt, *The Winning of the West.* (Vol. III: *The War in the Northwest*, pp. 86 and 88.)

The good that men *write* lives after them, but it is only by patience and prolongation and perseverance that it is to be done at all with the pen. I hope we shall have patience and fortitude to go on sowing what we shall not reap, although that is a sort of labor which is not its own reward.—Lord Acton, quoted by Abbot Gasquet in *Lord Acton and His Circle*, p. 155.

There are three kinds of preachers: (*a*) The man who says his lesson. He does no good but "gets through." If he converted a man, he would be mightily astonished. He never thought of that, but of "getting through." (*b*) The man who gets up his subject and speaks it, whoever is there. Like the man the Poor Clares told me of, who spoke of death to them and reminded them that "their relations would be weeping round their beds"; especially, I suppose, their husbands and children! (*c*) The man who speaks to the people present. Heart to heart. Of course he must be well up in his subject, but direct it to his audience. He is the one who does good.—Father Bertrand Wilberforce, O. P. (*Life and Letters of Father Bertrand Wilberforce of the Order of Preachers by H. M. Capes, O. S. D.* B. Herder. 1906. Page 123.)

LITERARY NOTES

—In *Drei deutsche Minoritenprediger aus dem XIII. und XIV. Jahrhundert* (XVI & 160 pp. large 8vo. B. Herder. 1907. $1.40 net) Msgr. Adolph Franz introduces us to three once famous but now almost entirely forgotten preachers of the Franciscan Order in Germany, in the thirteenth and fourteenth centuries. They are: Conrad of Saxony, a representative of the simple Scholastic method of missionary sermonizing; Frater Ludovicus, who successfully imitated the great Berthold of Regensburg; and a pseudonymous monk, Greculus, whose harangues, interlarded with a wealth of curious "exempla," are fair specimens of the Scholastic method in its decline. The interesting volume, based throughout on manuscript documents, is a valuable contribution to the Church and literary history of medieval Germany; and, since the author gives numerous literal quotations from sermons of the three Minorites, also furnishes new material for the student of the history of civilization—"Kulturgeschichte"—a department of historical research now deservedly so popular. It is interesting to note, by the way, that the fearful and wonderful legends with which, towards the beginning of the thirteenth century, preachers began to stock their sermons, were not looked upon with universal favor by theologians and scholars. Thus Msgr. Franz (p. 124) quotes a series of "cautele" addressed to missionaries by a contemporary writer, which warn those who are familiar with the "autoritates, rationes et interpretationes," to employ in their sermons passages from Holy Scripture and the Fathers and arguments from Scholastic philosophy, eschewing "exempla." Preachers are furthermore advised not to use "exempla" of the common sort when addressing educated people, and never under any circumstances to tell fish stories ("incredibilia").

—The *Nation* complains against the modern way of writing prefaces to books. The ordinary opening chapter of a book, says our contemporary, "is a preface when it is insinuating, an introduction when it is illuminating, and a 'foreword' when it is full of ancient wisdom. In all three cases it is apt to be perfunctory in the extreme. It is not an appropriate Greek portico in front of a harmonious temple, but, like the grand entrance to many an example of the Late Pittsburgh style in palace architecture, it is there only because it was put there. Yet whereas a flight of steps, however inartistic, will serve its purpose in bringing you to the entrance of the house, your preface will as soon as not lead you up in the air, and leave you there, like David Balfour at the house of his villanous uncle. All classes of books sin in this respect—fiction, biography, history, science, scandal, and moral philosophy."

—Clemens Brentano, the "enfant terrible" of the Romantic school of German poets, was a modern Proteus whose imagination often overshadowed his judgment. Yet he has written some of the most beautiful things in German literature. 'Tis true, as Lindemann says, that "he scattered pearls of poesy with both hands, but did not deem it worth his while to string them together and give them an adequate setting; else he might have become a Calderon or a Dante." The most precious of his pearls, however, deserve to be collected and cherished. Rev. Fr. J. B. Diel, S. J., gathered them up in a volume entitled *Klemens Brentano's ausgewählte Poesien*, of which Rev. P. Gerhard Gietmann, S. J., has recently issued a new edition. (Two volumes, 12 mo., with Brentano's likeness and two engravings by Ed. von Steinle. B. Herder 1907. Price $2 net.) Volume one contains selected short poems on secular and religious subjects and the beautiful "Romanzen vom Rosenkranz;" volume two, the "Chronika eines fahrenden Schülers," which has justly been called "the most beautiful and most perfect production of the old-German Christian spirit in the new-German language;" the fairy tales ("Gockel, Hinkel und Gackeleia" etc.), the "Blätter aus dem Tagebuch der Ahnfrau," several of Brentano's shorter prose pieces, and a few select letters. The introduction gives a fine characterization of the poet. The biographical data, however, are too meagre. The explanatory notes added to each of the two volumes are good, though not infrequently one

turns to them in vain for some much-desired elucidation. For the general reader this edition of Brentano, containing as it does all his more important writings, with the exception of those youthful extravagances which he himself regretted, will prove quite sufficient and satisfactory.

—*Die Regel des hl. Benediktus erklärt in ihrem geschichtlichen Zusammenhang und mit besonderer Rücksicht auf das geistliche Leben* (xiv & 554 pp. large 8vo. B. Herder 1907. $2.35 net) is a German translation of the *Explication Ascétique et Historique de la Règle de S. Benoît par un Bénédictin*, published in Paris by V. Retaux, in 1901. The anonymous author aims to give a plain and simple explanation of the Holy Rule by going back as far as possible to its sources. Few have caught its spirit so well, and we believe this new commentary on the Rule, which elucidates especially the ascetical method of St. Benedict is very apt to serve, what the author and the translator intend it to serve, as a vademecum lo be thumbed daily by every member of the great and growing Benedictine family, male and female. The lay reader will rise from its perusal with a deeper understanding of, and a higher admiration for the inspired wisdom of "the Father of Occidental Monasticism" and the providential mission of his great Order.

—*The Religious Persecution in France 1900—1906 by J. Napier Brodhead, Author of 'Slav and Moslem'* (B. Herder. 1907. $1.35 net) is a collection of letters contributed to the American press from year to year, during a six years' residence in France. They enable one to follow the development of the conflict between Church and State which, at bottom, as Mr. Brodhead truly says, "is no question of Church and State, but of Christianity and liberty against atheism and tyranny" (p. 24). The author knows France intimately for more than thirty years, and it is with infinite sorrow that he diagnoses her condition: "It has been France's glory and misfortune to be a great purveyor of ideas, ideals, and fashions. She is essentially missionary, and was in the vanguard of Christianity from the beginning. In the early centuries of the Church her monastic missionaries peopled the islands that lie around this beautiful Riviera. St. Vincent de Lerins, St. Tropez, St. Aygulf, St. Maxim, have left indelible footprints in these regions. In her terrible Revolution France was an object lesson to the nations, whose intervention saved her from self-extermination. Foreign war was a boon and a safety-valve. The Commune of 1870 was another warning to the nations. Again today she is being made a spectacle to men and angels..... They know full well that decadence and doom are now near. There will be another Sedan, another Commune. The colonies, Indo-China in particular, will be the first to fall away in the general dismemberment." If Mr. Brodhead had worked these letters into a real book, they would have doubtless gained much in a literary way, though perhaps at the cost of some of the picturesque vividness that now makes them so readable in spite of many repetitions and not a few crudities of style. The author's *obiter dicta* on German affairs betray woful ignorance.

—B. Herder sends us volume II of the second, enlarged and revised edition of P. A. Scherer's excellent *Exempel-Lexikon für Prediger und Katecheten.* It extends from "Firmung" to "Krankheit," and like volume I, which we reviewed last year, presents a wealth of well-authenticated examples and stories with which to illustrate sermons and catechetical instructions. It is the only work of its kind of which we have any knowledge, that an educated Catholic can dip into with real pleasure and profit. We heartily recommend it to our German speaking clerical readers. (Price of this volume, net $2.60).

—*La Valeur des Décisions Doctrinales et Disciplinaires du Saint-Siege. Syllabus; Index; Saint-Office; Galilée; Par Lucien Choupin, Docteur en théologie etc.* (Paris: Gabriel Beauchesne & Cie. Rue de Rennes 117. 1907. vii & 388 pp. 4 francs). In the first part of this interesting and thorough work Dr. Choupin (who is a Jesuit, we believe) explains the nature and object of papal infallibility and the different kinds of submission which Catholics owe to the various decisions of the Holy See—dogmatic definitions, papal constitutions and encyclical letters, doctrinal and disciplinary decisions of the Roman Congregations. His treatment of the Syllabus is quite full and up to date. He takes the position that the Syllabus is not an infallible doctrinal pronouncement. In his bibliography we miss Msgr. Heiner's excellent book, *Der*

Syllabus in ultramontaner und antiultramontaner Beleuchtung, Mainz 1905. In the case of Galileo, he shows that the question of papal infallibility was not involved. We should have liked to see him discuss the difficulty arising from the fact that the Congregation of the Holy Office declared the system of Copernicus to be heretical. On the whole the book deserves cordial recommendation.

Books Received

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Volume III. With 114 Illustrations. 218 pp. 8vo. Benziger Brothers. 1907. 85 cts.

The Mystery of Cleverly. A Story for Boys. By George Barton. 232 pp. 8vo. Benziger Brothers. 1907. 85 cts.

Why do so Many Vain Fears Keep You Away from Frequent and Daily Communion? From the Italian of S. Antoni, S. T. D., Missionary Apostolic. New York: Fathers of the Blessed Sacrament, 185 E. 76th Street. 12 cts. a copy, $10 per 100 net. (Pamphlet).

Der Stammbaum Christi bei den heiligen Evangelisten Matthäus und Lukas. Eine historisch-exegetische Untersuchung von Peter Vogt S. J. (XII. Band, 3. Heft der Biblischen Studien, herausgegeben von Prof. Dr. O. Bardenhewer in München). xx & 122 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.

Herder's Konversationslexikon. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Siebenter Band: Pompejus bis Spinner. 1838 coll. royal 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $3.50.

A Report of the Mass-Meeting of Citizens of the City of New York to Protest Against the Persecution of the Church in France. At the Hippodrome Sunday Evening, January 27, 1907. (Courtesy of Mr. Joseph Frey.)

Have Anglicans Full Catholic Privileges? By E. H. Francis. With Introduction by the Rev. Norbert Jones, C. R. L. vii & 77 pp. 16mo. London: R. & T. Washbourne, Ltd.; New York, Cincinnati, and Chicago: Benziger Brothers. 1907. 30 cts. net.

A Tribute to Saint Angela by an Ursuline. 1807-1907. May Twenty-Fourth First Centenary of Blessed Angela Merici's Canonization. Villa Angela, Nottingham, O. (Not for sale.)

The International Catholic Library, Edited by Rev. J. Wilhelm, D. D., Ph. D.—Vol. I: A History of the Books of the New Testament by E. Jacquier. Authorized Translation from the French by Rev. J. Duggan. I: Preliminary Questions. St. Paul and His Epistles. xiv & 335 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; New York, Cincinnati, Chicago: Benziger Brothers. 1907. $2 net.—Vol. VI: Madame Louise de France by Léon de la Brière. Authorized Translation by Meta and Mary Brown. With Illustrations. viii & 209 pp. 8vo. Same Publishers. 1907. $2 net.

The Religious Persecution in France. 1900—1906. By J. Napier Brodhead, Author of "Slav and Moslem." viii & 260 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1907. $1.35 net.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 14 July 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks fifteen cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

Is Catholicity Responsible For the Decline of the Latin Nations?



The Catholic religion is the cause of the decline of the Latin nations—how often do we not meet this objection nowadays! And yet how groundless it is!

To begin with—is it the mission of religion, as such, to make a nation materially rich and prosperous? Do wealth and gratification of the sensual passions constitute criteria whereby to judge any religious system?

Material power and prosperity depend upon quite different factors,—the character of a nation, its form of government, its products and material resources, its proximity to the ocean, its neighbors, the density of population, political upheavals, inventions and discoveries, successful or unsuccessful wars, and a hundred other causes, partly natural, partly accidental, with which religion, as such, has nothing to do.

Furthermore, is it true that history teaches, that the Latin (i.e. Catholic) nations have retrograded, while the Protestant have risen to the apex of wealth and power?

Those who advance this proposition have not studied history well. Whilst Catholicity flourished within its borders, Spain, through a war lasting seven hundred years, threw off the yoke of the Moors. Little Portugal, in Brazil, commanded an empire which was almost as large as all Europe. The King of Spain was able to boast that the sun did not set within the limits of his jurisdiction. France, under Louis XIV, shone with such splendor that all the other nations of the world seemed obscured in comparison. The petty republics of Venice and Genoa with their fleets commanded the see and were mightier than many a modern Protestant State. And how magnificent was not the position of Germany among the powers under the great Saxon emperors, who together with their people faithfully served and obeyed the Catholic Church?

On the other hand, what great rôle has Protestant Denmark ever played? Sweden once was strong enough to plant its foot upon the neck of the German Empire; what has become of this country despite its Protestantism? Compare the thoroughly Protestant provinces of Northeastern Prussia with Catholic Belgium, or with the Catholic provinces of the Rhine and Westphalia? Where do you find greater prosperity and finer culture?

No, it is not Catholicity but the disparition of Catholicity which has brought about the decline of certain Latin nations.

It is a law of history that, like every individual man, so every nation develop itself up to a certain degree of civilization and culture, remain on top for a while, and then gradually decline. We see this law exemplified throughout the pages of history; let us point only to the Egyptians, the Assyrians and Babylonians, the Persians, the Greeks, the Macedonians, the Romans. This law now seems to be working itself out among the Latin nations. The Germanic peoples will probably have the same experience; there can scarcely be a doubt but that some day they in their turn will have to pass the sceptre to the Slavs or even Asiatics.[1]

True, there is a psychological connection between the decay of nations and the decline of religion among them; it is not, however, that religion works retrogression; but decline in civilization so stunts the religious world-view that not infrequently a nation's religion will decline with its political power and material prosperity.

The question is not: Is the material and cultural decline of the Latin nations due to Catholicity? but: Why has the Catholic Church lost her influence in those countries to such an extent that she finds herself unable to stem the tide of their cultural decline and to neutralize effectively the intellectual and moral factors which are working their ruin? A religion which is able to civ-

[1] "The self-conceit and self-complacency of the white races are simply immense," says J. Napier Brodhead in his volume *The Religious Persecution in France 1900—1906*, just published (B. Herder, $1.35 net), pp. 43 f. "This self-complacencyis unparalleled, except perhaps by that which distinguished the Jewish people. Because Providence had chosen them for the accomplishment of certain designs which were to embrace the whole human race in their ultimate scope, the Hebrews flattered themselves that the Gentiles only existed for their benefit, as the yellows, browns, and blacks do for us today. When the chosen people had filled their cup of iniquity, heedless of that last pathetic appeal, 'Jerusalem, Jerusalem,' etc., there came that terrible siege (A. D. 70) which made them henceforth a people without an altar, without a country. Another proud Empire arose, intoxicated with material and military greatness, and we all know how the barbarians, our forefathers, overthrew the mighty empire of the Caesars. We, their descendants, flatter ourselves that because we wield the sceptre of civilization, we do so in virtue of some inherent race-qualities, and that our candlestick can never be moved, whatever may have happened to the rushlights of antiquity. But if we have been in the vanguard of civilization and science since many centuries, it is merely because we are Christendom. Today Protestantism has devoured, one by one, all the vital truths of Christianity, till it is strictly true to say of many so-called Christian peoples and individuals, 'Thou hast a name'—for Christian beliefs with their practical sides have been almost eliminated. When the apostasy of the governments of Christian peoples shall have been consummated, when unlimited divorce, which is successive polygamy, shall be generalized; when monogamy shall vanish from our codes, which forms, with freedom from slavery, the line of demarcation between Western and Eastern civilization—then indeed shall we be ready for the burning. The modern barbarians are at our gates, nay, in our midst."

ilize nations and to raise them to the topmost heights of both spiritual and material culture, as the Catholic Church has undeniably done, certainly does not lack the power to keep them where she put them. Why does she no longer exercise this power among the Latin nations? The answer is simple. Where her liberty is taken away from her; where State laws impede her every step, as they do and have done for more than a century, in practically all the Latin countries; where she is barred out of the schools, robbed of her material means; where her most loyal sons are deprived of influential stations in public life and treated as helots by the government; there the Church *must* gradually lose her power and influence; but the inevitable consequences do not by any means prove that as a religion she is inferior to this or that other religion that derives its present position and influence largely, if not solely, from external circumstances.

Proof of Life After Death

Interest in the question: Does the soul die? never wanes. It cannot wane; for the question of immortality is and will always remain one of paramount importance, carrying in its train incalculable consequences. Man's view of life and all his tendencies turn on it. The whole moral law depends upon it.

Am I mortal: but a handful of earth, or at most a delicately structured animal, destined to vegetate for a span of years and after that to pass away? Then this present life and its enjoyments are my highest, because my only, ambition. Then the fruition of the greatest possible luxury is the fundamental principle of life: all else is vanity.

But if I am more than matter, if I have an immortal soul, then life immediately takes on quite a different aspect. Then must I, if I wish to act reasonably, conform my life to this prospect of immortality; then the consummate value of the here is brought into relation with the hereafter, and everything becomes null and void as soon as it ceases to be conducive to that future life.

The latest volume on this ever burning question is *Proof of Life after Death* by Robert J. Thompson (Herbert B. Turner & Co., Boston). The author has collected nearly 400 pages of curious and sometimes amazing materials. He was moved to the task of preparing his book by the untimely death of a brother. Believing himself in a future life, he wished to offer comfort to

those who were less strongly intrenched in their faith than he. He addressed to eminent men all over the world a request for their opinions relative to a future life, and also asked for any materials which might be utilized as proof. The book contains testimony from many scientists, physical researchers, "philosophers" and Spiritists, and there are chapters on "What the Editor Thinks About It," and "Immortality from New Standpoints."

In a review of Mr. Thompson's book the *St. Louis Globe-Democrat* (Jan. 26, 1907) says:

"Perhaps the majority of the people regard faith as the highest and noblest attribute of man, and it is not likely that we shall gain by an effort to exchange our faith for a demonstration. Certainly, we can receive no demonstration that will touch the same exalted spiritual places that are the abiding place of an unquestioning belief in the goodness and perfection of the divine scheme of things. But life is a case of 'many men, many minds,' and there may be an audience ready for this effort to collect evidences which tend to throw a kind of light upon places which are drearily dark to some, and which are serenely fair to others. The case, cited by Mr. Thompson, of a physician whose female patient had lost a sister, and who 'put a man who was a stranger into receptive condition, and obtained from him a message from the dead sister, as well as amazing facts involving theories and persons which the stranger knew nothing about in his normal condition,' may offend many readers who may not be willing to admit a difference between commercialized trickery and 'occult' manifestations, but there are just as certainly a large number of people who are constantly on the alert for just such testimony as that which has been cited."

We have on a previous occasion[1] expressed our opinion of the value of the alleged Spiritistic "proofs" of immortality, of which Mr. Thompson's book presents such an apparently formidable array. That they have not impressed or convinced the *Globe-Democrat's* critic, appears from his introductory remark that "perhaps a consensus of the world's opinion would hold that all the available proofs of life after death might be set down on one page and then leave broad margins."

It would be sad were this assertion true. The faithful Christian indeed *knows* that the soul is immortal; for he has divine authority for it. But he does not depend solely upon revelation. Pure, natural reason is sufficient to establish with certainty the immortality of the soul. If the critic above quoted wishes to convince himself of this, let him lay aside such fanciful publications as Thompson's book and take up the clear and simple exposition of the real proofs of the immortality of the human

[1] "Spiritism and Immortality." C. F. R. xiii, 24, 769 ff.

soul, which are offered by Christian philosophy, as he will find them presented on the 267 pages of *The Immortality of the Human Soul Philosophically Explained by George Fell, S.J. Translated by Lawrence Villing, O. S. B.* (London: Sands & Co. St. Louis: B. Herder. 1906. Price net $1.35.) He will there find, to his surprise perhaps, that these venerable proofs are not drawn from pure speculation, but are based on the observations and facts and realities of everyday life as presented by the natural sciences.

"The physical as well as the moral nature of our soul," says the author, in summing up the results of his investigation, "and the general conviction of mankind, attest the immortality of the soul. If the soul did not continue to exist after the dissolution of the body, our whole internal organization and the most stable laws of nature would come to naught. If it is true that every being is connatural with its food, the soul is immortal, because truth, its proper nourishment, is immortal. If the perfection of every being is necessarily proportionate with the fundamental conditions of its existence, the soul contains within itself the principle of immortality, because the soul's perfection or destruction are in exact proportion with the belief in or denial of its immortality. If it is true that the organization of a being is in conformity with its destiny, the soul which is not made exclusively for this earthly life, since nothing in this world can satisfy it, is destined to enjoy a higher life. If it is true that there is such a thing as justice, and that conscience which reveals it to us is no mere delusion, the soul is immortal, because both the just and the wicked depart this life without having witnessed the administration of justice.

"Unless, therefore, we wish to contradict both reason and nature, we must necessarily adhere to the belief in immortality. We must allow ourselves to be guided by reason and nature; we must accept their verdict without being terrified by the dread consequences of truth. We must look to the proofs and their power of conviction. If man were not immortal, he would be a being replete with monstrous contradictions; a monstrosity, the like of which has not yet been found. He that robs man of immortality, that confines man's destiny within the narrow limits of the seventy or eighty years he is allowed to pass in this miserable world—or rather, which are granted him to prepare for death—mistakes the most powerful inclinations of the human heart; sets at defiance the conviction of the whole human race. Without immortality man would be a walking lie; he would lose his hold on morality, and his mental superiority would vanish; his dignity

and greatness would be no more, because he would be degraded to the level of the beast. Without immortality, man would despair when he sees the fates making ready to cut the thread of life; suicide would be the great law of nature. Then, too, would the noble gifts with which the Creator has endowed man, be nothing more than mockery and cruelty; because man is the only creature that ever longs for happiness, rest, and peace, and still does not find them. On the contrary, because of his higher gifts, his sufferings are greater than those of the animal, and, therefore, those things that were to be his blessing would turn out to be his curse." (Ibid. pp. 245—248.)

It is true that "each of these proofs is subject to some particular defect or limitation." But their collective combination makes the argument irresistible.

The ethical argument demonstrates that there must be a future conscious existence, though it does not prove that this existence must last for ever. The teleological argument also proves a future conscious existence in which the higher aspirations of intellect and will can be realized. And although it may not rigidly demonstrate that the future life must be endless, it points to that conclusion at least in the case of the good. Respecting the further existence of the wicked, its logical force is weaker. The argument from universal belief is subject to the same limitations. All three proofs merely establish the fact of a future existence. None of them suggests how this can be reconciled with the tendency to decay witnessed in all living organisms. Here the ontological argument comes to our aid. It removes the antinomy or seeming conflict by showing that the objections based on the corruption of material beings lose their force when directed against the subject of thought and self-consciousness. It also shows that the continuity of existence is natural to the soul; that is, that the soul is apt to endure, and that it is not liable to destruction by any created agency. But since this continuity of existence is a contingent fact, depending on the free will of God, the simplicity of spirituality alone cannot prove that this continuity will be certainly realized.[2] Here again the teleological argument comes in, completing the chain of evidence.

All these arguments; ethical, teleological, and metaphysical, are developed in Fell-Villing's *The Immortality of the Human Soul* with admirable clearness and cogency. We trust the book will have a wide circulation; for we need just such literature to refute the errors of Agnosticism and the silly vaporings of the James school of psychology.

[2] Maher, *Psychology, Empirical and Rational.* Fourth edition pp. 537 f.

Liberalism in France and Here

To the Editor of the Catholic Fortnightly Review:—

In a sermon lately delivered in St. Paul and freely reproduced in the Catholic newspapers, Most Reverend Archbishop Ireland, speaking of the causes of the defection of France from the faith, laid a large share of the fault at the door of the clergy. The clergy, no doubt, deserve much blame. But if we probe deeper we shall find, that what has afflicted France for a long time is Liberalism, Liberal tendencies, conniving at the machinations of government officials and secret societies.

That I may not be thought to beat the air vainly,—or, in the language of certain well-known gentlemen, when they allude to Pope Leo's condemnation of Americanism, to "conjure up an idle phantasm"—let me quote what Pius IX said upon this subject.

In replying to a French deputation, headed by the Bishop of Nevers, the august Pontiff said: "My dear children, my lips must needs express what my heart feels. That which afflicts your country and prevents it from meriting the blessings of God, is a mixing of principles. I will speak out and not hold my peace. That which I fear is not the Commune of Paris, those miserable wretches, veritable demons of hell roaming upon the face of the earth;—what I fear is Liberal Catholicism..... I have said it more than forty times, and I now repeat it to you, because of the love I bear you: *The real scourge of France is modern Liberalism*, which endeavors to unite two principles as repugnant to each other as fire and water. My children, I conjure you to abstain from those doctrines which will work your ruin. If this error is not rooted out, I repeat, it will ruin religion and France."

Again, in a brief to Msgr. Ségur, dated July 9, 1871, Pius IX says: "It is not only the infidel sects conspiring against the Church, whom the Holy See has often reproved; but also those men who, granting that they act in good faith and with upright intentions, yet err in caressing Liberal doctrines."

Are there not also many deluded Catholics in this country who "caress Liberal doctrines"—such as those bearing on the school question, mixed marriages, secret societies, religious congresses, etc.?

Another quotation from the far-seeing pontiff. On July 28, 1873, His Holiness expressed himself thus: "The members of the Catholic Society of Quimper are certainly in no danger of being turned away from their obedience to the Apostolic See by the writings and efforts of the avowed enemies of the Church.

But they may glide down the inclined plane of those so-called Liberal opinions which have been adopted by *many otherwise honest and pious persons, who, by their religious character may easily exercise a powerful influence over their fellowmen and lead them to very pernicious principles.* Tell, therefore, the members of that Catholic society, that, on the numerous occasions when we have censured those who hold Liberal opinions, we did not mean those who hate the Church—it would have been useless to reprove *them*—but those whom we have just described,—the men who preserve and foster the latent poison of Liberal principles which they imbibed as the milk of their education,[1] pretending that those principles are not infected with malice and could not interfere with religion. So they instil this virus into men's minds and propagate those germs of perturbation by which the world has already for a long time been afflicted."[2]

It is obvious that France is paying the dire penalty of her disregard of these warnings of one of the most enlightened pontiffs that have ever ruled the universal Church.

Is there not a lesson in all this for us American Catholics? If, *teste supremo pontifice*, Liberalism did more than anything else to undermine the Church in France, will not the same factor produce the same fatal results in the United States? Pope Pius IX condemned Liberalism in France; Pope Leo XIII condemned Liberalism in the United States. The latter condemnation was even more formal and dogmatic than the former. A fixed decree went forth condemning "Americanism," which is nothing else but the old error of Liberalism in a new disguise. How did we receive this decree? We declared that the errors condemned in the papal brief "Testem benevolentiae" did not exist, and squarely told the Holy Father in the face, as it were, he did not know what he was fulminating about. Those Liberal-minded bishops of France —Gallicans they were, lovers of the government more than of the Church, who tried to be friends of both government and Church —did not heed the warning voice of their God-appointed teacher and guide. If we in America do not heed the voice of the same teacher, will our fate be better than that of the Catholics of France?

What man is there with mind so dull as not to be able to notice the signs of the times? What priest, e. g., has not observed that wherever Liberal principles are being applied with regard to the ever burning school question, the defection from the faith

[1] Just as many of our American Catholics do in the public schools.

[2] See Müller, *The Church and Her Enemies*, pp. 308 and 309.

is assuming daily larger proportions? What priest has not noticed that, in places where Catholic children have been permitted to attend the public schools, race suicide and its sister vices have been making terrific inroads among our people? What man is there with perception so deadened as not to notice that where mixed marriages have become common, at least one-third of the parish members are fallen away from the faith?—CATHOLICUS.

An English View of the American Yellow Press[1]

If all countries may boast the press which they deserve America's desert is small indeed. No civilized country in the world has been content with newspapers so grossly contemptib e as those which are read from New York to the Pacific Coast The journals which are known as yellow would be a disgrace to the Black Republic, and it is difficult to understand the state of mind which can tolerate them. Divorced completely from the world of truth and intelligence, they present nothing which an educated man would desire to read. They are said to be excluded from clubs and from respectable houses. But even if this prohibtion were a fact, their proprietors need feel no regret. We are informed by the yellowest of editors that his burning words are read every day by five million men and women.

What, then, is the aspect and character of these yellow journals? As they are happily strange on our side of the Ocean, they need some description. They are ill-printed, over-illustrated sheets, whose end and aim are to inflame a jaded appetite. They seem to I address the halfblind eye and the wholly sluggish mind of the imbecile. The wholly unimportant information which they desire to impart is not conveyed in type of the ordinary shape and size. The "scare" headlines are set forth in letters three inches in height. It is as though the editors of these sheets are determined to attract your attention. They are not content to tell you that this or that unimportant event has taken place. They pant, they shriek, they yell. Their method represents the beating of a thousand big drums, the blare of unnumbered trumpets, the shouted blasphemies of a million raucous throats. And if, with all this noise dinning in your ear, you are persuaded to purchase a yellow sheet, which is commonly pink in color, you are grievously disappointed. The thing is not even sensational.

[1] From a paper, "The American Yellow Press. An English View" by Charles Whibley, in the *Bookman*. vol, xxv, No. 3)..

Its "scare" headlines do but arouse a curiosity, which the "brightest and brainiest" reporter in the United States is not able to satisfy.

Of what happens in the great world you will find not a trace in the yellow journals. They betray no interest in politics, in literature, or in the fine arts. There is nothing of grave importance which can be converted into a "good story." That a great man should perform a great task is immaterial. Noble deeds make no scandal, and are therefore not worth reporting. But if you can discover that the great man has a hidden vice, or an eccentric taste in boots or hats, there is "copy" ready to your hand. All things and all men must be reduced to a dead level of imbecility. The yellow press is not obscene—it has not the courage for that. It is merely personal and impertinent. No one's life is secure from its spies. No privacy is sacred. Mr. Stead's famous ideal of an ear at every keyhole is magnificently realized in America. A hundred reporters are ready, at a moment's notice, to invade houses, to uncover secrets, to molest honest citizens with indiscreet questions. And if their victims are unwilling to respond, they pay for it with insult and malicious invention. Those who will not bow to the common tyrant of the press cannot complain if words are ascribed to them which they never uttered, if they are held guilty of deeds from which they would shrink in horror. Law and custom are alike powerless to fight this tyranny, which is the most ingenious and irksome form of blackmail yet invented.

The perfect newspaper, if such were possible, would present to its readers a succinct history of each day as it passed. It would weigh with a scrupulous hand the relative importance of events. It would give to each department of human activity no more than its just space. It would reduce scandal within the narrow limits which ought to confine it. Under its wise auspices murder, burglary, and suicide would be deposed from the heights upon which idle curiosity has placed them. Those strange beings known as public men would be famous not for what their wives wear at somebody else's "At Home," but for their own virtues and attainments. The foolish actors and actresses, who now believe themselves the masters of the world, would slink away into *entrefilets* on a back page. The perfect newspaper, in brief, would resemble a Palace of Truth, in which deceit was impossible and vanity ridiculous. It would crush the hankerers after false reputations, it would hurl the imbecile from the mighty seats which they try to fill, and it would be invaluable to future generations.

What a picture of its world does the yellow press present? A picture of colossal folly and unpardonable indiscretion. If there be a museum which preserves these screaming sheets, this is the sort of stuff which in two thousand years will puzzle the scholars: "Mrs. Jones won't admit Wedding," "Millionaires Bet on a Snake Fight," "Chicago Church Girl Accuses Millionaire," "Athletes make John D. forget his Money." These are a few pearls hastily strung together, and they show what jewels of intelligence are most highly prized by the Greatest Democracy on earth. Now and again the editor takes his readers into his confidence and asks them to interfere in the affairs of persons whom they will never know. Here, for instance, is a characteristic problem set by an editor whose knowledge of his public exceeds his respect for the decencies of life: "What Mrs. Washington ought to do. Her husband Wall Street Broker. Got tired of Her and Deserted. But Mrs. Washington, who still loves him dearly, is determined to win him back. And here is the Advice of the Readers of this Journal." Is it not monstrous—this interference with the privacy of common citizens? And yet this specimen has an air of dignity compared with the grosser exploits of the hired eavesdropper. Not long since there appeared in a Sunday paper a full list, with portraits and biographies, of all the ladies in New York who are habitual drunkards. From which it is clear that the law of libel has sunk into oblivion, and that the cowhide is no longer a fashionable weapon.

The disastrous effect upon the people of such a press as I have described is obvious. It excites the nerves of the foolish, it presents a hideously false standard of life, it suggests that nobody is sacred for the omnipotent eavesdropper, and it preaches day after day at the top of its husky voice the gospel of snobbishness. But it is not merely the public manners which it degrades; it does its best to hamper the proper administration of the law. Trial by journalism has long supplemented, and goes far to supplant, trial by jury. If a murder be committed in America its detection is not left to the officers of the police. A thousand reporters, cunning as monkeys, active as sleuth-hounds, are on the track. Whether it is the criminal that they pursue or an innocent man matters not to them. Heedless of injustice they go in search of "copy." They interrogate the friends of the victim, and they uncover the secrets of all the friends and relatives he may have possessed. They care not how they prejudice the public mind, or what wrong they do to innocent men. If they make a fair trial impossible, it matters not to them. They

have given their tired readers a new sensation, they have stimulated gossip in a thousand tenement houses, and justice may fall in ruins so long as they sell another edition. And nobody protests against their unbridled license, not even when they have made it an affair of the utmost difficulty and many weeks to empanel an unprejudiced jury.....

The result is, of course, revolution, and it is being carefully and insidiously prepared after the common fashion. Not a word is left unsaid that can flatter the criminal or encourage the thriftless. Those who are too idle to work but not too idle to read the Sunday papers are told that the wealth of the country is theirs, and it will be the fault of their own inaction, not of the yellow press, if they do not some day lay violent hands upon it. And when they are tired of politics the yellow editors turn to popular philosophy or cheap theology to solace their readers. To men and women excited by the details of the last murder they discourse of the existence of God in short, crisp sentences, and you know not which is worse, the discourse or its inappositeness. They preface one of their most impassioned exhortations with the words: "If you read this you will probably think you have wasted time." This might with propriety stand for the motto of all Mr. Hearst's journals, but here it is clearly used in the same hope which inspires the sandwichman to carry on his front the classic legend: "Please do not look on my back." What is dearest to their souls is a mean commonplace. A leader, which surely had a triumphant success, is headed: "What the Bar-tender Sees." And the exordium is worthy of so profound a speculation. "Did you ever stop to think," murmurs the yellow philosopher, "of all the strange beings that pass before him?" There's profundity for you! There's invention! Is it wonderful that five million men and women read these golden words, or others of a like currency, every day?.....

The style of the yellow journals is appropriate to their matter. The headlines live on and by the historic present, and the text is as bald as a paper of statistics. It is the big type that does the execution. The "story" itself, to use the slang of the newspaper, is seldom either humorous or picturesque. Bare facts and vulgar incidents are enough for the public, which cares as little for wit as for fine writing. One thing only can explain the imbecility of the yellow press: it is written for immigrants, who have but an imperfect knowledge of English, who prefer to see their news rather than to read, and who, if they must read, can best understand words of one syllable and sentences of no more than a dozen words.

What is the remedy? There is none, unless time bring with it a natural reaction. It is as desperate a task to touch the press as to change the Constitution. The odds against reform are too great. A law to check the exuberance of newspapers would never survive the attacks of the newspapers themselves..... It was thought that publicity was the best cure for intrigue. For a while the liberty of the press seemed justified. It is justified no longer. The license which it assumed has led to far worse evils than those which it was designed to prevent. In other words, the slave has become tyrant, and where is the statesman who shall rid us of this tyranny?

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.[1])

I.

Ateneo, Manila, December, 1904.

On Thursday morning I visited General Smith, the Secretary of Public Instruction. The execution of his duties as Secretary of this important department has not, I am told, given satisfaction to Catholics, notwithstanding the fact that he is himself a Catholic. The Department of Education is certainly one of the most important in the Islands, and immense protection to Catholic interests could have been afforded by the Secretary in charge. While we may suppose that the General was acting in good faith, he certainly fell short in one important instance. When the position, second only in importance to his own, of General Superintendent of Education was to be filled, General Smith received a petition not only from Catholic, but from many Protestant teachers also, asking the appointment of a Mr. O'Reilly, a Catholic. General Smith refused to grant the petition on the ground that since he himself was a Catholic, the appointment of another Catholic on the Board would arouse too much opposition; and he accordingly appointed as Superintendent a Mr. David P. Barrows, who is, it seems, very hostile to the Church. When an appeal was made, Governor Wright answered that the matter was entirely in General Smith's hands, and that he could not interfere. Mr. O'Reilly was later appointed superintendent of the city schools.

In order that you may see the danger to which our faith is exposed here in the Islands, I mention my conversation with a

[1] Fr. T. left New York Aug. 19, and landed in Manila Oct. 2, 1904.

young Protestant school teacher whom I met in the hospital. I asked him if education had improved under American rule, and if there was any danger to the Catholic faith from American education. With regard to improvement, even in English, he answered there was not a great deal. This is to be attributed to the fact that many of the teachers in the provinces are Filipinoes, who know little English, and can impart less. This young man was principal of the schools in his own district and taught English in the Central School three times a week, but not many of the principals do this. He holds that as a rule, only the poorer class of American teachers come to the Islands,—those who have been failures at home. With regard to religion, he answered that the influence is bad, because very many of the teachers are immoral. The teacher is surely part of the system.....

Father Agreda accompanied me on this visit [to Bilibid], and while I was administering baptism, he addressed the crowd of Filipino prisoners that as usual surrounded the chapel door. After our work in the prison, I brought him to the leper hospital, about a mile distant. I had visited this place on the Sunday before, and to my surprise heard one of the Protestant ministers holding services. One of the wards was well lighted, and the hymn sung by the congregation was heard through the hospital. I had been informed of the inroads that Protestantism was making even in this place, and was urged, if possible, to do something for the Catholics. They have the Holy Sacrifice of the Mass Sunday mornings, but nothing more. Meanwhile the personal influence of the minister is making itself felt. Of 225 patients, at least 75 have been perverted, and so hostile have some become to their old religion, that even when dying they will not see a priest. On the Sunday afternoon in question, we summoned the Catholics to a ward in the opposite wing of the building, and Father Agreda preached to them an eloquent sermon.....

On November 8, I learned that I was expected to start for Cebu on November 16..... Friday morning's sun found us anchored off Cebu, awaiting the arrival of the port doctor.... Bishop Hendrick was very glad to have a Jesuit here even for a week... The Bishop's work has not been in a field of roses. His diocese is of immense extent, embracing the large islands of Cebu, Bohol, Leyte, Samar, and Surigoa; it includes even Guam, and numbers 1,800,000 souls.....

As I have stated, the Bishop has 1,800,000 souls under his jurisdiction, and is in constant receipt of letters urging him to send a priest to this or that city or island, at least to administer

the Sacraments to the dying. One day a Father from a neighboring city dined with us. In his city congregation he numbered 14,000 souls, while in the surrounding barrios or villages, which were also under his spiritual care, there were 20,000 more,—*34,000 souls dependent on one priest!*

(To be continued.)

Gregorian Chant in New York

More than three years have elapsed since the Holy Father by his *Motu proprio* made known to the Catholic world his desire for the reform of Church music. In clear and distinct terms he pointed out the abuses which had debased the musical offices of the Church and stated the rules which should regulate the employment of music in its liturgical service. (See the text of that document in this REVIEW, Vol. XI, 1904, p. 54 sq.) Hence, all who would take the trouble to read could know what practices were positively forbidden, which may be tolerated under special circumstances, and which were commanded to be observed. After the Holy Father had spoken on the subject, many bishops and archbishops in this country and in Canada, as well as in the older countries, by pastoral letters and otherwise endeavored to impress on their clergy and people the duty of conforming as far as possible to the instructions of their chief pastor on this important subject. While in some places exceptional circumstances have made it difficult, if not impossible, for a pastor to find and train a choir capable of singing Gregorian chant or its allowable substitutes, there has been on the whole a laudable effort to rid the Church of the abuses which had established themselves in the choir loft and to substitute forms of musical expression more in harmony with Catholic spirit and teaching.

But it would seem that not all pastors are reconciled to the idea of conforming their musical services to the rules prescribed by the Holy Father. As an example of the way in which these rules are disregarded in some choirs we copy from the *New York Times* of May 4th the following programme of the music announced for a solemn mass on the following Sunday at one of the churches in the City of New York. We forbear to mention the church or its pastor, although the names of both are stated in the newspaper notice, and we are told that St. ——'s "has been noted for its special musical programmes on occasions of this sort." Here is the list as published, omitting the names of the performers, which

are given with the same prominence as they might be on the programme of a concert hall.

Folkuinger March Kretzler
Kyrie, (12th mass) Mozart
Gloria, (12th mass) Mozart
O Salutaris, (male voices) ——
Credo Giorza
Solo, Et Incarnatus Est
Duet, Et in Spiritum Sanctum
Mrs. ——, Miss ——
Offertory, Jesu dei Vivi Verdi
Mrs. ——, Messrs. ——
Sanctus, (12th mass) Mozart
Benedictus. Giorza
Solo, Signor ——
Agnus Dei, (12th mass) Mozart
The Palms, (cornet solo) Faure
Holy God, We Praise Thy Name
Congregation
Coronation March Meyerbeer
Organists, —— and ——
The choir will number fifty voices.

It may be noticed that throughout this programme there is not a single note of the Gregorian chant, notwithstanding the choir numbered fifty voices, apparently for the most part of men, who might have been trained to sing Gregorian or other permissible music, had there been any desire to supply music of that character. As to the impropriety of interjecting an "O Salutaris" between the "Gloria" and the "Credo" there can be no two opinions. Whether the celebrant sat down or remained standing while this was being performed with violin accompaniment, the progress of divine service must undoubtedly have been suspended until this piece was concluded. Neither can there be any doubt as to the impropriety of introducing a cornet solo, whether "The Palms" or any other composition, as a sort of post-communion to the mass proper. As we understand the rule, the use of instruments other than the organ during the time of mass is forbidden except for the purpose of accompanying the singers, and then only by special leave of the ordinary.

Passing to other items on the programme, we observe several numbers are taken from Mozart's Twelfth Mass. Whether the use of this great composition ought to be allowed under any circumstances we shall not undertake here to decide. Some competent musicians, who are in sympathy with the movement to reform the musical services of the Church, contend for its retention. On the other hand its repetitions of the sacred text are an objection, to

say nothing of the employment of female voices, as to which and as regards the special circumstances under which this may be permitted, the discussion is still going on. That mass, like most of the compositions of such great masters as Mozart, Beethoven, and Haydn, is essentially choral. Its solos are extremely brief and were manifestly intended only as a breathing spell for the chorus. Indeed these famous composers of Church music seem to have observed more nearly than any others the rule, dictated by propriety as well as by the teaching and practice of the Church, that throughout the duration of Missa Cantata the celebrant is the only soloist who should be heard.

If the singing had been confined to the music of Mozart, we should not perhaps have thought this programme worthy of extended notice in these pages; but when, in addition to the features first above mentioned, we find the compositions of Verdi and Giorza included, we cannot but protest. Giorza was, (we do not know whether he is still living), one of the most brilliant composers of the modern Italian school. His music is of the sensuous sort, tuneful and charming to be heard in the concert hall, but entirely unfitted for the time of Holy Mass. Those who have listened to the singing of any of his masses, know how the sacred text is broken up into separate and detached choruses, arias, duets, etc., so that individual singers have opportunity for the display of their respective abilities as soloists. The Giorza mass placed on this programme, with its "Et incarnatus" and "Et in Spiritum" separate and distinct from the "Credo," is an illustration of the form of musical composition to which we refer. For these several reasons we believe that the rendition of such music during the celebration of mass cannot be reconciled with the instructions of the Holy See.

Still another and even greater impropriety is shown in the use of the composition designated "Offertory, Jesu Dei vivi". The printed copies to be had at any music store frankly avow that this selection is an adaptation from the opera "Attila," composed by Verdi. Those who have some acquaintance with operatic music will recognize this "sacred" music as the popular trio in which the pleading lovers and the obdurate parent alternate in musical dialogue, continuing long enough to fill out one of the scenes in the presentation of that opera. The "adaptation" which makes Catholic Church music out of such material, seems to consist in the substitution of Latin words in place of the original (Italian) text, which would hardly be found edifying in any public worship. But the same music as in the opera is retained and sung, and by voices of the same character as those employed in the oper-

atic performance; and this being so, how can such a compositon be thought to "contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces", as prescribed by the express words of the *Motu proprio?*

We need not dwell on the disedification which is caused by the performance of such music at Holy Mass. Intelligent Catholics as well as many non-Catholics know that the Church not only does not countenance, but has prohibited, the use of florid and operatic music; they know that music like any other art is employed only as a handmaid of religion and that its function is not to draw attention to itself merely as an art, but to promote the honor of God and the devotion of the faithful. The chant of the Mass is only prayer vocalized. "The sound should be an echo to the sense" of the sacred text, and it is not unreasonable to claim that music which does not conform to this standard cannot legitimately be employed during divine service. We are hopeful that in time the Reverend Pastor of St. ———'s and others, in New York and elsewhere, will come to realize these truths and that in future "special musical programmes" will be an improvement on the one which we have made the text of these remarks.

PARERGA AND PARALIPOMENA

Courses in Church Music at Beuron.—In conjunction with several eminent musicians, the Benedictine Fathers of the Archabbey of Beuron have inaugurated regular courses in Church music, beginning Oct. 15 and lasting till June 15. They are of two kinds: one series for those who wish to acquire the necessary proficiency to serve as organists and choir directors; the other for advanced students. We quote a few interesting details from the syllabus:

The chief stress is laid on Gregorian Chant, of which the first course is designed to inculcate the elements of both theory and practice, while the second aims at enabling the pupil to master the intricacies. There is plenty of opportunity for practice, as the Fathers of the monastery sing High Mass and vespers *choraliter* daily. The courses also comprise instruction in polyphonic music, both ancient and modern. Special attention is paid to German popular church songs. Piano lessons are given with a view to a sound organ technique. The instructions in organ playing are designed, in the first course to supply the ordinary wants of the average city and country choir director, and in the second, to introduce the learner to the great masters. There are also provided complete and thorough courses in

harmony and composition. By way of complement, the participators in these courses are offered an opportunity to attend lectures, 1. in liturgics, 2. in Church Latin, 3. in organ lore, 4. in the history of Church music, and 5. in the history and use of bells. Occasional concerts will give the pupils a chance to accustom themselves to public exhibitions. If a sufficient number of students will take it, the course on liturgics will be enlarged so as to comprise the bibliography, history, and the aesthetic aspects of sacred liturgy. The splendid library of Beuron affords an exceptional opportunity to engage in a source-study of the musical literature of the sixteenth and seventeenth centuries. Altogether the advantages of these courses are quite extraordinary, and it is to be hoped that a number of Americans will find it possible to avail themselves of them.

The conditions for admission are: a testimonial of good character from one's pastor; in the case of priests leave of absence from their bishops; a certificate of good health; a preliminary examination in the fundamentals; a talent for music, and an oral promise to conform to the rules and regulations of the house and the course. The preliminary examinations take place on Oct. 15. Applications may be addressed to Rev. P. Leo Sattler, O. S. B., Beuron, Hohenzollern, Germany. The charges for board, lodging, and tuition are very reasonable, amounting to about one dollar and a quarter per diem.

Literature in Our High Schools.—"We took Milton line by line, and the teacher explained away every illusion." This is the answer of a Yale freshman to Prof. George H. Nettleton's question: "Describe in detail the method of your preparation for the examination in Milton's minor poems." Professor Nettleton, somewhat disturbed by the assertion of a high school master of experience and ability, that the chief problem of a teacher of English is to fit his pupils for the college examinations, "without permanently destroying their love for literature," has been asking his freshmen about the matter. Their answers are summed up in a recent issue of the *Independent*. His conclusion is that the examinations as now conducted encourage methods of preparation which run directly counter to their supposed purpose. One trouble is that literature which should be read and enjoyed, is made a corpus for minute dissection. The unhappy freshmen tell us:

"Our work in class was almost all on allusions."

"The instructor went over the poems, picking them to pieces very carefully."

"We looked up each allusion and put them in a notebook for reference. All this was done over three times in the course of a year."

The reason for grubbing in the text is that "general questions are too easy." It is only by turning the lines of Milton into a succession of difficult problems that the pupil can be made to grind hard at the subject. It is assumed, of course, that dryasdust grinding is the straight road to appreciate literature.

We cannot marvel, comments the *Nation*, that in his hours of ease the boy turns for recreation to the cheap magazines and the yellow newspapers. Those at least present no textual puzzles.

Another Forged Document in Favor of the Legend of the Holy House of Loreto.—In a brochure of twelve pages, entitled *Un Document en Faveur de Lorette* (1310), (Rome: Imprimerie Cuggiani 1907), Rt. Rev. Canon Ulysse Chevalier subjects to a critical examination an alleged bull of Clement V, bearing date of July 18, 1310, recently discovered by the Carmelite Fathers in Rome and published by Count P. Frassoni in the *Intermédiaire des Chercheurs et Curieux*, for May 10, 1907. The bull, which was found in the *Bullarium Carmelitanum*, edited by E. Monsignani, Rome 1718, t. ii, pp. vii—viii, and which Canon Chevalier reproduces in full, confirms the foundation of the Carmelite monastery of Weinheim, Baden, and refers to the Holy House of Loreto only incidentally, in connection with a pilgrimage "coram miraculosa Lauretana Diva Virgine Maria." Nevertheless, though the reference is merely incidental, it would furnish a triumphant argument for the defenders of the pious legend of the translation — if it were genuine. But Canon Chevalier shows that it is clearly not genuine. In the first place, the alleged bull is not to be found, neither in the *Regestum Clementis Papae V* (Rome 1885—9), nor in any other authentic collection of documents of the time of this Pope. Second, the superscription is of a length and redundancy entirely unusal in the fourteenth century. Third, the General of the Carmelites is referred to as "magister generalis," a title not then in vogue. Fourth, the bull speaks of him as the superior "fratrum et sororum," though the Carmelite Sisters were not founded until 1452. Fifth, the bull contains the expression "totius ordinis," which is nowhere else met with before the division of the Carmelite order in 1443. Sixth, it speaks of the "prior provincialis totius Alemanniae," a title which could have had no meaning at the time, the German province not yet having been divided. Seventh, it refers to the order as "Eremitarum," a title which ceased in 1247. Eighth, of the men who are named in the bull, none of those whose names are familiar to modern historians lived in 1310. Ninth, the bull contains a number of name-forms not yet in use in the fourteenth century, such as Charles-Louis, Eulerin, Geulerin, etc. Tenth, it anticipates the date of the papal jubilee of 1333. Eleventh, there are found in its context not a few expressions and titles which were not in use at the time of Clement V, such as "eques praenobilis," "virtuosa domicella." Twelfth, the alleged bull contains a number of inaccuracies and misstatements. The phrase "anno Incarnationis dominicae 1310" is out of place, being used only for solemn and important bulls; Clement V on July 18, 1310, was in the sixth year of his pontificate, not in the fifth, as the text has it. Again, the bull is dated from Avignon; but Clement V was not at Avignon on July 18, 1310.

It is highly probable that the forgery—for such it clearly is —was perpetrated in the seventeenth century.

The historic *dossier* of the Holy House, therefore, is now composed of four documents: 1. A letter of the prior of Recanati to the community's "ambassador" at the court of Boniface VIII (1295); 2. A letter of the hermit Paul to the King of Naples (?), containing an account of the three last translations of the Holy House (1295); 3. The bull of Clement V discussed above; and 4. A legend of the Holy House attributed to a bishop of Macerata in the first third of the fourteenth century.

All these documents are forgeries: the first three are no older than the middle of the seventeenth century, while the last-mentioned one probably goes back to about the year 1575.

In spite of these facts such a pious journal as the *Ave Maria* continues to insist that it is almost a crime to make the Catholic public acquainted with the results of Chevalier's researches.

"Magis amica veritas!"

Walt Whitman, the Yankee Messiah.—For some years we have viewed with a feeling of amusement, sometimes verging on dismay, the growing popularity, in Germany, of Walt Whitman, who has been so aptly decribed by Dr. Nichol as "a cross between John the Baptist and a Cherokee Indian." Curiously enough, some of the very men who are responsible for this popularity, have now turned against the "good grey poet" and are denouncing him as a half-crazy charlatan. Thus Dr. Eduard Bertz, who, in 1889, praised Whitman as "the most individual and the most profound of all American poets," has recently published a brochure, *Der Yankee-Heiland: Ein Beitrag zur modernen Religionsgechichte* (Dresden: Carl Reissner), in which he protests vehemently against the exaggerated enthusiasm with which Johannes Schlaf and other German writers are acclaiming Whitman as the protagonist of our time.

Taking his cue from Krafft-Ebing, Nordau, and Lombroso, Dr. Bertz describes Whitman as a degenerate who regarded himself as the Messiah of a new humanity, renascent in America, and by cunning, prevarication, and persistent self-advertisement, actually made himself the idol of a sect. The author dwells at length upon the physical decadence of the male members of the Whitman family, denies that the poet was at any time as healthy and as muscular as he liked to describe himself, and doubts that his invalidism in old age was the result of strenuous hospital service. He does not even forget to mention that Whitman's hair turned gray at thirty, which "science considers a symptom of degeneracy." He refers to Nordau and Lombroso as authorities for his belief that Whitman's mind was unbalanced, as evidenced by his frequent change of occupation. Whitman was, moreever, "kin of soul to his compatriot Barnum." The climax of this characterization is reached at the end of the chapter, when Dr. Bertz classes Whitman with the "demagogical geniuses" of the world. The part of the book entitled "The Christ Myth" begins with the bold announcement that O'Connor's blasphemous comparison of Whitman with our Savior was inspired by Whitman himself. Dr. Bertz quotes O'Connor, Bucke, Binns, Le Gal-

lienne, Julian Hawthorne, Triggs, Traubel, Federn, Schlaf, and Dr. O. E. Lessing to prove that they regarded Whitman as a prophet bringing fulfilment, a Messiah. A whole chapter is devoted to "Whitman apostates," particularly to Swinburne and Gosse. Another accuses Whitman of secretly indulging in a pessimism quite irreconcilable with his public teaching. Dr. Bertz disputes Prof. William James's assertion, that the joy of life pulsated through the veins of Whitman to the exclusion of every other feeling, and quotes passage upon passage to show that his much-applauded optimism was only a pose. Not satisfied with denying Whitman's sincerity on this most essential point, he proceeds to deny the originality of his "gospel of democracy," while the ideal of comradeship is reduced to pathological tendencies. He credits Whitman with being the greatest master of "*Stimmung*" of all ages, and admits that the "over-force" of his language acts with a powerful suggestiveness upon susceptible souls. In this very charm lies the danger of Whitman's art, which is, according to Dr. Bertz, that of a demagogue and hypnotist.

"Inevitable Apathy" and the "Knights of Columbus."—The Milwaukee *Catholic Citizen*, which has always been an ardent champion of the great order of the "Knights of Columbus," says in a late issue (xxxvii, 30):

"This is the heyday of the Knights of Columbus. The inevitable apathy that overtakes all organizations of this kind, is impending. *Even now it is difficult to rally a fifth of the Knights to come to council meetings, except in sections where the order is very new. General Apathy has a larger following than the Grand Knight.*[1] So that if there is anything wrong in the Knights of Columbus scheme, time will effect a cure."

"The *Citizen*," comments the St. Paul *Wanderer* (xl, 35), one of the leading German papers of the land, "must certainly be accepted as an unimpeachable witness. And a society which its members throw aside as soon as the charm of novelty attached to its mummery has worn off, even as a child casts away a doll when its hair has become disheveled and the sawdust begins to burst from its battered corpse,—this is the organization which we belated croakers have had held up to us as a model, compared with which all existing Catholic bodies were the veriest je-ne-sais-quois! Yet, who would dare to assert of the most 'belated' of our Catholic societies, the German Centralverein, that its members look upon it with inevitable apathy'? And the Centralverein can look back upon a history extending over more than fifty years. We are reminded of Goethe's dictum: 'That which glitters is doomed to die abornin; only that which is genuine will live.' "[2]

We on our part are reminded of a remark addressed to us some three or four years ago by one of the most eminent and most venerable members of the American hierarchy:—"Just give the

[1] Italics mine.—A.P. [2] "Was glänzt, ist für den Augenblick geboren;
Das Echte bleibt der Nachwelt unverloren."

Knights of Columbus rope enough, and they will hang themselves! The thing is so utterly inane, that it is bound to die shortly of inanition."

The above paragraphs were already written when we found in the *Columbian and Western Catholic* of Chicago, a sort of semi-official organ of the "Knights of Columbus," substantial confirmation of the *Citizen's* assertion.

"There is no question," says the *Columbian* editorially, in its edition of May 24, "that the apparent failure of the members of the organization to attend more regularly its meetings and to take more active parts in the furthering of its projects, is ground almost sufficient upon which to base the opinions set forth in the *Citizen's* editorial. However, the order has a position unique among institutions of its kind; its purposes are more definite and its plan more attractive. There is danger, however, and the question of keeping up interest in the work of the order and avoiding the inroads of that fateful apathy, should be the constant thought and study of the membership of the order. Our cause should be more definitely defined [*sic*]. Some one great purpose about which the great forces of this organization may array itself, and which sole purpose they can champion separate and apart from all other conditions, will probably be the solution."

The careful reader will note the (somewhat veiled) admission of this semi-official organ, that the order of the "Knights of Columbus" really has not "one great purpose about which the great forces of this organization may array itself." In other words, it has no substantial and sufficient *raison d'être*. This is what the REVIEW has always maintained.

Demise of the Oldest German Catholic Weekly in the U. S.—The *Wahrheitsfreund*, published in Cincinnati by Benziger Brothers, after a long and honorable career of almost seventy years, has suspended publication. A Cincinnati pastor writes to us on this occasion:

"With feelings of sadness and regret we see this old German landmark swept away by the irresistible torrent of the English language. What cherished reminiscences cluster about the *Wahrheitsfreund*, the oldest German Catholic newspaper in the country! What a potent factor for good it was in days gone by, a defender of the faith, an instructor of the people, an adviser and a consoler in so many homes! Ecclesiastics and laymen eminent for their scientific and literary attainments contributed to its columns. Its pages every week for seventy years contained solid and wholesome reading matter, not the husks of idle gossip, of sensation and scandal, for which the appetite of the present day craves. The descendants of the sturdy German pioneers, when they lost the German tongue simultaneously imbibed the vitiated taste for trashy, superficial reading. When will the press of today be regenerated and redeemed? The *Wahrheitsfreund* has done incalculable good in its day and deserves that a tribute be paid to its memory. Time was when the Benzigers made money out of this paper. They made their wealth from the Catholic public and should

have done something for the Catholic press, by keeping the *Wahrheitfreund* alive even at a sacrifice. They should at least have made an appeal to the public before letting the paper go under."

The *Wahrheitsfreund* was founded by Father Henni, later Archbishop of Milwaukee, in 1837, at Cincinnati, where he was then pastor of the German speaking Catholics. Its history is told in detail in the *Jubelausgabe der deutsch-amerikanischen katholischen Zeitungen zum 50jährigen Jubiläum Leo's XIII.* Vide also Marty's Life of Archbishop Henni, pp. 118 ff.

We are sorry to see the Nestor of the German Catholic papers of the United States give up the ghost upon reaching the Biblical age of three score and ten. The *Wahrheitsfreund* was what its name implied, a friend of the truth, which it served faithfully in fair weather and foul. Its demise is a distinct loss to the Catholic cause and a sign post on the downward road which the majority of the descendants of the German Catholic pioneers are slowly but surely traveling.

The New Ruthenian Greek Catholic Bishop for the United States, Msgr. Stephen Soter Ortynski, according to the May *Messenger*, is a monk of the Order of St. Basil the Great. He was born in Ortnice, Galicia, Austria, in 1866, took his classical course at Drohobycz, Galicia, and in February 1884 entered the monastery of the Holy Trinity at Drohobycz, where a year later he took the simple vows and received the name of Soter. He finished his philosophy and other required studies in the monastery. On account of his fine talents he was later sent to the University of Krakow, where he received the degree of doctor of theology. He took his final vows, thereby becoming a professed monk in 1889, and was ordained priest by Archbishop (later Cardinal) Sembratovich at Lemberg in 1891. He has taught philosophy for a number of years and occupied the position of hegumen or prior of the monastery of St. Paul the Apostle at Michalowka in Galicia, when the Holy Father called him to be the first bishop for the Greek Ruthenian Catholics in the United States.

The new bishop is a distinguished preacher and missionary and, being a genial man of sympathetic nature, has a special faculty for allaying strife and discord. His appointment will no doubt prove a great blessing to the Greek Catholics in this country.

The Chicago "New World," whose editor has recently become a "D. D.," insists that Catholics should support the Catholic press, because it gives correct information on matters which are of the faith and many others which relate directly or indirectly to our holy Church.

In the same number (xv, 37) our esteemed contemporary says, also editorially: "The correct name for the Index is *Index Expurgatorius*, or list of books to be purged, i. e., of errors and offensive passages."

This is not so. The correct name for the Index is not "*Index Expurgatorius*, or list of books to be purged,"[1] but "*Index Librorum*

[1] *Index Expurgatorius* would not mean list of *books to be purged;* it would mean: list to be purged.

Prohibitorum," i. e., list of books which the faithful are forbidden to read. The full title page of the Leonine edition, which we have before us, reads thus: *Index Librorum Prohibitorum SSmi D. N. Leonis XIII iussu et auctoritate recognitus et editus. Praemittuntur Constitutiones Apostolicae de Examine et Prohibitione Librorum. Romae Typis Vaticanis MCM.*

We had already written the above, when we received from an esteemed clerical correspondent the following communication:

"What do you think of the *New World's* 'Advise Marriage' article, Vol. xv, No. 38? So all, not priests or religious, who are able, are in duty bound to marry, otherwise they are not good Christians. But did not Jesus Christ recommend the single state, and did not St. Paul exalt it above the married and express a wish that all should be like himself? It cannot be objected that Christ and St. Paul referred to the religious orders; for there were no religious orders at that time. Again, is it true that everyone who is able must marry for the sake of the State? Have we become downright Socialists, who value man only for his productiveness? When did the Church ever command it? Why does she exalt and cherish the single state and let people in the world make the vow of chastity? Do 'we owe it to God who created us' that we marry? Are we followers of Martin Luther? If all must marry because God created us, then the vows of priests and religious must be condemned, for a duty that results from the fact that God is our Creator must be fulfilled by all."

We had not noticed the *New World* article censured by our correspondent. It affords further proof that even the best of our Catholic papers need watching.

In order to deserve and receive the support they demand, Catholic papers, especially official diocesan organs, ought to be scrupulously accurate even in minor matters.

The Insurance System of the "Knights of Columbus."—In the *Catholic Transcript* of Hartford, May 23, 1907, Rev. T. M. Crowley complains that the "step rates" of the Knights of Columbus' insurance plan bear heavily on the older members of the order, who, he suggests, should be given some relief from the reserve fund (about $600.000).

Discussing the insurance system of the K. of C., in the CATHOLIC FORTNIGHTLY REVIEW, of May 15, 1906 (Vol. xiii, No. 10), we said among other things:

"The Knights of Columbus has deliberately adopted a plan which, while offering very low rates to young and middle-aged men in the full possession of their earning powers, (which may lead to over-insurance), taxes them most heavily at a time when most people prefer to have no financial obligation at all. Will it not later appear like a cruel freeze-out to many of the members?"

That the rates as such are not too high, is proved by the report of the State Insurance Department of Wisconsin, which gives the membership classified according to attained age, showing total income and expenditure for death losses of every such class. There we find for the business year 1905, (the latest report published) that the K. of C. had 7084 members, from 47 to 73 years

old, who during the year paid a total of $103,529.19 for premiums, while the death losses for the same period amounted to $108,000 leaving a deficit of over $4,400, which had to be made up from other funds.

We are afraid that under the step-rate plan (see our explanation, Vol. xiii, No. 10) it will be impossible to meet Father Crowley's wishes.

Do Catholics Buy Books Forbidden by the Church?—We are asked to publish the following:

Circulars are being sent out from various book firms, offering for sale books which are either entirely unreliable and objectionable, or even directly condemned by the Church.

The Colonial Press of New York has on its list Victor Hugo's works, Sue, Balzac, Gibbon's *Rome*, all of which books are on the Index. Garner and Lodge's *History of the United States*, whose prejudicial account of things Catholic has been plainly shown up more than a year ago in the Catholic press, is also included. Ridpath's *History of Universal Literature*, *History of the United States*, and *History of the World*, are, as often stated, also objectionable.

It is of the utmost importance to instruct Catholics regarding such unwholesome and dangerous books. Otherwise their minds will be poisoned. Even a well-known Catholic book firm as late as a few weeks ago had Gibbon's *Rome* (on the Index) on its list of premium books for schools, as also all the works of Hall Caine. Hall Caine's *The Christian* and *The Eternal City* are certainly caricatures of things Catholic. The publishing house, when reminded of this, thanked for the information and will not in the future offer such books for sale. But what was most astounding was the explanation given "that both sets, viz. Gibbon and Hall Caine, have been ordered for a number of years past by Catholic libraries, and Catholic schools, colleges, and academies, and also the clergy, and on account of the demand these books have been catalogued."

American Visitors to the Holy Father.—Tom Lawson's recent audience with the Pope leads even a secular newspaper (the St. Louis *Mirror*, xvii, 12) to remark that "there ought to be some one at the Vatican *to protect the Supreme Pontiff from the indignity of having presented to him shady and shaky fakirs*.[1] Other potentates are protected against that sort of thing, but *it seems only too easy for questionable characters, if they have money, to secure an audience with the Pope*.[1] Some of them even succeed in securing 'orders of various descriptions, which, when they are announced in this country, *only serve to provoke smiles over the ingenuousness of the Vatican*, among those who know the careers and records of the honored ones. What the Vatican needs more than anything else is a good live, gumptious American social secretary to 'shoo away' the discreditable and sometimes disreputable 'climbers' who besiege the place with a view to securing a social sanction from which they are debarred at home by their characters. It may be well enough for Edward VII, in mufti, to 'receive' prize fighters and other

[1] Italics mine.—A. P.

cognate or connoted celebrities, whether of the world of fake finance or any other *monde;* but it is a pity to see the spiritual lord of a large element of Christendom receiving people who are deservedly without honor or honorable status where they are native and known."

The reader is requested to turn to Vol. XIII, No. 4, pp. 98 ff., of the CATHOLIC FORTNIGHTLY REVIEW ("American Visitors to the Holy Father") for our view of this grave matter, of which the *Mirror's* editorial note above quoted is the strongest possible confirmation.

The REVIEW has a number of readers in Rome, who have access to the Holy Father. Will they not bring this matter to his attention? *The honor of the Holy See is at stake!*

MARGINALIA

A cartoon in a St. Louis morning paper recently showed on an easel a picture entitled "A Model City," before it an artist about to finish the picture by putting in a blank space a drawing of a monster place of amusement. But one looks in vain for a church in that picture of a "model city." There are schools, homes, business buildings, hotels, libraries, but no church. All the elements of civilization are there, except the most important of them all.

Is this not characteristic of a civilization whose signature is secularism?

The New Orleans *Picayune* recently (May 26) announced that a baseball game had been arranged for the benefit of St. Michael's Church, "between Catholic priests of this Archdiocese," to be "umpired by His Grace Archbishop James H. Blenk."

Such exhibitions may possibly be considered edifying at the South; but that baseball, though harmless, is not entirely innocuous, appears from an Altoona dispatch in the *Philadelphia Press* of June 2, which reads as follows:

"While playing shortstop for the Asheville team against Juniata, Father O'Donnell, rector of St. Thomas' Catholic Church, collided with a man running from second to third, and broke his nose."

In connection with our recent note and our current series of letters on Protestant propaganda in the Philippines, the following extracts from a contribution by Mr. W. Th. Parker to the *Sacred Heart Review* of Boston (xxxvii, 23) will be read with interest:

The Cross of Christ in Bolo-Land, by the Rev. John Marvin Dean, Y. M. C. A., Philippine Islands, contains many startling

statements, such as this: "About 10,000 Visayans have sent us in their full names, two long lists, expressing their desire to leave Rome and know the Protestant religion..... Seventeen expressed a desire for baptism and were accordingly baptized 25,000 attend our meetings weekly (Y. M. C. A.). The book is full of such exclamations as, the "May the Christian [i.e. Protestant] Church be alive to this responsibility," etc.

The plan is, plainly, to sail under a profuse display of the American flag, giving the ignorant the impression that the United States government and Protestantism are identical. The Y. M. C. A. is a strong factor in the Protestant propaganda, and the government is giving it aid. "At Cavite a building is furnished by the government for the Y. M. C. A. The distribution of bibles is a strong card, and in the Philippines as elsewhere the pretense is made that the Catholic Church forbids the Bible to laymen.

What will become of the "Catholic University of America," now that Professor Maurice Francis Egan is about to go to Copenhagen as United States minister to Denmark?

The Boston *Republic*, a Catholic weekly newspaper edited by an alumnus of the University, commenting on the announcement of Professor Egan's "promotion," said:

"When the Catholic University seemed a mere wilderness of theological ravens and economic ravings, Egan really humanized it. He brought it into touch with the outside world when the faculty appeared to forget that there was an outside world."

The same journal refers with distinct animus to former Professor Neill as a man "who left economics for the pastures of [political] patronage."

Is not the office of foreign minister also a political plum in the current use of the term? And in accepting the post at Copenhagen, does not Professor Egan also "leave literature for the pastures of patronage."?

"Would God we were all of the mind that every man thought no man so bad as himself, for that were the way to mend both them and us. Now they blame us and we blame them, and either part more ready to find other's faults than to mend their own. —If a lewd priest do a lewd deed, then we say: 'Lo, see what example the clergy giveth us!' as though that priest were the clergy. But then forget we to look what good men be therein, and what good counsel they give us, and what good example they show us. But we fare as do the ravens and the carrion crows, that never meddle with any quick [i. e. live] flesh; but where they may find a dead dog in a ditch thereto they flee, and thereon they feed apace."—Blessed Thomas More (*English Works*, p. 225).

The lay editor of the CATHOLIC FORTNIGHTLY REVIEW heartily endorses the sentiment voiced by Rev. Father Deppen in the following editorial note in the Louisville *Record* (xxix, 20):

"We read this week that, in some of our American social or beneficial societies of Catholic laymen,—we do not say Catholic societies,—parish priests in applying for admission into them, have been from time to time, "black-balled." If this be true, how humiliating! No parish priest, conscious of his sacerdotal dignity and divine calling, should expose himself and the Church to such indignity and humiliation. Such societies are no place for him. If he deem it well or expedient to become a member of a society of Catholic laymen, it is he who confers honor on such society and not the society upon him. In his case there should be neither white-balling, much less rites of initiation, but straightway active, honorary membership. The sanctuary is always separate and distinct from the auditorium of a church."

Arundell Esdaile relates an amusing discovery in the *Athenaeum*. While looking through at the British Museum a copy of Augustinus de Ancona, "De Summa Potestate Ecclesiastica", printed at Cologne by Arnold Hoernen in 1475, he observed a marginal note, evidently written by an English hand of the early sixteenth century in that section of the book which discusses the power of the Church to give dispensation for breaches of the sixth commandment. The text runs: "Ad primum ergo est dicendum, quod plures uxores habere non fuit contra naturam in antiquis patribus"; and the marginal note adds: "Ergo nec in nobis." Now this particular copy of the book had been in the library of Henry VIII, and examination seemed to show conclusively that the words had been jotted down by the royal sinner's own hand. He had also, by marks and by short headings written in the margin, drawn attention to parts of the table of contents of special interest to himself.

LITERARY NOTES

—The latest addition to the periodical literature of education in America is the *Classical Journal*, a monthly of forty-eight pages, issued eight times a year, and *Classical Philology*, a quarterly of 128 pages, both published by the University of Chicago Press under the auspices of the Classical Association of the Middle West and South. Members who pay this Association's annual fee ($2) receive these two publications gratis; non-members must pay $4. The *Classical Review* has sent out a new and vigorous shoot, the *Classical Quarterly*.

—We last year reviewed volume one of the new (sixth) edition of Schuster-Holzammer's *Handbuch zur Biblischen Geschichte*, containing the Old Testament and revised by Rev. Dr. Joseph Selbst. The new edition of the second volume, containing the New Testment, and edited by Rev. Dr. Jacob Schäfer, deserves equal praise (*Das Neue Testament. Bearbeitet von Dr. Jakob Schäfer, Professor der Theologie am bischöflichen Priesterseminar zu Mainz. Mit 101 Bildern und drei Karten.* x & 788 pp. large 8vo. B. Herder. 1906. $3.25 net). Schuster's old reliable commentary on Bible history in the hands of the editors of this sixth edition, has grown to be an entirely new work, complete and thoroughly up to date; it may now without exaggeration be called a popular introduction to Sacred Scripture, and it is far and away the best of its kind that we know. The apologetical tone is pronounced, but

that is quite proper in a work of this kind. Archaeology and the geography etc. of Palestine receive due attention. We like particularly the critical but reverent treatment of such delicate and hotly controverted subjects as the instruments of the Passion, the history of the holy Cross, the Holy Coat at Treves, the legend of Veronica, and the stay of St. Peter in Rome.[1] The three colored maps are satisfactory and the illustrations superb. The editors as well as the publisher deserve great credit for this admirable production.

—We are advised by a circular of Letouzey et Ané, 76 *bis*, rue des Saints-Pères, Paris, that the Benedictines of Farnborough have undertaken to get out a new French translation of Bishop Hefele's monumental *Conciliengeschichte*, including the two volumes (viii and ix) added by Dr. Hergenröther, with many new foot-notes, bringing the bibliography of various subjects up to date. The French editors also promise to continue the great work up to and including the Vatican Council. The second German edition is still incomplete, the editor Dr. A. Knöpfler having not yet issued the long promised volume VII, nor the outstanding supplementary volumes VIII and IX, composed by the late Cardinal Hergenröther, left off—at the beginning of the Council of Trent. The French editors do not tell us whether they are going to complete the work on their own hook or wait for Dr. Knöpfler, who, by the way, only last year promised an American visitor to issue at least volume VII in the near future. Of the first six volumes of the second edition, by the way, a few sets can just now be had from B. Herder, St. Louis, at the greatly reduced price of $12 net, (the original price having been $21.85).

—Among the builders of "OurSecond Literature," so interestingly discussed by himself some months ago in this REVIEW, is the Rev. John Rothensteiner for many years pastor of Fredericktown, Mo., now Rector of Holy Ghost parish in his native city, St. Louis. No history of German literature in America can afford to omit his name, for he is one of the cleverest and most genial of our poets. Our readers know how deftly he can turn a sonset in "the language of the country." But his forte is German verse. A glance into his *Hoffnung und Erinnerung* and his *Indianersommer*, (both published by B. Herder) will convince anyone of this. Many poets have sung the praises of the beautiful German "Muttersprache," bur Rothensteiner's "Die deutsche Sprache" need not fear comparsion with the best of their productions:

Liebtraute Mutter, Sprache Germaniens!
Als in der Kindheit freundlicher Lenzesnacht
Des Geisteslebens scheue Knospen
Sanft in der schlummernden Seelen ruhten,

Da ward dein Hauch zum schwellenden Fruehlingswind,
Und deines Wortes magischer Fluegelschlag
Durchzog mit leis geheimnisvollem
Wehen und Weben die stumme Seele

— — — — — — — —

O traute Sprache, kraftvoll erschallt dein Wort,
So rein und edel, kernigem Sinne hold,
Wenn du die Wahrheit ernst verkuendest,
Oder die Feinde des Rechts hinschmetterst;

Und sanft melodisch saeuselt dein Zauberlaut,
Wenn deiner Soehne tiefes Gemuet erklingt,
Bei seelenvollem Saitenspiele
Innig zu preisen die Lieb' und Treue.

— — — — — — — —

Dem Meere gleichst du, Sprache Germaniens,
Und uns gehoert dein herrliches Inselreich,
Und fremder Voelker Geistesschaetze
Kommen getragen auf deinen Wellen.

O Muttersprache, innig und reich und klar,
Voll Kraft und Schoenheit, moege dein trauter Klang
Durch alle Zeiten suess anheimelnd
Gruessen die Enkel auf weitem Erdkreis.

We are afraid Father Rothensteiner's muse is more appreciated in the "Fatherland" than in his own native America. 'Tis a pity that we should have so few among the descendants of German forefathers in this great country, who appreciate the wonderful German tongue and who are able to relish such fine verse as is contained in these two volumes of Rothensteiner's. But no matter what its future, "our second literature" is a historic fact that cannot be destroyed; and among those who have created it, will always be mentioned with merited praise our genial Missouri bard Rothensteiner.

[1] The curious relic of "the milk of the Blessed Virgin," however, is treated by the author with a little too much respect (p. 88 f.)

Books Received

[Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.]

Geschichte der Päpste seit dem Ausgange des Mittelalters. Mit Benutzung des päpstlichen Geheimarchivs und vieler anderer Archive bearbeitet von Ludwig Pastor. IV. Band: Geschichte der Päpste im Zeitalter der Renaissance und der Glaubensspaltung von der Wahl Leos X. bis zum Tode Klemens VII. (1513—1534). Zweite Abteilung: Adrian VI. und Klemens VII. Erste bis vierte Auflage. xlviii & 800 pp. 8vo. Freiburg und St. Louis: B. Herder. 1908. Net $3.75.

Frances E. Willard's Views on Socialism. Compiled by Rev. J. H. Hollingsworth. Published by the Christian Socialist, Chicago. 20 pp. 12mo. 10 cts. (Brochure.)

A Mirror of Shalott. Being a Collection of Tales Told at an Unprofessional Symposium. By Rev. Robert Hugh Benson: 311 pp. 8vo. Benziger Brothers. 1907. $1.25 net.

Treatise on the Sacrament of Extreme Unction. By Rev. P. J. Hanley. iv & 57 pp. 8vo. Fr. Pustet & Co., 1907. 25 cts. net. (Brochure.)

Catalogue of Books for the Use of Young Catholic Readers. International Catholic Truth Society, Arbuckle Building, Brooklyn, N. Y. 24 pp. 8vo. 5 cts. each; $3. per hundred. (Brochure.)

Harmony Flats. The Gifts of a Tenement-House Fairy. By C. L. Whitmore. 188 pp. 8vo. Benziger Brothers. 1907. 85 cts.

The Holy Hour of Adoration. Compiled by Rt. Rev. William Stang, D. D., Bishop of Fall River. VI & 194 pp. 16mo. Benziger Brothers. 1907. 50 cts. net.

Die deutsche Kolonie an der Sierra Morena und ihr Gründer Johann Kaspar von Thürriegel, ein bayerischer Abenteurer des 18. Jahrhunderts. Ein Beitrag zur Geschichte unseres Volkstums im Auslande von Joseph Weiss. 119 pp. 8vo. (Erste Vereinsschrift der Görres-Gesellschaft für 1907.) Köln: J. P. Bachem.

Address of the Most Reverend William H. O'Connell, D.D., Archbishop Coadjutor of Boston at the Annual Convention of the Suffolk County Branch of the American Federation of Catholic Societies, Saint Rose Hall, Sunday, April 21, 1907. 16 pp. 12mo. Boston: The Pilot Publishing Co.

Geschichte von Mount Calvary, Fond du Lac Co., Wis. Eine Festgabe zum goldenen Jubiläum der ersten Ordensniederlassung der Kapuzienerväter in Nordamerika, 25. Juni 1907. Auf Geheiss der Ordensobern bearbeitet von P. Corbinian Vieracker, O.M.Cap. Cannon Printing Co., Milwaukee.

The Flower of the Mind. A Choice Among the Best Poems Made by Alice Meynell. xxiv & 348 pp. St. Louis: B. Herder. 1907. Net $1.25.

Un Document en Faveur de Loretto (1310). Par le Chanoine Ulysse Chevalier. Extrait des *Mélanges d' Archéologie et d'Histoire*, publiés par l' École Française de Rome, T. xxvii & 12 pp. 8vo. Rome: Imprimerie Cuggiani. 1907. (Pamphlet.)

Die Briefe des Apostels Paulus an Timotheus und Titus. Uebersetzt und erklärt von Dr. Johannes Evang. Belser, ord. Professor der Theologie an der Universität zu Tübingen. viii & 302 pp. royal 8vo. Freiburg and St. Louis: B. Herder. 1907. Net $1.90.

Herder's Semi-Monthly List of New Books

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

The Mystery of Cleverly. A Story for Boys. By George Barton. $0.85.

The Religious Persecution in France. 1900—1906. By J. Napier Brodhead net $1.35.

The Flower of the Mind. A Choice Among the best Poems by Alice Meynell net $1.25.

A Compendium of Catechetical Instruction. Edited by Rev. John Hagan. Parts 1 to 4, each net $0.45.

The Crucifix; the Most Wonderful Book in the World. By Rev. W. McLaughlin net $0.85.

The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 15 August 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

A Federal Catholic Census



THE long expected federal Catholic census is to be taken up at last. The archbishops of the country, at their last annual meeting, had appointed a committee of three, with Msgr. Glennon of St. Louis as secretary, to arrange the matter with the government.[1] The Federal Census Bureau has now selected Archbishop Glennon as a special commissioner to supervise the compilation of an accurate count of the Catholic population of the U. S.

In a recently issued circular to all the bishops of the country, the Archbishop, speaking "as a representative of the hierarchy and also as a representative of the United States Census Bureau," asks and urges their active co-operation in this important undertaking. He proposes the following plan:

"In answer to letters sent out by the Census Bureau some months ago to the archbishops and bishops lists of churches and ministers have been received for eighty-two dioceses, or archdioceses; and envelopes have been addressed to the pastors of these churches. For those dioceses or archdioceses, for which no lists were received, the envelopes have been addressed from the lists of churches as contained in the official Catholic Directory of 1906. In these envelopes addressed to the pastors are to be placed the following inclosures: 1. A card schedule for the collection of statistics; 2. the printed instructions for properly filling the same; 3. a copy of the letter of the archbishops similar to that which you have already received; 4. a circular letter from myself to the pastor giving necessary instructions and urging a prompt response on his part; and 5. an addressed envelope for return of completed schedule as hereinafter explained. Instead of sending the envelopes with their inclosures direct to the churches, they are to be sent by the Census Bureau in bulk, and unsealed, to each bishop or archbishop, with a request to kindly forward them to their individual churches after having made such corrections and additions in the addresses as may be necessary, and having seen that each envelope contains the right number of cards—one for each church served by the pastor to whom it is addressed.

The schedules, after being filled out by the pastors of the churches, are to be returned by them to their respective bishops, or archbishops, in addressed return envelopes similar to sample envelope inclosed herewith, and which can be used by the pastor for

[1] See CATHOLIC FORTNIGHTLY REVIEW, xiv, 6, 178—9: "Why the U. S. Census Bureau Has not Taken up a Census of Catholics."

this purpose without the payment of postage. Each bishop or archbishop will be requested to open these envelopes as received, to make such corrections in the returns for the individual churches as may be necessary, and, as soon as the returns for all of his churches shall have been received and properly inspected, to forward them in bulk to me, using for this purpose addressed labels to be supplied by the Census Bureau and which require no postage."[2]

Commenting on this apparently excellent plan, the *Church Progress*, which has advocated it for some time past, editorially expresses the hope and strongly insists (xxx, 13) that "above all things accuracy should predominate."

The result of this census will not come up to legitimate expectations unless the "printed instructions" for filling the card schedules, mentioned in the Archbishop's circular, set up a uniform standard according to which the statistics are to be gathered. This, as has been repeatedly pointed out in the CATHOLIC FORTNIGHTLY REVIEW, is the real *crux* of the matter. When the Propaganda, some time ago, ordered to be taken up in this country a census of Catholics according to nationalities, a number of bishops enumerated only practicing Catholics, while others (see this REVIEW, xiii, 2, 51; *et passim*) ordered their pastors to "include all who profess to be Catholics, whether they receive the sacraments or not, whether they contribute to the maintenance of church and pastor or not." We asked at the time (C. F. R. xiii, 8, 252): "What will the results of such a census be worth?" We repeat that query now.

The best suggestion yet made, in our humble opinion, was that offered by V. Rev. Dean Weibel, of Jonesboro, Ark. (see the CATHOLIC FORTNIGHTLY REVIEW, x (1903), 2, 30: "The Question of an Accurate Catholic Census") to wit: that in taking up the census, there be enumerated all who count themselves Catholics, but that they be classified in the returns as *practical* or *non-practical*,—the latter class comprising all those who, though baptized in the Church, for some reason or other have ceased to live up to their faith.

Applying this standard we should not only obtain an accurate count, but the extent of the much-discussed "leakage" would also become manifest.

It is no argument against this plan that non-Catholics may taunt us with our losses; like our holy Church itself, each individual Catholic, bishop, priest, or layman, ought to be able to stand the truth and such opposition as its uncovering involves.

[2] *Church Progress*, xxx, 13.

It is the truth and it alone that will make us free and strong. If the census should show fifteen million Catholics, but fail to give an inkling that among them perhaps as many as six or seven million are "non-practicing," i. e., Catholics *in name only*, several deplorable consequences would be almost sure to result from such inaccuracy,—chief among them, perhaps, an increase of that vain-glorious conceit that moves so many among us to magnify unduly the growth of Catholicity in this country, shutting their eyes tight and fast against the frightful leakage which is minishing our numbers and eating like a canker at the very heart of the Church.

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.)

II.

Ateneo, Manila, April, 1905.

.....About the first of December, Archbishop Harty received a pathetic letter from Corregidor, asking him to send a priest at Christmas. His Grace handed the letter to me and asked me to see if anything could be done. The writer says: ".....I shall be here two years this January, and I have not been able to go to Holy Communion since. I am all the time so busy that I cannot find time to visit Manila.....We very often have patients die here and no priest of any kind to give them the rites of the Church."

This letter describes, I fear, a prevailing condition of our army posts in the Islands. Many good Catholics, who are anxious to attend to their Catholic duties, are unable to do so, as there is no priest.....

The week before Christmas was a busy one. On the preceding Sunday I found at San Lazaro, that the place, or a part of it, had already been decorated for Christmas by the Protestant minister. I mentioned in my last letter that the Presbyterian minister had succeeded in making nearly a hundred perverts. To counteract the influence that Christmas gifts might have on the lepers, I determined to make a little collection and give them some presents on the following Sunday. Thanks to the generosity of the few I visited during the week, I succeeded in gathering 113 pesos ($56.50). With these Father Agreda and I were able to bring a little Christmas joy to these poor people. The work of Sunday afternoons consists of a visit to Bilibid prison, where, during my address to the Americans, Father Agreda talks to the Filipinoes.

From Bilibid we go to San Lazaro about a mile distant, and as there are no American patients there at present, Father Agreda does the preaching, while I play the part of the good brother of whom Rodriguez speaks. The talk is informal; they bring in chairs for Father Agreda and myself, and the lepers squat around us, listening with the greatest attention. They are of all ages, from seven or eight to sixty or seventy. Boys and girls, men and women, enter, in all stages of physical decay. In some, the sure signs of the dread disease are just appearing on face or hands; in others there are bad eruptions of the skin; in others still, the joints of the hands, including all the fingers, have rotted away: and on Christmas day as we went around to the beds of those who could not come to us, we saw sights still more saddening. Truly, it struck me that if there ever was a shameful thing, it was the advent of the Protestant minister among these unfortunates, to rob them of their only consolation, their religion and their faith.

.....Would that we had some one to organize the young American men of Manila!..... This question of the young Catholic men of Manila seems to me very serious..... The Episcopalian Columbia Club has a splendid house,—reading rooms, billiards, games, gymnasium; the Y. M. C. A. and its attractions invite them, and we have nothing to offer..... Few of the American Catholic men who are employed here as clerks in the various departments, or in the stores or in the army, seem to attend Mass on Sundays. On the feast of the Holy Name, I preached at the ten o'clock Mass in the Cathedral, the only Mass for the Americans in the city, and there were about two hundred present, men and women. Moreover, few go to the Sacraments.

(To be continued)

"Reform Catholics"—Their Views and Their Opponents[1]

To the Editor of the Catholic Fortnightly Review:

Permit me to make a few observations on the article "The Religious Peril" in No. 7 of the current volume of the Review.

I am an admirer of Rev. P. Albert M. Weiss, O. P., the great Dominican apologist, and have read most of his published writings. I should like to see his volume on the religious peril (*Die religi-*

[1] The writer of this communication has somewhat misunderstood the object and drift of the paper in No. 7 of the Review, which he undertakes to answer; hence we have condensed his reflections and modified a phrase here and there. See also the note on "Reform Catholics" under "Parerga and Paralipomena" in this number. —A. P.

öse Gefahr) in the hands of every priest. It takes a good retreat-master to stir up a priest's heart like Fr. Weiss does in this admirable work. Yet I think the critic of the Cologne *Volkszeitung*, whom you have quoted, is not so far amiss when he says, that Fr. Weiss paints the picture too dark here and there, so much so that the general effect of it must be called misleading.

About a year ago I expressed my admiration for Fr. Weiss to a personal friend of his, who is also a prominent member of the Dominican Order. I said that in my estimation Fr. Weiss is to-day among the Dominicans what St. Thomas was in his time—their "lumen." The answer I received was: "Yes, if he only could see things in a brighter light." An American archbishop, who was asked about *Die religiöse Gefahr*, thought it "altogether too pessimistic."

Nevertheless I must confess I have more faith in the "reform" suggestions of Fr. Weiss, than in those of the so-called "Reform-Catholics" now so active and prominent in Germany. I think he is right when he says in the *Linzer Quartalschrift* (1906, No. 2): "The surest means of making our outward work more valuable and more successful, is to reform ourselves and our service of the Lord in the spirit of His Holy Church."

Yet I am far from considering all the "Reformers" as "traitors" or "intellectual weaklings." In their endeavors of reform, Rev. Dr. Schell, Baron von Hertling, Msgr. Ehrhard, and others who have given more or less support and prestige to "Reform-Catholicism," principally aimed at strengthening the Catholic position in the world of scholarship and sciencee If they seemed to throw out "the plank of a more flexible Christianity," it was simply to bring about a better understanding with those outside the pale. If they should dare to sacrifice any essential doctrine, has not the Church its Congregation of the Index, and every diocese its "censor librorum." But why should it be altogether impossible to find some common ground on which Catholic and non-Catholic scholars could work together in the interests of science?

It is quite true, as the REVIEW says, that "the antipathy and irreconcilability between the modern world-view and Christianity springs from the very essence of both." And as Msgr. von Mathies says in his beautiful little book, *Religion in Salon und Welt:* "There is an essential difference between the Catholic Church and those governments which claim supremacy also in Church matters." Such a government is the German government, where the Emperor is the highest official of the Protestant Church;—yet the Centre party has worked hand in hand with this government for the last

decade. In the same book Msgr. von Mathies warns against making concessions in the hope of gaining the good will of those outside the Church. For, he says, somewhere a stop has to be made and then the clash will come. This clash came in German political life last December. But would the Catholics have come out victorious, if the Centre party had done no positive work in the past? if it had refused to coöperate with the government and other parties? In the making of the civil law for the German empire Catholics took a prominent part, and they agreed to concessions rather than to make the enactment impossible, which it was in their power to do. To what a deplorable and humiliating position the Church is reduced in some European countries, where Catholics have no influence whatever in public life, is well known. If therefore prominent Catholic scholars endeavor to gain more influence in the scientific world and try to get on more friendly terms with non-Catholics, they are certainly not traitors or intellectual weaklings.

Of course the great results which the "reformers" expect from a more "intellectual" Christianity, will not be realized. The Centre party, even in the zenith of its power, did not succeed in having all Catholic grievances remedied. Though individual Jesuits are allowed in Germany, the Society of Jesus is still a "forbidden society" there. In the schools, from the small country schools up to the great universities, we find teachers who are not only bitter enemies of the Catholic Church but of Christianity. And although Catholics take a leading part in German public life, they have a "leakage" there too, as I heard to my surprise from a speaker at the Catholic Convention at Strassburg, 1905.

The antipathy and irreconcilability between the Catholic Church and the modern world-view will remain even when we have more Catholic scholars of prominence and exert greater influence on the field of modern science. Yet the Church will gain in prestige, and hence it is a laudable purpose and not treachery when Catholic men make efforts to secure for the Church influence and prominence also in the scientific world, even if non-Catholics have to be recognized a little more.

Baron von Hertling entertained very friendly relations with Chancellor von Buelow up to December 13th. But that did not prevent him from criticizing the Chancellor's tactics against Catholics in a very strong speech as soon as the new Reichstag opened.

Professor Schell erred. Yet he is one of our best apologists. He furnishes us with weapons, as a critic says in Heft 10 of the *Deutscher Hausschatz*, not so much against enemies who have long

ago ceased to do us harm, but against the theology of a Harnack and the ethics of a Nietsche.

I have read Dr. A. Ehrhard's book, *Der Katholizismus und das 20. Jahrhundert*, which is, as far as I know, the most important publication defending "Reform-Catholicism." I have read, too, what was written against Ehrhard and the "reformers" by A. Roesler, C. SS. R., H. Grisar, S. J., Dr. Höhler, Dr. Glossner, Bishop Egger, G. Geiger, O. S. B., etc. I agree with them on many points, but they have not proved, as the writer of the above-quoted article in the REVIEW intimates, that Dr. Ehrhard and those who side with him, more or less, as for instance the editors of the Cologne *Volkszeitung* do, are "traitors to the sacred cause of religion, or pitiable intellectual weaklings."

Chicago, Ill. (Rev.) G. EISENBACHER.

Have Souls Sex?

The Portland *Catholic Sentinel*, a short while ago, May 16, printed the following editorial note:

"We recently read in an esteemed contemporary an account of an experience in convert-making, which demands a word of notice by reason of its ineptitude. The writer of the article in question tells us how he framed a 'strong syllogism' in reply to the question, 'Have Souls Sexes.' And this is the 'Syllogism:'

1. The soul is the form of the body.
2. But bodies have sex.
3. Therefore, souls have sex.

From the grandeur of the first premise and the self-evidence of the second, the writer informs us he was able to draw a 'pathetic conclusion.' The attempt to draw any conclusion would seem to be 'pathetic.' Pathos is a fine thing in convert-making, but we submit that logic may also have an occasional use."—

The "esteemed contemporary" guilty of the censured syllogism was the *Missionary*, issue of May 1907, p. 6.

The syllogism itself is made the subject of a Scholastic analysis in a communication which reached us, about the same time the *Sentinel* published its above-quoted editorial note, from the reverend professor of philosophy in the theological seminary of the Fathers of the Precious Blood, at Carthagena, O.

'The *Missionary's* syllogism,' writes Professor Mueller, 'is vitiated by a *transitus a dicto simpliciter ad dictum secundum quid.*'

It is a fundamental dictate of reason that incompatible properties cannot proceed from the same cause. In nature, both or-

ganic and inorganic, we notice that all visible beings exhibit a number of incompatible qualities which are reducible to two: activity and inertia. Again, throughout nature there is apparent a constant change. Whence we necessarily conclude, that there is in every being a principle capable of modification, and another principle that is the cause of variation. No doubt the cause of activity is identical with the cause of change, and the cause of inertia is also the cause of variability. Now by *analogy* (mark this well!) the Scholastics called the former *form*, the latter *matter*. By the union of these two principles there is produced a new being, different from either of its constituent principles, but naturally exhibiting the modified qualities of both. (Of course, these two principles do not exist separately in the realm of actual being.)

The form existed in the divine mind as a possibility from all eternity, but it became an actuality only when God created for it its matter. Matter in turn is something so undetermined and indefinite, that it could not exist without at least some form. However, while indefinite, it is at the same time capable of an infinite number of determinations, and therefore adaptable to any and every form, except such as would exclude its essential quality, inertia.

The compound of matter and form, the individual, participates in the deducted qualities of both its constituent principles, yet so that none of them is found in it in fundamental and unmixed purity. The individual, therefore, possesses no quality which would radicate in the one or other *only*. For both constitute but one substantial being. Hence there can be no activity that would not be modified somewhat by inertia; and no reaction of inertia that would not be modified by activity; no actual variation that is not modified by identity, while identity and unity are constantly modified by accidental changes. Hence no being is ever completely identical with itself in any two successive moments of time.

When the two unequal principles act conjointly, one of them must be the chief agent. In common parlance we usually speak as if the principal agent alone were active. *A parte principali fit denominatio.* Thus all qualities of the individual in which inertia and variability are most conspicuous, are attributed to matter; while those qualities which show forth activity and unity, are commonly predicated of the form, though, philosophically speaking, they are due to neither one of them alone.

Sex signifies a quality of an organism, adapting it to a certain end—viz., the propagation of the species. Propagation, as a species of activity, is due to the form. But sex? Is sex due to

the matter or the form of the human compound? Experience teaches that throughout the vegetable kingdom a-sexual reproduction exists alongside of sexual reproduction, and that in the very lowest forms it is even the rule. In higher organisms, both of the vegetable and the animal kingdom, offspring owes its origin to an ovule cell, differentiated by a sperm cell. The producers of these two kinds of cells are specifically equal, though physiologically they often differ. These established biological truths force us to conclude that the forms of the parental individuals are identical, for specific equality is due to identity of form. Physiological differences, being mere variations, must be due to matter. Hence, if anything, sex must be due to matter,—always with the understanding, of course, that the form is also engaged in its production, in so far as it is (at least as a rule) consequent upon the reproductive faculty.

It is absurd to speak of *sexual form;* but it is just as absurd to speak of *sexual matter,* if this is to mean uninformed matter. The only correct mode of speaking is of the *sexual individual.*

Were we to predicate sex of the human soul, we should thereby pronounce it material and perishable; for, sex being consequent upon the reproductive power, which, in turn, is essential to material, organic forms, the soul would belong to the same category. Yet Scholastic philosophy has always held and, I think, proved to evidence, what is also the teaching of the Catholic Church, that the soul is a spiritual form, which, because destined to inform the body, has been endowed with certain powers virtually equivalent to powers peculiar to the forms of lower orders; but so that the exercise of these faculties is essential to her only for the time of her union with the body. Hence it follows, that the *anima separata* does not retain these lower faculties, except potentially, as St. Thomas remarks; hence it can not be said to possess sex.

In the light of these considerations I should dissect the *Missionary's* syllogism, or rather sophism, as follows:

Concedo majorem.

Distinguo minorem:—Bodies have sex in virtue of their form, *radiciter* and remotely, in so far as the form is endowed with reproductive power, *concedo,*—proximately, in so far as the form itself has sex, *nego.*

Nego consequens.

Sex is an attribute of the individual; if we wish to predicate it of one of the constituent principles of an organic being in preference to the other, we must attribute it not to the form, but to matter.

P. Ulrich F. Mueller, C. PP. S.

Prescribed Courses or Elective Studies

Mr. Charles Francis Adams, who during more than half of the fifty years since his graduation from Harvard has served on that University's Board of Overseers, and has always taken the keenest interest in the educational problems that have come before it, formulates his creed on education in a recently published volume, *Three Phi Beta Kappa Addresses.* In a note to the last of these addresses he declares roundly:

"The existing American academic system and its logical tendencies as of late developing under the exigencies of growth, are fundamentally and structurally wrong. The material organization....is radically out of date and defective; the soundness of the educational methods in use, very open to criticism."

"These are sweeping charges," says the *New York Evening Post* (May 4). "No one, however, can deny that the college curriculum is chaotic. We have discarded the old hard-and-fast required course, and we are passing to greater or less freedom of electives. We are experimenting with groups of studies, with required classics and mathematics in the freshman year, with required English for two or three years, with a requirement of a single course in science, chosen from a dozen, and so on through many permutations and combinations."

The result of all this, Mr. Adams thinks, has been "an unscientific anomaly—something neither American nor English, nor yet German." He maintains that a boy of seventeen or eighteen is not "the most competent judge of his own intellectual structure and educational needs;" and that the so-called freshman advisers are "only in degree less immature." As evidence of the weakness which the elective system has developed in practice, he points not merely to the direct efforts to limit it, but also to the attempts to supplement it by manning the large and popular elective courses with a body of instructors and preceptors. This remedy also, Mr. Adams argues, is likely to be inadequate. The outcome to which he looks in the remote future, is "the sublimated academy—the family, or cluster, of independent schools together constituting the college, and the college the gymnasium preparatory to the university." Harvard, for example, might break up into a group of colleges, "each with its own head, and not so large as to make it impossible for that head, not as a specialist, but as a friend and preceptor, personally to influence the individual student."

But as the *Evening Post* rightly insists, the English system which Mr. Adams here proposes, despite its undeniable advantages, does no solve the fundamental difficulty of the elective system; but merely evades it. "The miniature boy of seventeen, advised by some one 'only a degree less immature,' must still make the choice between the several small schools, or colleges. He must accept the elective system in one shape or another; and Harvard, whether as a single college containing several thousand students, or as several colleges containing a few hundred each, would be much the same thing. The form which Mr. Adams proposes may or may not help to lighten the troubles of deans and disciplinarians. In the meantime, we must muddle along with some kind of elective system."

Must we, really? Is there no way out of the difficulty? Those who have studied not only present conditions, but the history of education through the centuries, know that there is.

Rev. Robert Schwickerath, S. J., has pointed out the solution with admirable lucidity in his excellent volume on *Jesuit Education* (B. Herder 1903).

While it is true that education is a living force, and must grow lest it wither and decay, most of us moderns are prone to forget that there are certain fundamental principles, based on sound philosophy and the experience of centuries, which suffer no change. Unfortunately, some of these principles have been abandoned by modern pedagogists, and it is for this reason that many "school reforms" of the present day (such as the elective system here under discussion) have proved mere "school changes," or, as Professor Münsterberg of Harvard University styles them, "school deteriorations." This important distinction between what is essential and what is accidental in education, has too frequently been disregarded by those advocates of the new system who claim that the old principles and methods must be given up, because they are not suited to modern conditions. What is but secondary in education, as for instance the election of courses and branches, has been proclaimed to be of vital importance. (Schwickerath, l. c., p. 5.)

The old system, notably the "Ratio Studiorum" of the Jesuits, did not exclude a certain amount of election in *secondary* branches. But it firmly insisted, and still insists, on required studies for all who pursue the full course for a degree; and these required studies (Greek, Latin, mathematics, etc.) are disciplinary, affording true mental training. Extreme electivism is condemned, first because it is dangerous to the intellectual training of the

History of the True Cross[1]

In the year 347—8 St. Cyril delivered in the Church of the Holy Cross at Jerusalem a series of catechetical instructions, still extant, in which he said that, while numerous relics of the holy Cross of Our Lord Jesus Christ had been taken to churches in various parts of the world, the bulk of this precious relic was still venerated in Jerusalem. After St. Cyril had become Bishop of Jerusalem (351), he wrote a letter to the Emperor Constantius, in which he mentions the fact that the true Cross had been discovered at Jerusalem under Constantine the Great. This testimony of the saintly Bishop is admitted as thoroughly authentic by such keen critics as F. X. Kraus and H. Grisar, S. J. (*Der heilige Nagel in der Domkirche zu Trier*, p. 70; *Civiltà Cattolica*, June 16, 1906).

The *Chronicon Paschale* or *Alexandrinum* gives the date of the finding of the true Cross as Sept. 14, 320. While the said *Chronicon* is not entirely above suspicion, it is confirmed in this particular instance by the testimony of the famous pilgrimess Silvia of Aquitaine, who, in describing her visit to the Holy City, in 385, expressly declares that the discovery of the true Cross was commemorated there on that day. She gives a detailed description of the "Adoratio crucis," as she witnessed it, Sept. 14, 385.

The report of the discovery has been obscured by many legends. St. Ambrose plainly says, in his panegyric on Theodosius the Great (395), that Constantine's spouse St. Helena recognized the Cross of the Savior by its inscription. The details added later by Rufinus (*De obitu Theodosii*, 49) Paulinus of Nola, Sulpicius Severus, Theodoretus (*Hist. Eccles.* i, 17), Socrates (*Hist.* i, 17), Sozomenus (ii, 1), Nicephorus (viii, 29), are doubtless products of the imagination. The *Decretum Gelasianum* (alleged to have been published before the year 496, but probably of a somewhat later date), contains a warning against a pamphlet entitled *De Inventione Crucis Domini*. Nevertheless, the legend was generally accepted throughout the Middle Ages.

Modern historical criticism has not only lopped off the legendary excrescences, but rejected the story of the invention itself. Its chief argument is the silence of Eusebius. "Eusebius would have been compelled to mention it in two of his works, his Chronicle and the Life of Constantine," says von Sybel (*Der hl. Rock zu Trier* I, Düsseldorf 1844, p. 18). But as Kraus points out (*opere*

[1] Adapted for the CFR. from Schuster-Holzammer's excellent *Handbuch zur Biblischen Geschichte*, volume ii, sixth edition, edited by Dr. Jacob Schäfer. B. Herder 1906. $3.25 net.

cit. p. 71), "The fact that Eusebius omits to mention the finding of the Cross, does not prove that he was not aware of it." Kraus suggests that the reason of Eusebius' silence is probably that, semi-Arian that he was, he did not refer to the invention because he was displeased by the ardor with which the Empress Helena and the orthodox bishops venerated the instruments of Christ's sacred Passion. Another objection is, that the writer known as the Pilgrim of Bordeaux says nothing of the true Cross. This is possibly due to the fact that the Cross was not exposed for public veneration until after the completion of the Constantinian Basilica. Still another objection insists that a wooden cross could not have lain buried in the ground for three hundred years without decaying. But the researches of Rohault de Fleury make it probable that the true Cross was made of cedar wood, which is extremely durable. (Bäumer in the *Kirchenlexikon*, vii, 1098).

The bulk of the true Cross remained in Jerusalem, while parts of it are said to have been taken to Constantinople and Rome. Small particles of these larger pieces were later chipped off and presented to various churches, eminent prelates, pious pilgrims, etc. In consequence of which particles of the true Cross were scattered all over Christendom already at the time of St. Cyril, as he himself attests (*Catech.* 4, n. 10; 13, n. 4). The largest relics of the Cross extant today are those preserved in St. Peter's and Santa Croce, Rome; in St. Marco's Venice; in Notre Dame de Paris, and in Ste. Gudule's Church at Brussels.

Since the time of Calvin it has often been asserted that there are so many alleged particles of the Cross scattered throughout the world, that the true Cross cannot possibly have been large enough to furnish them all. Rohault de Fleury some years ago gathered all available data about these particles and showed that all of them together would not amount to more than one forty-fifth part of the probable bulk of the true Cross.

Of course, this does not imply that all of the particles venerated by the faithful are genuine; but, on the other hand, it is not inherently improbable that they should be genuine.

PARERGA AND PARALIPOMENA

The European "Reform Catholics", of which our "Americanists" constitute a sort of outpost,—are accurately described by a writer in the *Historisch-politische Blätter* (139: 10) in an article on the recent allocution of Pope Pius X ("Accogliamo colla più viva compiacenza"), as follows:

"The champions of reform declare indignantly—and cross themselves while they declaim:—We submit unconditionally to the dogmatic teaching of the Church; provided—the dogmatic teaching of the Church be explained correctly. We are willing at all times to accept tradition; provided—we are consulted as to what tradition teaches. We respect the teaching of the Fathers and even contribute our share towards the Peter's Pence; provided—His Holiness is of our opinion, which he ought to be more frequently. We cherish unlimited reverence for the Roman Congregations; provided—the gentlemen of the Vatican and the Apostolic Chancellery do not demand that we give *internal* assent to their decisions. *Externally* we are inclined to take them very seriously. Every page of our books and pamphlets furnishes proof of this. We are masters of style; let the old fogies take a care to comprehend our meaning. It is not an easy matter by any means. For when we want to say something which does not suit your theologians and Scholastic philosophers, we print it in newspapers, monthly reviews, novels, and other Renaissance publications[1] which require no Imprimatur. From the stuffy atmosphere of the school-room we fly to publicity, ramble through lowlands and highlands,[2] proclaim our doctrines in the streets and market-places, and ring bells of which the ropes do not hang in your sacristies.

"They are always clever in defending themselves, have always 'uno scampo alla difesa' to escape an open condemnation and to lure the unsuspecting into their traps, 'per non incorrere in una aperta condanna e prendere però gli incanti ai loro lacci.' These are words of Pius X applied to Liberals who insist that they are still Catholics. In his allocution to the cardinals the Pope calls them sowers of cockle ('seminatori di zizania'), which describes them accurately.

"Let us speak our mind openly: there is a coterie of crypto-Protestants within the Catholic Church. Real Protestantism, compared with this masked brother of his, is an honest, open, and, we are tempted to say, sympathetic enemy. We know what he is driving at, and consequently are not in doubt what line of defense to take. He descends into the arena with open visor and is not ashamed to roll his eyes and gnash his teeth. But

[1] *Renaissance* is the name of a Catholic monthly review with strong Liberal tendencies, published by Rev. Dr. Joseph Müller in Munich.

[2] *Hochland* (Highland) is the name of another monthly review published by the "reformers," also in Munich. It is edited by Karl Muth ("Veremundus") and is considered the intellectually ablest and most insidious Liberal Catholic organ in Germany.

the crypto-Protestants in our camp wear a mask—at times it is a tragic mask, then again a comic, for they are partly weeping philosophers, partly scoffers, and seldom show their true visage; whenever they do show it, they appear like the man who suffered from 'regard à la Montmorency'—his right eye looking up and seeking for the things that are above, his left optic squinting towards the prince of this world and his magnificence. The most mysterious contrivance of this curious gentleman is his language. If you do not listen to him very carefully, you are apt to think that his dialect is thoroughly Catholic; but if you pay close attention, you will find that he speaks with an accent which is not Roman. The phraseology is there, but something else is lacking. Is it Gallicanism, Josephinism, Americanism or Germanic idiosyncrasies which crop out here and there?..... We who wish to remain loyal sons of the holy Catholic and Apostolic Church, should beware lest we hang upon his grandiloquent lips too reverently."

Latterly, His Holiness has followed up his allocution against the "Modernists" by a letter to Professor E. Commer of Vienna in which he condemns the movement to erect a monument to the late Dr. Hermann Schell, whom all "Reform Catholics" venerate almost as a patron saint. Prof. Commer had showed up the theological errors of Schell and the dangers of the reform movement in a a book which we shall review later.

Who is it—Dr. Jekyll or Mr. Hyde?—A clerical correspondent writes to the REVIEW as follows: The "Knights of Columbus," standing on a very high social and moral pedestal, strictly exclude all saloon-keepers, beer agents, etc., from membership, and by inference, present themselves before a community as high advocates of sobriety and temperance. The poor saloon-keepers, almost driven to desperation by this dreadful exclusiveness on the part of this and other Catholic societies, have found refuge in the lately established secret society of the "Fraternal Order of the Eagles." To the credit of the "Eagles" it must be said that they make no pretence of the highsounding religious and professional tests to which so many other societies subject their candidates for membership. They are frank and open and ostracise no one on account of religion, profession, or social standing. It is certainly the most liberal secret fraternal order in existence and its vogue is something wonderful. Strangest of all, this order is everywhere recruiting itself among the members of Catholic societies, chief among which may be ranked the "Knights of Columbus." A curious illustration of this took place May 8, last, at an initiation banquet of "Eagles" in Delaware, O. The local "Knights of Columbus" rented their hall to the "Eagles" for this banquet. Numerous toasts were proposed, all of which except one were answered by "Eagle" officials who are also prominent "Knights of Columbus." What a strange metamorphosis! One day a staunch Knight of Columbus, presiding over a temperance banquet, and extolling the Church outside of which there is no salvation; strictly excluding liquor dealers and their agents; the next day, a full-winged "Eagle," bidding cordial welcome, but

not with lemonade glasses, to all creeds, all classes, all avocations without distinction. Hence the question on the lips of many people who have to witness such things: Is it Dr. Jekyll or is it Mr. Hyde?

"The Truth About the Congo" is the title of a little volume made up of letters contributed to the *Chicago Tribune* by Prof. Frederick Starr. (Chicago: Forbes & Co. $1.) It is illustrated with half-tones from photographs taken by Manuel Gonzales, who accompanied Prof. Starr in his Congo expedition.

Prof. Starr's interest in the Congo Free State and its problems began at the St. Louis Exposition. The group of Congo natives there attracted his attention. His book is a calm statement of what he saw and understood in his Congo trip. He is no hysterical reformer and no meddler, but a student and investigator. Congo conditions are not Arcadian. There are, to be sure, floggings, chain-gangs, and prisons. "But," says Prof. Starr, "there are floggings, chain-gangs, and prisons in the United States. Mutilations are so rare that one must seek for them; and I had too much else to do." He saw no frightful outrages. He found at many places a condition of the negro population far happier than he had dreamed possible.

The Teaching of Latin.—We are in receipt of the following communication:

"After reading your interesting article in the CATHOLIC FORTNIGHTLY REVIEW (xiv, 10) on 'The Teaching of Latin,' permit me to say a few words on the subject. Whilst I perfectly agree with what is said in the article, I would suggest something else besides. Mr. Lodge is perfectly right in laying stress on the acquisition of a vocabulary; he seems, however, to use that only for the translation of classic authors. In my humble opinion there is too much time spent in the translation of the authors, and thus not sufficient time is left for translation from the vernacular into Latin. I hold that a sentence of a few lines translated from the vernacular into Latin is worth more to the student than the translation of a page, in the way it is generally done, of any author. In the former case the student must *know* the forms of the words, in the latter he may guess to a great extent. If about two-thirds of the time that is now devoted to the reading of authors were used for translation into Latin and original composition, our students would have to learn some Latin. It is wonderful how much they translate in our high schools and also in our colleges, and how little they know of the matter they had. If our teachers were competent, they would talk Latin in class, at least in the higher classes. There is 'something rotten in Denmark' if a man of average intelligence can't even start, much less continue, a conversation in Latin after studying for five or six years. The whole trouble is that the method is not practical. A man will never learn to swim till he actually tries. Practice alone makes perfect.

"What I say of Latin is true, of course, of all other languages. If we look into some of our Hebrew grammars, for example, we

must really marvel how educated men can expect one to learn that language from the grammars. Vosen-Kaulen has no exercises from the vernacular into Hebrew, and Hinds and Noble's Hebrew Grammar (by Meyrowitz) has no exercises at all. Green's and Mitchel's are both practical, giving a vocabulary and then translations from Hebrew into English and from English into Hebrew."

Trying to Check Race Suicide.—"Los Angeles is going the right way about putting a check to one form of race suicide," says the *Catholic Union and Times* (xxxvi, 9.) "Its city council, by unanimous vote, has instructed the city attorney to draft an ordinance to be passed at the next meeting of the council making it a misdemeanor for a landlord to refuse to rent property to a tenant because the tenant has young children. The punishment is a fine or imprisonment."

There can be no doubt as to the good intention of the projectors of this ordinance. But, aside from the serious question of its constitutionality, would not the enforcement of such an ordinance work an injustice to many landlords, who would be powerless to protect their honestly gained property against the destructive pranks of young Apaches? Or does the municipality of Los Angeles intend to make good the damage done by children whose parents neglect to give them that moral training which is so conspicuous by its absence in the average American boy?

The present writer was himself inclined to support such anti-race-suicide ordinances, until he learned from a number of landlords, who were God-fearing Christians and, really, lovers of children, how the damage done to a well-appointed house by two or three wild youngsters, often makes the renting of houses to tenants with large families unprofitable, if not indeed a losing business. We firmly believe, from personal experience and careful enquiries, that, if the average landlord refuses to rent to large families, it is not because he objects to large families as such, or hates children, or wishes to encourage race suicide; but solely because most parents nowadays allow their children to grow up so unrestrainedly that up to an advanced age (and often even beyond that; for who constitutes the riotous mobs in our cities?) they are little better than barbarians bent on rough "fun" and wanton destruction.

Writing on the "Praeputium Christi," the alleged relic of the Savior formerly preserved in the Lateran, and now venerated at Calcata, Italy, Rev. P. Hartmann Grisar, S.J., in a paper contributed to the *Apologetische Rundschau*, (reproduced in the *Katholische Kirchenzeitung* of Salzburg, 1907, No. 40), defends the Holy See against certain odious accusations made by A. V. Müller, an apostate priest. We some time ago gave a résumé of a brochure published by Father Grisar on the same delicate subject.[1] In his above-mentioned magazine article he expresses himself a little more freely on the cult of the "Praeputium." "I have not undertaken to defend Rome for permitting the veneration of the 'Prae-

[1] "The History of a Curious Relic ('Præputium Domini')" in THE CATHOLIC FORTNIGHTLY REVIEW, xiii, 22, pp. 714—7.

putium' at Calcata," he says. "Doubtless the matter would have been cleared up and the necessary steps taken long ago, had complaints been made to the Roman tribunals. (It is in the nature of these tribunals that they do not, as a rule, proceed in any matter unless formally requested to do so.) But it seems no complaints were ever made, at least officially. Consequently this abuse, sincerely deplored, like so many others, by loyal Catholics, still continues. Let it be noted, however, that the non-interference of the Roman authorities, who are weighed down by the care of the Church universal, with a liturgical aberration purely local in its nature and not generally known, is by no means tantamount to an approbation. I have ascertained that the most eminent personages in the Vatican knew absolutely nothing of Calcata and its peculiar rite; how, therefore, can the present Church administration be made responsible for the abuse?"

No Monopoly in Catholic Education.—It was reported recently that there would be formed a connecting link by which Catholic colleges and academies would so affiliate with the "Catholic University of America," as to bring about a complete unification of the educational system of the Catholic Church in the United States. Whilst awaiting further developments, we endorse unreservedly the comment made on this plan by the editor of the Dubuque *Catholic Tribune* (Apr. 25):

"It may be well to explain to our readers that this should not mean a monopoly of education so far as universities are concerned. It simply means that the Catholic University, in its eagerness to increase the number of its scholars, is formulating plans to attract students. From the standpoint of the Catholic University this is natural; from the standpoint of Catholic parents and students, however, it will be the question what university can furnish the most efficient schooling; in other words, it is a question of what Catholic university can best equip its scholars for practical life. Catholics would naturally resent this idea of a monopoly of university schooling. We are as staunchly opposed to the attempt to create a condition by which our Catholic elementary and middle schools should become the especial feeders of the Catholic University at Washington, D.C.,—or any other individual so-called university, for that matter—as we are to any attempt at curtailing liberty of education by means of State monopoly of instruction. We demand freedom of education and insist upon it, that it shall be left to the choice of Catholic parents and Catholic students to select that university which appears to them to offer the best 'educational goods.' Any attempt, intentional or unintentional, to favor one particular university, will be considered harmful and dangerous on general principles."

Mr. Bryce, in his *American Commonwealth*,[1] disapproves of this tendency among institutions of learning and expresses the hope that American authorities will "content themselves with methods of reform less likely to cramp the freedom of university teaching."

[1] 3rd ed. Vol. II, p. 681.

"The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature" is the title of a recent work, probably the first on this subject from the pen of a Protestant American writer, by Mr. George Haven Putnam (New York: G. P. Putnam's Sons. 2 vols. $5 net).

In a review of this work the *Nation* (1907, pp. 479 ff.) says: "In dealing with this large and difficult subject, Dr. Putnam appears to have fallen between two stools. He might have given a complete record of the Roman censorship or he might have turned to the philosophy of the subject. He has not exactly done either. Although the book shows evidence of considerable labor and contains much matter not to be found elsewhere in convenient form, it is frankly selective, and therefore not of essential value to scholars. The book is somewhat loose in style and inaccurate in minor details."

Other passages of the same notice clearly indicate that in this review as in so many other contributions concerning the Catholic Church, the *Nation* has not yet risen to the height of considering this venerable religious body and its doings in an impartial manner and from first-hand sources of information. The comments of the *Nation* on the French situation of late have apparently been inspired by the one-sided news cabled to this country from Paris; in the notice of Dr. Putnam's book the critic seems to know no other reason for the censorship exercised by the Church of Rome than the desire to put "barriers to printed knowledge and opinion, barriers which Rome still attempts to set up." His reference to Copernicus proves that the reviewer has not yet read Dr. Walsh's *Catholic Churchmen in Science*, while his reliance on Reusch's *Der Index der verbotenen Bücher* without even a passing reference to the monumental work of Rev. Joseph Hilgers, S. J., *Der Index der verbotenen Bücher* (Herder 1904), shows plainly that the critic is not up in the latest literature of his subject. Hilgers presents the complete record of Roman censorship and an exposition of the philosophy which underlies it, together with a full account of the censorship exercised in non-Catholic countries by civil and ecclesiastical authority. If they would take the trouble to study his work, perhaps Dr. Putnam and the *Nation's* critic would find in Father Hilgers "a historian rising to the height that such a task demands."

It is not our purpose on this occasion to review Dr. Putnam's book. We only wished to call attention to it and to emphasize, once again, how absolutely necessary it is in the interest—let us say of proverbial American "fair play," that American publishers and editors be made to understand, that when treating of subjects in which Catholics are vitally interested, they must not of set purpose ignore or brush aside important Catholic works.

The Stern Simplicity of Protestant as Compared to the Pomp of Catholic Worship, has long been one of the standing boasts of our separated brethren. But a reaction has set in, which proves that even in such a non-essential point the old Church was right after all. We have often commented on the ritualistic movement

among Episcopalians. But the Anglican communion is not the only sect in which a strong ritualistic trend manifests itself. Mr. Eugene B. Willard, in an interesting contribution to the *New York Evening Post* (March 30, 1907), asserts that the demand for better art and better architecture, and for a richer and more symbolic service, is strong in practically all Protestant denominations.

"The spirit of our forefathers," he says, "was a reaction so severe that it became a protest, against what is most enjoyable in life, and especially against what gives richness of expression to religious ideas. The Puritan element in English life carried this severity to such an excess that their descendants have very slowly reacted from it, and this has deprived American life itself of a certain richness and fulness and roundness which we are now seeking to express in forms of beauty and methods of expression which allow a fuller appeal to one's mental and spiritual life. The lessons read thirty years ago against Ritualism were the protests of those extreme come-outers against the craving for a richer expression of artistic and religious ideas, and now that the battle has been won, our churches everywhere are accepting better music, better hymnology, richer services, more symbolic and reverent worship and the use of many accessories which, though unimportant in themselves, are powerful aids to religious devotion. Wherever you go, country or city, the places of worship recently erected express a religious symbolism which, a quarter of a century ago, would hardly have been allowed, because it broke in upon the dull uniformity of Protestant worship.

"The gain in this respect is considerable. Its value is that it is conveying to this generation a view of religion on its artistic and symbolical side, which is widely removed from that taught to our forefathers.

"None of the congregations where the elements of a better ritual have found favor would willingly go back to the severe simplicity of the Puritan age. It would be a shock to do so. The larger demands which are now made in the name of religion could not thus be satisfied. Much has been said of the simplicity of gospel worship, but it has been found by common experience everywhere, that even the plainest people, for whom so much has been demanded in the name of simplicity, are delighted and assisted by these appeals, in the form of attractive ritual, to their religion and their sympathies. They demand something which opens up a starved nature, and brings to them a brighter and happier conception of life; and it is to a great extent just this enrichment of the churches in their architecture, in their ritual, and in their entire atmosphere, which is imparting to religious services to-day their best and their most attractive features."

More "English as She is Spoke."—We Americans are a pretty goodnatured sort, after all. We permit a good deal of humor at our expense to go unchallenged. In fact it seems to be one of our virtues as a people that we can gracefully stand a joke at our own expense. The foreign humorous journals give up a great deal of space showing how Americans mutilate the Continental

languages. It's true, school teachers and school teachers' products go across just about this time of the year to try out what they have learned of foreign tongues, according to the "high school methods," and the total result must be bewildering to the more or less honest shopkeepers and others who lie in wait for tourists. "Those Americans!" as we are tenderly known, undoubtedly speak very badly the languages that, according to the hopeful curricula of the day, night, correspondence, and foreign language schools, not to say colleges, we are supposed to know.

On the other hand, we get a laugh occasionally, when an enterprising foreigner brings out an "English as she is Spoke." A Chicago tourist agent tells with diabolical glee, accentuated maybe by harsh treatment he received abroad, of the phrase-books brought into his office by foreign visitors. A French phrase-book contained the following gems:

"Tell me, portier, the Philadelphia train, at what hour she clears away."

"Please put of rosbif one plate before me."

"Is this the proper boat of steam?"

"Passenger, have you the greatness to christen this here building?"

"I desire to find the white house of Ted."

"Policeman, I search the park, the avenues, the Carnegie and high life."

A German phrase-book, proudly displayed by a minister from Berlin, showed the question, "Direct me, my sir, to the spot of the great popular beer halls," and gave the following dialogue, which would take place if the German tourist entered a hatter's to buy a hat:

"Dealer—It is a fine, glorious morning.

"Patron—Heavens be praised, yes.

"Dealer—My shop is bursting with hats, sir.

"Patron—I will take one of soft gearing unlined with any sort of cloth.

"Dealer– Sir, your head is exceedingly too large; it is strenuous to fit you.

"Patron—I am pressed. I wish to remove the shop hurriedly."

A Hindu showed a phrase-book printed in Calcutta that told how one should conduct one's self in an American barber shop:

"When fully entered, greet all shaves and hares, and when a chair is seen rising go an sit in it.

"Patron—I am shaved.

"Barber—Lord, yes. Are you agreeable when we trimp well the beard parts?

"Patron—Trimp nothing; shave solely."

The Small College vs. the Great University.—As the result of the establishment of the General Education Board and the Carnegie Foundation for the Advancement of Teaching, there has been more careful and intelligent scrutiny of educational conditions in our secular colleges than had ever before been attempted. At last we are in a fair way to know both the actual status of the so-

called higher education, and to ascertain which of the multitude of "colleges" and "universities" are what they pretend to be. The name signifies nothing; for, as the Carnegie report says, "it is not uncommon to find flourishing high schools which bear one or the other of these titles." The administrative boards of the two funds plainly have it in their power to help determine fundamentally what shall constitute the college in America. It is within their province to insist, for their purposes, upon certain definite requirements for admission, a curriculum leading in certain definite directions, and an adequate organization and equipment.

"The higher education of this country,"—says the *Nation* (Apr. 4)—"is *largely in the hands of the small colleges, and not the great universities.* The latter, from the nature of the case are destined to be few; while the former are many. It does not matter that these many colleges are small, so long as they do actual college work. The lack of the lavish, and often bewildering, opportunity for selection in the choice of subjects presented by the universities with their unwieldy classes, is partly offset by the more definite character and clearer-cut purpose of the narrower range of courses offered, while the smaller classes mean closer contact with the teacher and with one's own fellows. The small college, to seize its chance and take its proper place in the system of education that is surely coming in the United States, must, nevertheless, be a college in fact. It is not necessary that the colleges shall be all alike, for historical development and specific environment will differentiate them; and it will often be best for them to maintain their characteristic individuality. Their courses of study vary indefinitely, and whether they favor an elective system, a prescribed system, in a whole or in a part, or a group system will make little difference, provided they have a teaching equipment sufficient to attain their ends. Their admission requirements, however, from Maine to Mexico, should be substantially the same, at any rate in those essentials which mark the beginning of the higher as distinguished from secondary education."

Catholic Cheerfulness.—An esteemed non-Catholic correspondent and subscriber thinks that we sometimes treat grave subjects that fall within the scope of this REVIEW, too lightly and gaily.

Protestants, as Father Bridgett[1] has observed, rarely understand that a man can believe earnestly, even so as to be willing to die for his faith, and yet talk and write easily and merrily about it.

"Protestants," says Cardinal Newman, "keep the exhibition of their faith for high days and great occasions, when it comes forth with sufficient pomp and gravity of language, and ceremonial of manner. Truths slowly totter out with Scripture texts at their elbow, as unable to walk alone..... Protestants condemn Catholics, because, however religious they may be, they are natural, unaffected, easy, and cheerful in their mention of sacred

[1] *Life and Writings of Blessed Thomas More.* 2nd edition. p. 51.

things; and they think themselves never so real as when they are especially solemn."[2]

But did not our Divine Master utter His anathema against all merriment when He said: "Blessed are they that mourn; woe to you that now laugh"? This anathema was levelled not against innocent merriment but against levity and frivolity. As Father Bridgett says in his "Introductory" to another valuable volume of his,[3] the blessedness is to those who mourn over sin, the woe to those who laugh at sin or in sin, or who make their whole life a frivolous pastime. It is not a woe against those who laugh at what is laughable in due season. Laughter is like anger: it may be good or bad, according to circumstances. We must consider both the person who laughs and the object of his laughter. Laughter does not befit the wilful enemies of God, though it may be sometimes skillfully and lawfully awakened in such to lead them to a better mind. Laughter in applause of what is wicked, vile, or impure, is criminal laughter. 'A fool will laugh at sin,' says the Holy Ghost. Laughter at incongruous trifles which are innocent belongs by right to childhood and youth, yet it may have its season even in the life of the wisest and the saintliest; while laughter at the errors, the vices, the foolish pretences of men, may be a participation in that divine sarcasm or irony which is attributed to God. 'Why have the Gentiles raged and the people desired vain things: the kings of the earth stood up, and the princes met together against the Lord and against His Christ? He that dwelleth in Heaven shall laugh at them, and the Lord shall deride them.' The spectacle of worms of earth in revolt against their Creator, of earthly kings contending with the King of Heaven, this spectacle is worthy of—which shall I say, laughter or tears? Of both, according as we regard it. It 'makes the angels weep,' said our great poet, by a bold figure. It makes God laugh, says the Psalmist, by a still bolder figure."

[2] *Lectures on Difficulties Felt by Anglicans.* Lect. ix, n. 7.

[3] *The Wit and Wisdom of Blessed Thomas More.* London, 1892. pp. 13—14.



MARGINALIA

The presence of millionaire Rockefeller at the baptism of several Chinese converts the other day, attracted far more attention than the rite itself. The theory of the sacraments has always been a centre of theological controversy among Protestants. According to one sect, they are effectual "not from any virtue in them nor in him that doth administer them;" to which should now be added the explanation that the presence of the very rich makes the ordinance particulary efficacious. Possibly, wealthy men came to see the gaoler baptized at Philippi; but strange to say, the sacred historian, so far behind the modern press, lays stress on the penitence of the convert, and mentions no capitalist spectators. We may soon see headlines announcing: "Confirmation of Twenty Filipinos in the presence of an Insurance President," or "Railway Magnates Witness the Conversion of Six Porto Ricans."

A few months ago they succeeded in weighing the soul; now some one is going to photograph it. Soon we shall be as well acquainted with its intimate habits as with those of a successful novelist.

The Sacred Congregation of the Council has issued an important decree, ordaining that for the future, when intentions for masses are sent from one diocese to another, the Ordinary of the latter diocese must be informed of the name of the priest to whom they are sent, with the date and the number of masses.

The Pontifical Commission on the Bible has given out three new decisions which, being formally approved by His Holiness, become matter "publici juris." Summarized briefly they are: It is established historically that the Apostle St. John wrote the Fourth Gospel; the same is confirmed by internal evidence derived from the text; the facts narrated in it are historically true and the discourses ascribed in it to Our Lord were really uttered by Him.

We do not regard the tension with Japan as alarming, but it surely should be sobering. We see our own methods turned against us. As the philosophic Mr. Dooley pointed out the other day, we have immemorially gone on the assumption that the foreigner existed only to be ridiculed and insulted by us. "That's what they were f'r." But now we have found out, to our disgust, that they have as much sensitiveness and pride as we have, and that they resent our brutality. "Why, be hivens, it won't be long till we'll have to be threatin' th' Chinese dacint!" The prospect is enough to make Mr. Dooley sigh for the good, old days "befure we become a wurruld power"

Speaking of the initiation of a priest into the "Order of the Knights of Columbus," the Cincinnati *Catholic Telegraph* (lxxvi, 26) says:

"Father Kaufman's experience in the German Army served him well during his tortuous journey to Knighthood. Valor was written on his brow from start to finish, and 'absolve' was on his lips."

Hurrah for Father Kaufman ! ! !

Everything, bad or good, must now have its "psychology." There is the psychology of the criminal, the artist, the doctor, the musician, and the religious fanatic. A book has just been published on the psychology of alcoholism. But, as the *Nation* justly observes, "the reasons why men drink are so various that it is almost impossible to include them in a scientific classification. Besides the difficulty of penetrating the motives of a drunkard, there is the fact that physiological or pathological causes work at the root of his appetite; and the excuses which he makes for yielding are mere accidental accompaniments of a physical desire. There has been a vast amount of temperance literature published lately. Perhaps the best thing that can be said about books of the better class, dealing with the subject, is that they compel the hard drinker to indulge his appetite with his eyes wide open to the consequences."

The Milwaukee *Catholic Citizen* (xxxvii, 37) calls attention to a singular statement in a page advertisement of "Notre Dame of Maryland College for Women," in the *Century Magazine* for July. Notre Dame of Maryland is a Catholic institution, in charge of School Sisters of Notre Dame. They say in their advertisement: "The college is free from sectarianism, and is exclusively educational in its object." "Their purpose, of course, is to attract Protestant patronage," says the *Citizen* and adds the query: "But is the quoted statement entirely candid to the Protestant public, and will the whole matter square with Catholic ethics?"

His Holiness Pope Pius X, under date of May 27, has addressed a holographic letter to Archbishop Begin of Quebec, congratulating him upon his zeal and prudence in taking the timely measures for Catholic social reform and for the support and development of the Catholic press, which we commented and praised in The Catholic Fortnightly Review, XIV, 12, 354 f., under the heading, "An Archiepiscopal Advocate of the Catholic Press and Catholic Social Reform."

The Holy Father insists emphatically on the importance of the Catholic press. "Est ingenium aetatis ut quae ad vivendi cogitandique rationem pertineant, vulgo e diariis quaquaversus illatis derivet. Sequitur ut mederi malis nostrorum temporum consentanea ratione debeamus. Itaque scripta scriptis opponenda dis-

seminatis passim opinionibus falsis objiciendae verae sunt; propinatis lectione venenis reperienda medicina in salutarium lectionum populo est; diffluentibus quotidie exitiosae efficacitatis diariis aliquo saltem obsistendum bonae notae commentario", etc.

The Catholic daily newspaper which Msgr. Begin has undertaken to establish, is to be independent politically with no other programme but to serve God, His holy Church, and the interests of all the people without distinction of class. The Holy Father cordially approves and blesses this plan:

"Multum probavimus te quum ephemeridem voluisti a civilibus omne genus studiis semotam: ei namque uni proprium et peculiare illud erit, ut, nulli mancipata parti, pertineat ad omnes, Ecclesiam quæ omnium mater est et magistra, sine impedimento sequatur, inditam scriptis doctrinam sine invidia, aut ira, aut studio tradat, supremasque religionis et reipublicæ rationes singulorum studiis utilitatique non subdat. Igitur magno animo opus insiste quod tam provido condidisti judicio, idemque ne quid ab instituto deflectat, constantissime contende."

Is is not humiliating for us "progressive" and "wide-awake" Americans that our brethren in French Canada should take the lead in two of the most important and most urgent movements of the day—social reform and Catholic daily journalism—while we content ourselves with brick-and-mortar progress and waste a goodly portion of our time and energy in aping the Freemasons?!

The new programme of studies for the seminaries of Italy, mapped out by the S. Congregation of Bishops and Regulars and formally approved by His Holiness Pius X, contains in its introductory paragraphs the significant remark, that, since seminarians ordinarily are unable to decide the question of their vocation until they have reached a more mature age, the seminary courses should be so arranged that if an alumnus turns to some secular avocation, his studies will not prove a hindrance to him in life, but rather a help.

The new regulations, which the *Civiltà Cattolica* publishes in full in its No. 1368 (pp. 733 ff.), are to be carried out at once in all the seminaries, petits and grands, throughout Italy, under the supervision of prefects of studies to be appointed by the different ordinaries.

A Catholic college in the Middle West desires to engage the services of a professor of music. Instruction will be required in piano, organ, violin, and singing. A salary of six hundred dollars is offered, with free lodging, board, etc., in the college, and for a married man an additional allowance will be made for lodging in town. For information apply to A. S., care of A. Preuss, Bridgeton, Mo.

LITERARY NOTES

—What may be called, in a certain sense, the first modern biography of St. Antony of Padua, has recently been published by Poussielgue of Paris, from the pen of Rev. P. Léopold de Chérancé (*Saint Antoine de Padoue d'après les Documents Primitifs.* xv & 257 pp. 12mo.) As we had occasion to note some time since, in a notice of Professor de Kerval's brochure on the origin and development of the miraculous in the life of St. Antony, the thaumaturgic element in the life of this great Franciscan Saint has been vastly overdone. P. de Chérancé is perhaps not as critical as some of us might wish; but he accepts the principle that the canons of historical criticism must not be disregarded in writing the lives of saints; and that alone is a great advance. The Church has nothing to gain by our clinging to unprovable legends and medieval fables. We hope we shall soon get a readable life of St. Antony in English.

—We have hesitated to review *Vie et Travaux de J.-P. Tardivel, Fondateur du Journal La Vérité, à Quebec. Par Mgr. Justin Fèvre, Protonotaire Apostolique*, etc. 245 pp. 8vo. Paris: Arthur Sauvage, Éditeur.) Mgr. Fèvre no doubt means well, and the spirit in which he has written this book is worthy of praise. But he is too far away from the scene of the late Mr. Tardivel's life-work, and his personal acquaintance with the subject of this sketch was altogether too slight, to enable him to do more than limn a hazy sketch. The book is not a *life* in the true sense. It is a series of reflections—some of them profound, all of them readable, it is true—strung upon a skeleton of data connected with the life and labors of our late friend and companion-in-arms, the founder, editor, and publisher of *La Vérité*. Msgr. Févre's peculiar and very pronounced views on certain Canadian and general questions, have called forth considerable harsh criticism of this volume. On the whole we are disposed to side with him. At least there can bo no doubt that he has entered more sympathetically into Tardivel's character and aims than most of his critics. But after all, the present volume is not the biography for which we had hoped. It is rather a bird's-eye view of Tardivel's life and labors, taken from over sea by an ardent sympathizer and admirer, who has himself for many years stood up for the same principles and fought the same battles against Liberalism, Freemasonry, and other sworn enemies of God and His holy Church. Will not some fellow-Canadian, who knew the great editor of *La Vérité* intimately, and who can obtain the use of his correspondence and other indispensable material, give us a full and adeduate biography of Jules Paul Tardivel, who has so often and not unjustly been called "the Louis Veuillot of Canada"? It were regrettable indeed if the Canadian Louis Veuillot failed to find his Eugène. If no one else will undertake the task, let M. Paul Fardivel, who has succeeded to the editorship of *La Vérité*, do for his late lamented father what Major Brownson has done for *his* famous progenitor, our own Dr. Orestes A. Brownson.

—A work of original and keen research on the important and difficult subject of the genealogy of Christ, is *Der Stammbaum Christi bei den heiligen Evangelisten Matthäus und Lukas: Eine historisch-exegetische Untersuchung von Peter Vogt, S. J.*, to which Dr. Bardenhewer has devoted the third *heft* of volume XII of his *Biblische Studien.* (xx & 122 pp. 8vo. B. Herder. 1907. Net $1, unbound). The author shows first, by quoting the views of no less than three hundred writers, that the question whether the genealogy of Christ as given in Matthew and Luke, derives the Savior's human descent through Joseph alone, or, as held by others, in Matthew through Joseph, and in Luke through the Blessed Virgin Mary, cannot be satisfactorily solved by recourse to authorities. Exegetists generally profess to rely upon a unanimous tradition of the Fathers, based upon the famous letter of Julius Africanus (d. 237), in which it is alleged, on seemingly good traditional evidence, that we have in the Gospel of St. Matthew the genealogy of the *real*, in that of St. Luke, the descent of the *legal* progenitor of St. Joseph. Father Vogt shows that Africanus derived his information from a very dubious source, in fact, that his informants were impostors. Furth-

ermore, a careful examination of the writings of the Fathers leads to the surprising discovery that no argument can be drawn from the Fathers in favor of the view of Africanus. Text and context of the Gospel of St. Luke furnish irrefutable evidence that both Evangelists meant to give the true genealogy of Jesus through St. Joseph. Father Vogt's explanation of the Greek text is so simple and obvious, that it would naturally suggest itself to any well-trained philologian, and that it is truly surprising that it has not ere this occurred to other writers on the subject. There can be no doubt whatever that both St. Matthew and St. Luke have traced the true genealogy of Christ,—with this difference, that St. Matthew gives the *legal* line of descent from David to Joseph, while St. Luke enumerates the *real* ancestors of our Lord.

—It is a novel experience, indeed, to be presented with the first Catholic monograph on an important subject of Biblical exegesis by a nun. Yet such is *Ezechias und Sennacherib: Exegetische Studie von M. Theresia Breme, Ursulinerin.* (B. Herder. 1906. xii & 133 pp. 8vo. Net 85 cts; unbound.) M. Theresia Breme is an Ursuline sister, and her essay forms a fascicle of Dr. Bardenhewer's famous *Biblische Studien* (xi, 5), which is sufficient warrant that it is both scholarly and orthodox. The learned authoress compares the Biblical account of the conflict between Ezechias and Sennacherib, with the story as it has recently been deciphered from Asyrian cuneiform inscriptions, and shows with keen acumen, where the two versions agree and where they differ. The work is one that must be read in order to be appreciated; but we will betray so much at least that there is no essential contradiction between the account of the sacred writer and that of Sennacherib himself. Sister Teresa in her preface thanks Dr. Engelkemper for inducting her into the problems and methods of Old Testament exegesis. She has certainly improved her opportunities, for she masters the subject she has undertaken to treat, and her bibliography betokens wide and thorough research. We wish we had more such scholarly nuns.

—Nos. 1 and 2 of volume xii of Dr. Bardenhewer's *Biblische Studien* devoted to a critical examination of the meaning of the term "Son of Man" which the Savior loved to apply to Himself, according to the Gospels, and of the reasons why He chose this name. (*Der Menschensohn. Jesu Selbstzeugnis für seine messianische Würde. Eine biblisch-theologische Untersuchung von Dr. theol. Fritz Tillmann.* 181 pp. 8vo. B. Herder. 1907. $1.20 net, unbound). It has been customary of late to conduct this investigation on the narrow basis of Aramaic philology. Dr. Tillmann lays his foundations deeper and wider. After surveying the patristic period, he sets forth what Catholic and Protestant exegetists, both ancient and modern, have written on the subject; then proceeds to trace the term "Son of Man" to the prophecies of Daniel and to show, that it was distinctively Messianic, and that Christ adopted it mainly in view of the sunken Messianic hopes of the Jewish people of His day. The last chapter refutes the objection drawn against the historic authenticity of the name from the circumstance that it does not occur in the Pauline epistles. The author sums up his main conclusions as follows: "The name Son of Man is a Messianic title, just like Son of David, Christ (the Anointed) and others. Jesus adopted it in preference to the others, because it squared best with His nature and His intentions, and gave less countenance than any other to the political and national hopes which His people were wont to attach to the person of the Messias. The key to the specific content of this Messianic appellation is furnished by the prophecy of Daniel: the Son of Man is the divinely-human bringer of Messianic salvation, whom the prophet beheld in his visions; He in Whom the Kingdom of God upon earth has its beginning." Dr. Tillmann's treatise is well calculated to accomplish the author's purpose, as announced in his preface, viz. to re-awaken interest among Catholic scholars in the fascinating though unfortunately somewhat neglected study of Biblical theology.

Books Received

[Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.]

The Protestant Reformation. How it was Brought About in Various Lands. By Rev. Charles Coppens, S. J., Author of Several Rhetorical, Philosophical, and Religious Works. 112 pp. 12mo. St. Louis and Freiburg: B. Herder. 1907. Paper 15 cts.; cloth, 30 cts.

Meditations for the Use of Seminarians and Priests. By Very Rev. L. Bronchereau, S. S. Translated and Adapted. Vol. I: The Fundamental Truths. xxv & 252 pp. 16mo. New York, Cincinnati, Chicago: Benziger Bros. 1907. $1 net.

The Bell Foundry. By Otto von Schaching. 171 pp. small 8vo. Benziger Brothers. 45 cts.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 16 August 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 15 N. 3rd St., St. Louis, Mo.

English Books on the Index



A PROTESTANT journal having recently made the statement, that "the main body of English literature is under papal ban..... almost all English poets are on the Index," Rev. Ernest R. Hull, S. J., of Bombay, took the trouble to study the Index from the view-point suggested, and he gives the result as follows:

The Congregation of the Index was founded in about the year 1572 as an outcome of the deliberations of the Council of Trent. Its scope has already been explained on several occasions. It does not profess to be an omniscient supervisor of the world's literature, but confines its attention to such books as happen to come prominently before its notice under circumstances which call for a decision on their contents. The fact that any given book is on the Index shows, therefore, that the congregation found some reason for placing it there; while the fact that any other book escapes the Index does not in any way imply that it has been examined by the Congregation and "passed." Such a book may never have come before its notice at all.

The adverse decisions of the Congregation of the Index were at an early date collected together into one volume for handy reference. This volume, which bears the title of *Index Librorum Prohibitorum*, has been republished in various editions down to our own times. In 1897, however, Leo XIII reorganized the rules, weeded out the older lists, and published a revised edition, which is the only one in force at the present day—so that books not mentioned in it count as being no longer on the Index. Besides an old edition of 1844, we have before us this revised Index.[1] It contains all the books which have been retained on the Index from the year 1575, and is brought down to the year 1900. The overwhelming bulk of the *circiter* 5000 books it contains are those of Catholic authors writing in Latin, Italian, French or German. Many of them are treatises on dogmatic or moral theology or Canon Law, written by professors among the secular or regular clergy; many of them loyal Catholics, and not a few of them standard writers—who however, in one or other treatise, have put forward unsound views. Another group is from the pen of distinctly heterodox writers within the Church. A third section consists of obscene or prurient novels, or controversial works of a

[1] Index Librorum Prohibitorum SSmi D. N. Leonis XIII iussu et auctoritate recognitus et editus. Romæ: Typis Vaticanis MCM. (Price $2 net.) For additions up to 1903, see Hilgers, *Der Index* etc. B. Herder. 1904.

slanderous or libellous character. Other volumes contain adverse criticisms of certain points of Church practice, administration, etc. The books written by open heretics outside the Church are comparatively few in number.

In short, it is manifest from the lists that the object of the Congregation is not to make an aggressive crusade against non-Catholic writings, but rather to confine its attention mainly to the domestic circle and to purge out of Catholic literature those works which are apt to injure the purity of the Catholic faith, morals, discipline, or religious life. Where non-Catholic books are condemned, this seems to be because these works were finding their way into Catholic reading-circles and working mischief within the fold.

Hence it is that the English books on the Index are so few and far between, that to find them is like looking for so many needles in a haystack. At a rough guess we should say that they would hardly amount to much above 100 or 120 all told; and of these the most part are hardly known beyond the place and time which gave rise to them. Of names familiar in standard English literature there are very few indeed. We did begin taking notes of all English works; but the task seemed practically useless; and so in the end we resorted to the following expedient:—Taking an ordinary manual of English literature we wrote out all except the most insignificant names mentioned therein, and then looked up each name in the Index. In the following rough list those names marked with an asterisk appear in the Index; the rest being, as far as we could discover, altogether absent from it:—

(1) *About the Elizabethan period.*—(*a*) *Poets, dramatists, and litterateurs generally:*—Ascham, Raleigh, Mathew, Southwell, Heywood, Udall, Sackville, Norton, Drayton, Lyly, Kyd, Peele, Nash, Greene, Chettle, Gascoigne, Marlowe, Ben Jonson, Shakespeare, Spenser, Sidney; (*b*) *Historians, theologians, philosophers, etc.:*—Stowe, Harrison, Holinshed, Camden,* Warner, Daniel, Hooker, Bacon.*

(2) *Early Stuart period.*—(*a*) Drayton, Phineas, Giles, Fletcher, Donne, Massinger, Chapman, Dekker, Marston, Webster, Heywood, Middleton, Whither, Quarles, Taylor, Beaumont and Fletcher; (*b*) James I.,* Bancroft, Andrewes,* Ussher,* Leighton, Laud, Prynne, Herbert of Cherbury,* Thomas White.*

(3) *About the Commonwealth period.*—(*a*) Milton,* Lovelace, Cowley, Suckling, Cartwright, Denham, Crashawe, Herrick, Herbert, Vaughan, Waller, Davenport; (*b*) Bunyan, Evelyn, Seldon, Hobbes,* Marvell, Fox, Ellwood, Baxter, Fuller, Jeremy Taylor, Chil-

lingworth, Barrow, Leighton, Beverley, South, Sir Thos. Brown, Tillotson,* Hales, Burnet,* Pepys, Izaac Walton, Hyde, Rollin, Hall, Thos. Smith.*

(4) *Later Stuart period and onwards.*—(*a*) Butler, Otway, Wycherley, Vanbrugh, Farquhar, Congreve, Collier, Behn, Cibber, Dryden, Blackmore, Pope, Defoe, Steele, Addison,* Gay, Swift,* Prior, Arbuthnot, Philips, Montague, Young, Blair, Ramsay, Dyer, Shenstone, Tickell, Garth, Rowe, Hill, Somerville, Akenside, Parnell, Dennis, Chesterfield; (*b*) Locke,* Newton, Hooke, Boyle,* Harvey, Cave,* Bolingbroke, Bingham,* Bentley, Atterbury, Temple, Warburton, Hume,* Law, Robertson,* Berkeley, Gibbon,* Cudworth.*

(5) *Pope to Tennyson.*—(*a*) Richardson, Fielding, Smollett, Goldsmith,* Walpole, Sterne,* Reeve, Ward, Radcliffe, Lewis, Burney, Edgeworth, Austin, Maturin, Godwin, Opie, Inchbald, Beckford, Mrs. Shelley, Dr. Johnson, Boswell, Burke, Savage, Sheridan, Lamb, White, Lowell, De Quincey, Gray, Collins, Rogers, Crabbe, Burns, Cowper, Chatterton, Macpherson, Keats, Shelley, Byron, Moore, Campbell, Landon, Scott, Wordsworth, Coleridge, Southey; (*b*) Adam Smith, Bentham,* Blackstone, Butler, Paley, Paine.

(6) *Recent Times.*—(*a*) Dickens, Thackeray, Lytton, Disraeli, Wilkie Collins, Chas. Reede, Knowles, Taylor, Planche, Jerrold, Simpson, Clement Scott, Trollope, Stevenson, Warren, Harrison Ainsworth, Marryat, Kingsley, Whyte Melville, Shorthouse, Sheehan, Besant, Hall Caine, Merriman, Barry, Meredith, Kipling, Marie Corelli, George Eliot, the Brontés, Gaskell, Blackmore, Black, Mullholland, Clough, Whytehead, Patmore, Procter, Hawker, Aubrey de Vere, Hemans, L. E. Landon, Barrett, the Rosettis, Swinburne, Morris, Hood, Meredith, Browning, Tennyson; (*b*) Newman, Wilberforce, Keble, Jowett, Stanley, J. F. Dennison Maurice,* Colenso, Darwin, Miller, Lyell, Tyndall, Huxley, Chambers, Martineau, Whateley,* Farrar, Hook, Lingard, Freeman, J. R. Green, Macaulay, Carlyle, Froude, Sydney Smith, Hallam,* Thirlwall, Grote, Lewis, Alison, Kaye, Palgrave, Milman, Finlay, Stanhope, Kinglake, Buckle, Forster, Lockhart, Ruskin, Arnold, J. S. Mill,* Whewell, Herbert Spencer, Hamilton, Reid, Layard, Borrow, Lang.*

Allowing that this list of names, however incomplete, disorderly, and miscellaneous, represents fairly the bulk of English literature, the question occurs:—How much of it is or has ever been on the Index? By a most wearisome and long collation, only those names marked with a star can be discovered either on the older list of 1844 or on the revised list of 1897, and even so, it

is in most cases only a particular work of each author which appears there. The old Index of 1844 contains the following:

(1) *In the first period:*—a work on antiquities by Camden; Bacon's *De dignitate* (donec corrigatur); omitted in the revised index.

(2) *In the second period:*—a work on antiquities by Ussher; Andrewes' reply to Bellarmine; works by James I, Herbert of Cherbury, and Thomas White.

(3) *In the third period:*—Milton's Paradise Lost (on account of a libellous passage on the Catholic Church) but omitted in the revised index; also two other prose works of Milton; The works of Hobbes; Tillotson's Sermons; Burnet's *History of Our Own Times;* works of Thomas Smith.

(4) *In the fourth period:*—a prose work of Addison on the Condition of Italy; Swift's *Tale of a Tub*, being a satire on the Catholic Church; Locke on the understanding and on Christianity; the works of Hume; Robertson's Charles V; Gibbon's Decline and Fall; works on antiquities by Cave and by Bingham.

(5) *In the fifth period:*—Goldsmith's History of England; several of Bentham's works; Sterne's *Yorick* and *Sentimental Journey.*

(6) *In the sixth period:*—Theological essays of Dennison Maurice; Whateley's *Logic;* Hallam's *Constitutional History* and *Middle Ages;* Mill's *Political Economy;* Lang's *Myth, Ritual and Religion.*

We looked up almost every name and failed to find any of the rest in the list. We noticed about a dozen other works touching on theological subjects and not mentioned in the above list. But as regards literature in the *belles lettres* sense of the term, we really think we have included them all.

It should be observed, moreover, that in many cases the condemnation was not provoked by the works as written in English, but by some translation into French or Italian, made with the object of circulating anti-Catholic ideas among the people of a Catholic country.

So far Father Hull. We have abridged his paper somewhat and added the reference concerning the title-page of the Leonine edition of the *Index.* He himself used the alphabetical list given by Hilgers, *Der Index der verbotenen Bücher.*

Hilgers, by the way, in dealing with a similar mis-statement as that which called forth Father Hull's above-quoted paper, calls attention to the fact that the general rules of the Index do not prohibit the reading of a number of such works as Gibbon's *Decline and Fall of the Roman Empire*, because these works are not

ex professo heretical. He also points out that the whole nineteenth century, so productive in English literature, is represented on the *Index Librorum Prohibitorum* by only thirty English and American authors, with forty books.

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.)

III.

To give some idea of the activity of the Protestant denominations in the Islands, I make the following summary from the Manila Directory, just published. The "Episcopal Church Diocese of the Philippines" has at its head Bishop Brent; under him, in Manila, there are three ministers and four young lady missionaries. In Bontoc, in the Lepanto-Bontoc province, there are four missionaries; in Zamboanga, in the Moro province, one. The St. Stephen's Episcopal Church of Manila is situated not far from our Observatory, and an Episcopalian Cathedral is to be built.

Next to the Episcopalian Church, comes the Methodist Episcopalian, under the direction of Rev. H. C. Stuntz, D. D., Superintendent of missions for the Philippines. This gentleman is also guilty of a book on the Philippines, in which he is extremely severe on the Friars. To make matters worse for the Catholic cause, Mr. Stuntz has great influence with the civil government. Under him, in Manila, are five missionaries, three ministers, and two deaconesses. Besides these, Malabon, about five miles north of Manila, has one mission center. Malolos and Baliang, in the province of Bulacán, north of Manila; San Isidro in Pampanga, and San Fernando, in the same province, west of Bulacán, Dagupan in Pangasinan, a province still further north, and finally Vigan in Ilocos Sur, have Methodist missions. In Manila, too, is the "Central Methodist Episcopal Church," formerly presided over by Stuntz. Then there are the Chinese Methodist Mission, the Chinese First Methodist Church, with a Chinese pastor, the Chinese Central Methodist Church, also with a local preacher, and five Filipino outlying missions, under the charge of the Rev. J. L. McLaughlin.

The Presbyterian Church of the Philippines has six missionaries and four churches in Manila and its suburbs, two missionaries in Iloilo, four in Dumaguete, one each in Cebu, Laguna, Albay, Tacloban; another missionary is on the way hither.

The Baptist Mission has four missionaries,—two in Iloilo, one

in Capiz, one in Bacolor. The "United Brethren" have one in San Fernando, La Union province. The "Disciples of Christ" have three missioners in Laoag; the "American Board" has one in Zamboanga, and "Peniel Mission" two in the same city.

The forces attacking Philippine Catholicity are not yet fully enumerated. They include the "American Bible Society," with a chief agency in Manila, and "field agents" in South Luzon, North Luzon, Samar and Leyte, Cebu and Mindanao; the "British and Foreign Bible Society," with one chief agent and four sub-agents; the "Christian Endeavor," meeting on Sunday evenings, and the Presbyterian Church, the "Chinese Methodist Institute," and the "Church Settlement," an Episcopalian institution which, I fear, is making sad inroads among the Catholics, for it is situated in a district counting nearly 60,000 souls. It possesses four nurses, a Kindergarten, holding classes every day except Saturday; a general industrial training-school for children, with a carpentering class for boys and sewing for girls; and St. Luke's dispensary, open every day, except Sunday, from 8 a.m. to 12 m. The Methodists have a "Deaconess Training Home," the "Epworth League" and a guild of the "Central Methodist Church." The "Manila Sailor's Home" includes among its managers Bishop Brent, Dr. Stuntz and Dr. Rossiter, the Episcopalian, Methodist, and Presbyterian leaders. A "Union Reading College" has the same gentlemen on the Advisory Board, with Dr. D. P. Barrows, General Superintendent of Education in the Islands. The "Young Men's Christian Association" provides "reading-room, library, writing materials, dormitories, baths, piano, games, lectures, and educational classes every evening except Sundays." Finally, the Episcopalian "Columbia Club," whose honorary President is Bishop Brent, holds out every inducement to entice our young men, both American and Filipino, to join, offering attractions similar to those at the Y. M. C. A.

Such is the host of "American Evangelists" marshalled against the poor Filipinoes. In addition we have to work against the Aglipayanoes.

What are American Catholics doing for their Filipino brethren? They have sent four bishops, most of whose time is occupied in fighting the government or the Aglipayanoes for their ecclesiastical rights; and half a dozen priests, of whom there are only two in Manila, where most of the harm is done. On the last day of the year, the two American Augustinian Fathers returned to the States.

Here are some items of "Church News" from one of the daily papers:

"A new Presbyterian hospital will be erected at Iloilo immediately. The old hospital was a small one of nipa and does not meet the needs of the work. The new building will cost $15,000. Mrs. Haines gave $6,000 of this amount as a memorial to her son who died recently. Part of the hospital will be called the Sibyl Haines Memorial Hospital."

"A training school for Filipino preachers will be erected at once in Manila by the Presbyterian Mission, $10,000 having already been given for that purpose by Mr. Converse of Philadelphia."

"Land has been purchased in Manila by the Presbyterian Mission at a cost of 16,000 pesos, and a church building for the American congregation will be erected at once. This building will cost 20,000 pesos and will be located in Ermita. Plans are being considered for a larger building later, and the one now to be constructed will then be used as a chapel. The chief giver toward this chapel is Mr. Emerson of Titusville, Pa."

"The Presbyterian chapel in Iloilo was dedicated last Sunday. It now has 700 members in and around Iloilo."

(To be continued.)

Overworked Students

At the National Conference of Charities and Corrections, one speaker suggested that the young should not work so hard, but should take more time for recreation. This is getting to be quite a common view nowadays; so much so that some educationists are beginning to shape their theories accordingly. The foolish movement draws forth the following delicious satire from the *N. Y. Evening Post*, (June 18:)

Most mature persons agree that the child is not what he was; and the reason seems to be that he is too long in school. School should be held three instead of five days in the week; and instead of nine months of study and three of vacation, there should be nine months of vacation.

Each child should have a "sabbatical" year, after the manner of university professors. Teachers are notoriously reluctant to grant holidays except at Christmas and Easter. All of them, from the university professor to the Kindergartner, have a morbid liking for work, and an erroneous idea that parents want the worth of the money expended in the education of their offspring. All

this should be changed. On church festivals and holydays, on the birthdays of St. Patrick and Prince Bismarck, on the anniversaries of Bull Run and Antietam, Jeff Davis's capture and Lee's surrender, the battle of San Juan Hill and Manila Bay, the schools all over the land should be closed. This would do a great deal to unite what orators call "our common country." Moreover, children have entirely too long hours in the public schools. During the time of idleness that hangs heavy on the hands of the mechanic, he must sit sadly without the society of his child; and the mother has to take to the cooking or washing to occupy the tedious hours while the young are at school.....

The most overworked person in the community, however, is the college undergraduate. Our educational leaders are already beginning to fear that the race may be weakened if the students at our universities do not slacken their zeal for hard study. Custom has made the course for the bachelor's degree altogether too long. It is three years too long. It could be cut down easily to one year. If some men can get an LL.D. without studying, and others a D.D. for being innocent of theology, why should the attainment of the A.B. be made so difficult? Boards of Student Self-Government long since discovered that college vacations are too short. It is all very well to have three months in which to camp out in Maine, to wait on table at a White Mountains hotel, or to attend a summer school and play tennis. But more time is needed for the winter vacation, for residence in town, where music, the drama, and dancing may be studied at close range. Longer vacations would do much for the undergraduate who likes to stay at home, read aloud to "father," and help "little sister" with her lessons. It is much better that he should be occupied in this way than in wearing out his health in the drudgery of the class room.

After all, the great object of education is to prepare the learner to "get out into life,"—that is the phrase. And this getting-out process should be made as short and easy as possible. Some students have the idea, in which they are unhappily encouraged by their parents, that four years of hard study are needed to prepare them for the learned professions. Consequently they take a most elaborate and difficult course of electives—music, Spanish grammar, and the metres of Swinburne. Wrecked though the student's health may be by such profound studies, he is thereby prepared, it is thought, to learn how to write Latin prescriptions, and make a differential diagnosis between a sore throat and a broken leg. A year at lectures on the history of art ought to

be accepted for admission to the bar. And a man who has taken philosophy, A, B, or C, and played on the football team, should be qualified to preach the gospel. For it is just as bad to waste time in getting education as it is to waste it in playing games or reading Benson's novels. It is foolish to take a way train on the intellectual journey, when one can go through on the express in a much shorter time, without stopping for coal.

President Eliot remarked, the other day, that little time is now left for undergraduates to study and think. The athletic year has devoured the scholastic year. But study and thought are of little moment, provided one can talk and act. Let the undergraduate talk and act. Others will do the thinking.

The Number of the Elect

Among the *Folia Fugitiva: Leaves from the Logbook of St. Erconwald's Deanery, Essex*, edited by the Rev. W. H. Cologan (London: Washbourne, 1907) there is one which, touching as it does upon burning questions of the day, specially attracts interest. It is by the late Bishop Bellord on "The Number of the Saved."[1]

Strictly speaking, this is a question on which we know nothing. There are a number of texts which are interpreted as pointing one way or the other; but in no case does this interpretation pass into ascertained or dogmatic knowledge. All theologians agree that salvation is possible to each and every man; and therefore that no individual or number of individuals need be lost. The case of Judas looks bad enough indeed; but yet all abstain from a categorical assertion that even he, the base betrayer of the God-made-man, has actually gone to hell.

That there is an eternal state of loss and punishment, awaiting those who incur it, is a matter of faith. That certain of the fallen spirits, called "the devil and his angels," exist and will for ever exist in this state of damnation, is, we hold, a matter of revealed truth.

But when we pass to man, the question arises: What reason is there for asserting that any one will be lost at all? Theology answers: As regards individual persons, there is no reason why any one should be lost; since to every man is given those means which, if taken, will save him, from such a fate. But when speak-

[1] We quote from Rev. E. R. Hull's, S.J., notice of the book in the *Examiner* lviii, 15.

ing in general, the tenor of Scripture certainly implies that some among mankind will fail, through their own malice, to accept the means offered, and will therefore as a matter of fact reach hell. It is this implication of Scripture which prevents us from taking the optimistic view that *all* mankind will be saved; but when we go further and ask, what proportion the lost will bear to the saved, we are confronted with a question for the solution of which no really conclusive data can be found.

Most people will, we fancy, hold some opinion of their own on the point; and this opinion will rest upon various plausible grounds. Some, making their stand on traditional belief, will cite the great doctors and saints of the Church—some of whom take the more gloomy, some the more hopeful view. Others will try to build on experience. Considering the amount of wickedness found in the world, and deeply impressed with the malice of the human heart, they would regard it as a failure of justice that the many should be saved. Others, having regard to the weakness and blindness of the human mind, and the strength of human passion, will find therein reasons for diminishing the guilt of many actions which look most criminal on the surface.[2] Others again, impressed with the fundamental instinct for good which underlies the apparent crookedness of human conduct—and especially taking into account the divine desire that all men shall be saved, and the graces which God will offer in order to bring about their conversion, at least in the hour of death—will find additional reasons for taking the more lenient view. Finally there are others who think that, if the majority of mankind were lost, this would mean that the conditions of salvation had been made too severe—an idea repugnant to their conception of the divine wisdom and goodness, etc., etc.

The line of thought taken and the conclusions reached seem in many cases to be determined rather by temperament than by reasoning. And even where reasoning is resorted to, the evidence is hardly sufficient to furnish anything like a categorical conclusion.

There are some, too, whose views are to a large extent colored by expediency. Those taking the severer side argue that, if the idea of few being lost were to get abroad amongst the people, the risk of hell would seem so diminished, that it would cease to provide that strong and vivid deterrent from sin which it now is. Again, they think that, where people incline to the milder view, the wish is father to the thought; that they are in fact trying to

[2] Cfr. *Die Hemmnisse der Willensfreiheit von August Huber*, Münster i. W. 1904.

get rid of hell in order to salve their consciences, and to indulge their passions without restraint.

Another section take a totally different view. Admitting that the idea of many being damned is a deterrent from sin, they point out on the other hand how the intellectual difficulties regarding hell are in many cases a cause of unbelief and an obstacle to the acceptance of the Catholic faith. Those who most feel these difficulties, they argue, are not men of evil life. On the contrary, they are men of upright character, who, entertaining a high notion of the goodness and wisdom of God, cannot reconcile these attributes with the notion of eternal punishment.

Even supposing the number of the lost to be very few indeed, the difficulty regarding eternal punishment in any form is serious enough, without adding to it the further supposition that the great majority of mankind will be lost. This being the case they think it better policy to assume the more hopeful view, so as to reduce the intellectual difficulties of thoughtful and earnest enquirers to the lowest legitimate minimum. This seems to be the motive which led Bishop Bellord to collect together into one essay all the considerations he can find in favor of the milder view, and to rebut the arguments alleged on the other side.

For ourselves, while allowing the utility of such a paper, we feel no inclination to take sides on a question which has been, after all, reserved by the divine revealer in the profoundest mystery. All that we need say is this. In discussing the problem with inquirers, the question of numbers can safely be left aside as one on which we know nothing. The difficulties of hell can be thoroughly analysed and discussed, entirely prescinding from this debatable point. Regarded as a divine institution, hell is the same whether any man ever goes there or not. The conditions under which it is incurred or avoided are clear and well defined. Is the *institution* of hell compatible with the divine justice, wisdom, and goodness; and are the conditions equitable and fair? If not, then the doctrine of hell stands self-condemned, even if no single soul should ever go there. If just and fair, the question of numbers is nothing to the point.

Then as regards expediency, the point to insist upon is that as God does not trick men into damnation, so man cannot trick God into salvation. Every man's eternal destiny is adequately in his own hands. Let him keep alive in his soul the general purpose of doing the right, and the general purpose of repentance after doing the wrong, and hell need have no terrors for him. Let him abandon these general good purposes, and he is on the

highway to hell. By a subsequent change of mind and will he may still recover, so long as life remains; but the less probable does this change become, when the soul hardens itself in vice and spiritual atrophy sets in. As by a continual cultivation of good purposes, a man works out his salvation, so by a continual fostering of license and apathy, a man works out his damnation, in spite of all that God can do for him.

In this sense each man's hell is of each man's making; and that being the case, each has to face the problem for himself, leaving all others to do the same for themselves. Whether the number who make hell for themselves be many or few, is a matter settled not by any concatenation of outward circumstances, nor yet of internal temperament or constitution. It is simply a product of the free human will embracing evil, while knowing and able to embrace the good. Hell is, therefore, a problem for each individual man to solve for himself. Its solution in the case of others is a matter in which he has properly no concern.

Studies in the History of Dogma

In *Die Mariologie des hl. Augustinus* (Cologne: J. P. Bachem. 1907), the Rev. Philip Friedrich, D. D., sets forth the authentic teaching of the great Bishop of Hippo on the Blessed Virgin Mary. The Mariology of St. Augustine, this is the upshot of his very full and scholarly examen, is characterized by four salient features: Mary's *virginitas in partu;* her vow of continence; her spiritual maternity; and her freedom from sin.

The question: Can St. Augustine be cited as a defender of the dogma of the Immaculate Conception? Dr. Friedrich (who of course, does not dream of impugning this dogma) answers negatively. He argues that the two passages most frequently quoted in this connection,[1] do not support the construction put upon them by some dogmatists, but merely express the Saint's conviction of Mary's freedom from *personal* sin. He proves this from their context and the fact that St. Augustine nowhere claims for the Blessed Virgin the "privilegium immaculatae conceptionis."

It seems that the attempt to draw an argument for the dogma of the Immaculate Conception from the genuine works of St. Augustine will have to be relinquished.

[1] "Excepta igitur sancta virgine Maria, de qua propter honorem Domini nullam prorsus, cum de peccatis agitur, habere volo quaestionem" (*De natura et gratia*, c. 36, n. 42) and: "Non transscribimus Mariam diabolo condicione nascendi; sed ideo, quia ipsa condicio solvitur gratia renascendi" (*Contra Julian. opus imperfect.*, l. IV, n. 122).

As for St. Thomas Aquinas, the Rev. William Többe has shown to evidence, in *Die Stellung des hl. Thomas von Aquin zu der unbefleckten Empfängnis der Gottesmutter* (Münster i. W.: Theissing. 1892), that this other great Doctor of the Church not only did not believe in, but vigorously opposed, the doctrine which has since been declared by the infallible teaching authority to be of the deposit of the faith.

The two chief reasons for this opposition are: because the Blessed Virgin "ex concupiscentia concepta et nata fuit," and the belief that to declare her to have been conceived without sin would derogate from the honor due to Christ.

We have here but another illustration of the old truth which Janssen has formulated thus: "Für den Verlauf geschichtlicher Dinge gibt es keine Axiome.—In matters of historical occurrence there are no axioms." (*An meine Kritiker*, p. 173.)

Needless to say, dissent of so many ancient teachers proves nothing against their orthodoxy or good faith. "No one should wonder," wrote the great theologian Payva Dandrada in his *Defensio Tridentinæ fidei*, "if the views of pious and learned men diverge in a question undecided by the testimony of Holy Writ or the tradition of the Fathers or the definition of the Church. Both parties are too eager and too bitter: they who amplify the glory of the Blessed Virgin, Mother of God, so much that they wax wroth at those who believe they are defending the dignity of Christ by denying that she was conceived without sin; and those likewise who despair of sustaining the prerogative of the Savior unless some stain of sin be imputed to the most holy Virgin. For this question of the wondrous conception of the Virgin Mary is so intimately connected with that of the singular prerogative [sinlessness] of the Redeemer of the human race, that not only those who ascribe original sin to His Mother, but also those who pronounce her sinless, argue from a firm conviction that they are defending the cause and glory of Christ..."

Nor is it possible to derive an argument against the divine revelation of the dogma of the Immaculate Conception from the facts brought out by Friedrich, Többe, and other workers in the vast and as yet rather neglected field of the history of dogma. We know that Christ has given to His Church the power to declare a truth to be revealed by God, and that this power is exercised either by a universal council under the authority of His vicegerent the Pope, or by the Pope himself. When a child advances in its knowledge of religious truth, it does not really change its belief; so the Church, the collected body of all the faithful, re-

ceives dogmas new to it, when, on the appearance of some new form of error, it sets forth, after careful examination, certain truths of religion in explicit form and imposes their acceptance on all the faithful. Before the definition of it by the Church it was, though objectively a part of divine revelation, for the faithful subjectively only a "pious opinion" or one proximate to faith.

The Humanizing of the Brute

Lately Harvey S. Ladew, an eastern multi-millionaire, gave a "pony dinner." Among the forty human guests who were invited two of his favorite ponies, gorgeously decked out, had places at the board and were served with oats in courses.

In another city not long ago a suit for divorce was filed in court, because a French poodle had been roughly handled by the sensitive woman's husband.

These are but a few instances out of many that reveal the endeavor of the present age to raise the brute to the dignity of brotherhood with man. They show that among some classes this mania for animal worship has reached the point of senseless extravagance. Dogs, cats, birds, are their accepted companions, receiving the most careful and tender attention; sharing the costliness of their homes, and partaking of the luxury of their tables. Devoted persons have built asylums for infirm dogs and hospitals for sick and superannuated cats.

The cause of this senseless predilection for animals is primarily the nervous sentimentalism so characteristic of our neurasthenic age. People have become extremely sensitive to every sort of pain. They shun it whenever possible, and consequently feel the liveliest sympathy when they observe it in any other living being, man or brute. This feeling grows in proportion to the creature's nearness to man and the helplessness of its state; and on this account the "domestic companions" come in for the greatest share of this unreasonable attention.

Besides, there is a certain analogy between the manifestations of pain in man and in the brute, "between the expressions of man's spiritual affections and the corresponding merely sensuous feelings indicated in the features of animals;" hence the expression in the eye of a faithful dog or horse is at once attributed to internal sorrow and to secret heart-burnings, whereas it is naught else but an external sign of hunger, fatigue, or the like. People discover in the brute the same spiritual qualities and affections

that characterize man. "Human folk," says Thorndike in an excellent monograph on animal intelligence, "are as a matter of fact eager to find intelligence in animals."

But observant reading of the works of modern naturalists forces another conviction upon us, that many of them are likewise defenders of intelligence in animals. And the reason of this erroneous doctrine lies chiefly in the lack of a thorough knowledge of true philosophy. The mind, fed by destructive systems of materialism or hopelessly at sea with regard to the fundamental principles and notions underlying the study of man's soul and its faculties, has tried to drag down philosophy to the level of a subordinate to experimental science. Hence principles that have been established by the thoughtful study and sound reasoning of the sages of centuries are contemptuously set aside, and systems are recognized that defy pandemonium by their obscurity and confusion of ideas. This holds good particularly of modern psychology with "its premature application of notions insufficiently determined" and its want of thorough, logical methods.

However, as many another error, the defence of animal intelligence is based on man's perverted will. The "humanizing of the brute" is the outgrowth of materialistic evolution. Materialists deny the existence of a vital principle separate from matter, and assert that life is merely the result of attracting and repellent forces. Since, therefore, in their opinion, everything is matter, there can be no essential difference between the soul of man and that of the brute. And they draw the inference: If there is no essential difference between the vital principle of man and that of the brute, there is no difference between the faculties and manifestations of these principles. If human actions are governed by intelligence, so are those of animals. Clearly, then, the theory of animal-intelligence is fathered by materialism. And, on closer scrutiny it will be found that very often those who are its loudest and most eloquent advocates, seek to justify a theory that panders to their own corrupted natures.

Such and like reasons prove how deplorable is the error in this matter, and experience tells us how widespread it is. Amid such chaotic confusion and such erratic ideas it is truly refreshing to come across a book which briefly, but forcibly and convincingly, proposes the truth; we refer to *The Humanizing of the Brute by H. Muckermann, S. J.*[1] This little volume makes no pretensions to an exhaustive treatment of the question at issue; this would entail a work of many volumes and would not reach the minds of the masses; its

[1] Already noticed briefly in our vol. xiv, 3, 73 f.

object is "to prove in a simple and clear manner the essential difference which has ever been upheld by Catholic philosophy with reference to the souls of man and brute." This object clearly and simply stated, has been perfectly and completely attained.

The entire line of reasoning is based on the proposition: "*True instinct and intelligence differ essentially. Now the brute possesses merely instinct and no trace of intelligence. Therefore man and brute differ essentially.*"

In the first part of the book the author proves the essential difference between instinct and intelligence, and in the second part demonstrates that animals are not possessed of intelligence.

We shall briefly summarize some of his arguments.

In the universe, in inorganic matter as well as in organic life, there is final tendency, a "purpose," an adaptation of laws and actions to specific ends. This is especially manifest in the realm of instinct. In the animal kingdom we may emphasize three particular groups of actions: those that refer to nutrition of the individual, those which tend to his defence, and those directed toward the propagation of the species. By facts proved by long experience and observation, and by many striking illustrations, the author shows that these various activities include final tendency or pur pose as an essential constituent. There can be no question of chance in the matter, for this is opposed to the constant and universal facts.

But now, if instinctive actions are of an essentially purposeful character, what relation exists between instinctive actions and the cognition and volition of the agent? Some scientists, among them Prof. Ladd, waive the answer. But this gives us no satisfaction; besides it is not difficult to prove that "as in the instincts of man, so also in the instincts of animals, the connection of the action and its final purpose is entirely *unconscious.*" If they are unconscious in man, the same is true of the actions of animals.

Now, human psychology teaches that there are actions in man which do not involve any cognition of final tendency; therefore, as there is a perfect analogy between the instinctive actions o man and those of the brute, cognition of final tendency is also excluded in the latter. It is a vain effort to evade this conclusion by taking refuge to the experience acquired by the animal; for, what has been said is true of the very first instinctive actions which do not presuppose experience. Nor will memory serve as an argument, since memory without previous experience is an anomaly. It follows, therefore, that all instinctive actions of animals, at least at their first occurrence, cannot be explained other-

wise than by the conclusion that *under the impulse of instinct animals are unconscious of final tendency.*

A second proof is deduced from the constant regularity of instinctive actions. Observation warrants that animals act in exactly the same manner even when circumstances are totally changed. The efficiency of the argument is admitted by scientists such as Wundt and the zoologist Schneider.

Consciousness of finality does not play a part in instinctive actions; but we must not conclude from this that all unconscious actions which manifest a final tendency are instinctive. We must add another point to what has already been said, viz. *that only those actions are instinctive which are connected with sensuous cognition and appetency.* Experience proves that animals can distinguish well between the various objects that surround them and administer to their wants. Is sensitive cognition enough to explain these phenomena of instinct? The *exterior* senses as such certainly not; for, the mere perception of green will not induce the cow to eat it, otherwise the cow would devour every kind of green matter. The socalled *interior* sense will also not answer the question how animals are able to select what is beneficial and reject what is harmful; for the interior sense alone is not able to explain the wonderful sagacity of animals in supplying their wants and adopting the most appropriate means for defence and propagation.

Nor can we resort to *rational intelligence* in animals; this would place them far above man and credit them with a wisdom from the very first day of their being which man acquires only after long years of experience and serious study; besides it does not tally with indisputable facts. We are ultimately forced, with logical necessity, to admit that a Divine Intelligence, a personal God, has "inscribed in the animal as in every living being an immanent law according to which the animal by its own activity performs its instinctive actions."

This law consists in the sensitive cognition and appetency so modified that "what is the specific object of pleasure to the animal" is at the same time "the best and most appropriate object of its well-being."

We have now arrived at a stage in the argumentation which makes it imperative to define instinct. Every phase of instinctive actions in animals has been clearly explained and it is an easy matter to collect these elements into a definite proposition. "Instinct," says our author, "consists in the sensuous cognition and appetency of the agent which enables it to perform purposeful actions without becoming conscious of the purpose as such."

Instinctive actions, however, are not absolutely uniform but may be modified by experience. Now, then, does experience change the nature of an instinctive action and raise it to the dignity of such as are the result of intelligence? To avoid confusion we must note that there are two kinds of instinctive actions, both proceeding from the selfsame sensuous cognition and appetency; "the first group springs directly from the inherited dispositions of the agent's sensitive faculties, the second implies a modification of the actions through sense-experience." But neither class has any claim to intelligence. For, if they had, all actions modified by sense-experience would necessarily include consciousness of finality; but this is positively false. Furthermore we cannot agree with some modern exponents of instinctive actions, that choice exerts an influence on these actions. Choice presupposes a comparison between two or more objects and the selection of the one and the rejection of the other, when the one who chooses has understood the relation which the objects have to him. This comparison necessitates logical thought and the power of abstraction; this does not obtain in the instinctive actions modified by sense-experience.

But how, we may ask, can we distinguish between instinctive actions and those that proceed from intelligence? The criterion that will guide us lies in the definition of an intelligent action. "Intelligent, in opposition to instinctive, activity" may be defined as one that "is performed with perfect consciousness of its tendency and is consequently guided by a purely spiritual faculty of cognition and appetite."

Opponents of this criterion assume consciousness of purpose as inseparable from the utilization of experience; they claim that wherever there is sensuous experience there is consciousness of purpose and vice versa. But consciousness of purpose is impossible without spiritual cognition. An action that is guided by purpose and performed with consciousness demands much more than "a mere combination of phantasms of things which are related to each other as means and end. This very relation of end and means must be clearly recognized as such." Now, to grasp and understand the end as end and the means as means, calls for a power of abstraction which transcends the senses and belongs to a faculty that represents inextended objects, and extended objects in an inextended manner; this faculty is the supersensuous, spiritual intellect. What, then, is the essential criterion and distinction between instinctive and intelligent activity? It is thus clearly set down by Fr. Muckermann: "An intelligent action implies

necessarily consciousness of finality, whilst an instinctive one does not..... An instinctive action is of a sensuous, an intelligent action of a spiritual character."

We have traced the thought of the first part of the book. We have not been able within the limits of our remarks to call attention to the apt and effective illustrations which are employed throughout to elucidate a point or clinch an argument. They are the outcome of the author's careful study and research, and are frequently the result of his personal observations; they lend a color and interest to the whole which will appeal to all readers, whether they are scientists or men in other walks of life. We might also commend the calm, dignified, and respectful treatment accorded opponents of the theory. There is nothing harsh or aggressive that might alienate them; the arguments are simply proposed and are to be accepted at their face value. The book also contains five plates which give effectiveness to the illustrations used in the text.

The second part of the book applies the criterion established above to the "lower" and the "higher" animals and proves that neither class betrays "the slightest vestige of intelligence." In forcefulness of reasoning and clearness of illustration it is in no way inferior to the first part.

The little volume deserves to be known among all classes; all will find in it the answer to the pretensions which are nowadays made in favor of animal-intelligence. Its conciseness and compactness (the volume has only 124 pages) will be especially welcome to those whose occupations do not afford them much leisure.[2]

PARERGA AND PARALIPOMENA

A Valuable Contribution to the History of the Protestant Reformation.— How comes it that the German people, who were so stanchly Catholic up to the beginning of the sixteenth century, are now hopelessly divided in their faith and spiritual allegiance?

One ceases to ask this question, once he has looked into the true history of the "Reformation" in the various parts of the old empire.

The most recent contribution to the subject is *Die Glaubensspaltung im Gebiete der Markgrafschaft Ansbach-Kulmbach in den Jahren 1520—1535. Auf Grund archivalischer Forschungen von Joh. B.*

[2] The book is published by B. Herder, St. Louis, Mo. 1907. Price 75 cents.

Götz, Stadtpfarrer in Freystadt. (xx & 292 pp. 8vo. B. Herder. 1907. Price net $1.50.)[1]

For the Diocese of Eichstätt, which took in a considerable portion of the margravate of Ansbach-Kulmbach, and which at the time had a good bishop, the visitation records of Canon Dr. John Vogt, who carefully looked into ecclesiastical conditions by order of the bishop, in the year 1450, furnish valuable data about the social and religious condition of the people. He who reads these records will cease to marvel at the rapid inroads of Protestantism. The clergy, with few exceptions,[2] were careless[3], openly addicted to drink and concubinage. Naturally, when Luther unrolled the banner of license, they enthusiastically flocked around him. Dogmatic difficulties they had none, because they lacked theological training and had little or no faith. Needless to remark, the sheep were no better than their shepherds. Religious instruction was sadly neglected and but few received the sacraments outside of Easter time. Many did not even make their Easter duty. The home life of the people was disrupted. The secular princes, most of them deeply in debt, were of course not slow to embrace a religious doctrine which permitted them to continue their riotous living and to confiscate the possessions of wealthy monasteries and other ecclesiastical institutions. Only a few loyal nunneries escaped this fate. Nor was there much resistance to the new order of things on the part of the common people; only that they insisted on retaining their Corpus Christi processions and Assumption day. The better class were gradually led over into Protestantism by such deceitful devices as the retention of the outward ceremonies of the Mass, which continued in Nürnberg up to the beginning of the nineteenth century.

Father Götz's book is well documented throughout and will take its place among the volumes which no one can pass by unread who desires to inform himself reliably about the rise of Protestantism in Germany.

Roosevelt as a Freemason.[4]—The *Philadelphia Record* of June 9, 1907, published the following curious dispatch:

"Washington, D. C., June 8.—President Roosevelt's six-shooter convulsed the large audience which witnessed the ceremonies attending the laying of the corner-stone of the Masonic Temple here this afternoon. The President, with the trowel used by General Washington in laying the corner-stone of the Capitol Building, was preparing to perform his part in the ceremonies. The master mason tied a white apron about the waist of the President, and in doing so raised the coat-tails of the frock coat of the President. Every one began to snicker, and the President soon be-

[1] This valuable and interesting publication forms Nos. 3 and 4 of the fifth volume of the *Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes, herausgegeben von Ludwig Pastor.*

[2] Most of them were ordained on fictitious *tituli* by conscienceless auxiliary bishops (p. 6).

[3] The churches were destitute and filthy; visitors often found worms in ciboriums! (ibid.)

[4] Cfr. "President Roosevelt and Vice-President Fairbanks as Freemasons" in THE CATHOLIC FORTNIGHTLY REVIEW, xii, 8, 234—5.

came aware that something was wrong. Some one motioned to him that his 'gun' was exposed, and he made several futile efforts to cover the revolver. He was greatly embarrassed. Finally he appreciated the humor of the situation and joined in the laughter."

Assuming the accuracy of this dispatch, the first query which it suggests is: In laying the corner-stone of the Masonic Temple did Mr. Roosevelt act in his individual capacity as a Mason, or officially as the President of the United States? If the latter, what entitles the Masonic Order to receive official recognition from the federal government?

A second question that involuntarily rises to one's mouth is: By whose favor is the Masonic Fraternity enabled to appropriate to its special uses a relic of George Washington belonging to the federal government?

Finally, is it not strange that Mr. Roosevelt should find it necessary to carry a revolver concealed about his person in the streets of the national capital on such an occasion? No wonder the President was "embarrassed" and the "large audience" became "convulsed" upon the discovery.

What an inspiring example to set before the rising generation of the land:—a six-shooter sticking out of the President's hip-pocket as a "Master Mason" raises the coat-tails of his frock coat, in order to tie a Masonic apron about his waist to enable him to officiate properly at a Masonic ceremony!!!

Apropos of La Salette.—Among the the books recently condemned by the Sacred Congregation of the Index, is one by the Abbé Combe, of *Le Grand Coup* fame, on the Secret of the Shepherdess Melanie and the Present Crisis (*Le Secret de Mélanie Bergère de la Salette et la Crise Actuelle.* Rome 1906).

The "prophecies" of the Shepherdess of La Salette have recently once more called forth a considerable number of books and pamphlets, chief among them, besides the above mentioned volume of the Abbé Combe, are *Le Secret Complet de La Salette*, by the Abbé Alfred Parent, and *Notre-Dame de la Salette, Mélanie Calvat* (*la Bergère de l'Apparition*) *avec ses Lettres Inédites*, by the Abbé Radiguet. The most important is the Abbé Parent's, which gives the full content of Melanie's predictions, approved by Bishop Zola of Lecce, together with a commentary and an application of the prophecies to recent events.

Shall we call this hankering after the "merveilleux," thus manifested in France at a moment when the very life of religion is at stake, unnatural and untimely? Perhaps it is but another indication of where the real root of the disease lies.

Msgr. Battandier, himself a Frenchman, points out, in a letter addressed from Rome to *La Semaine Religieuse* of Montréal (xlix, 19), that it is a peculiar characteristic of the French, when there is question of the future, to disregard the most elementary rules of criticism and believe blindly whatever they are told, if it satisfies their secret preoccupations and hopes. "In 1870, France was flooded with prophecies, which, since they differed essential-

ly one from the other, should have inspired distrust, but in matter of fact had the contrary effect. We had Mlle. Couedon and her famous Archangel Gabriel; what stories she regaled us with! More recently, again, one of the big Parisian dailies published a comparatively recent prophecy which, it was claimed, bore all the earmarks of authenticity. But the prize belongs to an article published as far back as September 1855 by John Lemoine, in the *Revue des Deux Mondes*, which in its predictions, (drawn from an English work, *The End*, by Cumming, and ulteriorly from a book by a certain Rodolphe Gerltier or Gualtier, *De Fluctibus Mysticæ Navis*, Augsburg 1675), was anything but complimentary to the Church. These predictions referred to certain events which were to take place [but did *not* take place] towards the end of the last century. All these prophecies were more or less copied one from the other. All agreed in predicting a terrible upheaval, followed by an era of peace and prosperity for the Church. Surely, one need not be a prophet to venture such a prediction! Meteorologists have an axiom that sunshine will follow rain; thus in history, revolution not being the normal condition of nations, it is quite evident that, after a period of violent disturbances, there must follow an epoch of calm and comparative peace. Socialism, which looms threateningly on the social horizon, is a greater danger than political revolution. It will be finally overcome, no doubt; but despite all prophecies, the hour of victory remains unknown. All that we know for certain is, that there will be a great persecution instituted by the Anti-Christ, and that it will be followed by a period of peace, signalizing the victory of God Almighty and His Christ over the forces of Hell, engaged in their last supreme attempt;—a victory which, when the number of the elect is complete, will continue in Heaven, where we shall chant through all eternity the mercies of the Lord. This victory being assured, we must thank God for mercifully veiling the more immediate future in consideration of our weakness. The secret is His, and we have no cause to worry; for, as we pray in the office for Easter tide, 'Diligentibus Deum omnia coöperantur in bonum.'

As for the alleged prophecies of the Shepherdess of La Salette, we have no reason to change our opinion, expressed some thirteen years ago, in a review of a pamphlet by Canon Rohling, that they are not deserving of serious notice. Those interested in the subject are referred to *La Salette: Histoire critique*, by the Abbé Verdunoy, (Paris: G. Beauchesne & Cie. 1906. 70 cts. net).

In This Cruel War of Nature-Lovers the animal psychologists would do well to enlist the services of their natural allies, the child psychologists—especially such as are capable of producing stories like "The Apple of Discord," in the May *Century*. It is about a small boy, who, having seen his father appropriate and devour an apple at the grocery-store, proceeds thereafter to steal a box of candy from the self-same merchant. Result: Mother, heart-broken; father, horrified; small boy, much depressed; perplexed as to what it is all about; also, non-committal. The stern father decides that the punishment which will fit the crime is to dress the boy up as

a little girl, in order properly to humiliate him, take him to the grocery-store, and make him beg the forgiveness of the proprietor. This the boy, now also heart-broken, but still both puzzled and dumb, does; and incidentally whispers in the grocer's ear a tearful plea that his father shall not be put in jail because he stole the apple. *Dénouement:* Father gets down on his knees to small boy, calls him his "little man-child," and otherwise wallows in gush.

There is a clear similarity between this kind of child psychology and the animal psychology which gets its portrayers elected to Roosevelt's Ananias Club. For example, Mr. Roberts has a story ("The Decoy") about a wild goose, which a hunter had crippled by breaking its wing, and then tethered in a pond as a stool for other geese. The innocent decoy played his part perfectly, until he discovered what it really was, and then he very righteously struck, and refused longer to perpetrate the base and murderous deception upon his fellow-geese. So far as we are aware, the boy has not been identified; but Mr. Roberts declares that the goose story is true, and intimates that he knew this particular goose personally. The *Nation* thinks that "the respective biographers of the boy and the goose could fight with good heart and, if need be, die, under the same banner."

Interesting Information on the Origin, Development, and Present Status of the Congregation of the Most Precious Blood, to which both in its male and female branches, American Catholics owe much, is contained in a little brochure, *Einige Notizen über die Kongregation der Missionäre vom kostbaren Blute*, for a copy of which we are indebted to the author, Rev. Gregory M. Jussel, C. PP. S., of Schellenberg (P. Nendeln) Fürstentum Liechtenstein, Austria.[1]

We gather that, of the four provinces into which the Congregation is now divided, viz. the Roman, the Neapolitan, the Flaminian, and the American, the American is the largest. Fr. Jussel gives a sympathetic account of its establishment and progress. It has at present 104 priests, 22 seminarians, about 50 students in college and novitiate, 75 lay brothers and a number of novices. The Sisters of the Precious Blood, who are independent of the male order, have large mother houses at Maria Stein, O., O'Fallon, Mo., and Ruma, Ill. The Fathers have their mother house and seminary at Carthagena, O., a prosperous college at Rensselaer (Collegeville P. O.), Ind., and a novitiate near Burkettsville, O.

The Congregation has given to the American Church one bishop (Rt. Rev. Joseph Dwenger of Fort Wayne) and a number of zealous missionaries. The two monthly magazines, *Messenger* and *Botschafter*, which it publishes at Collegeville, Ind., are ably edited and deserve to have a wide circulation.

The Apostolate of the Press.—In an address delivered by the Coadjutor-Archbishop of Boston, Msgr. O'Connell, on the occasion

[1] Fr. Jussel kindly informs us that, while the brochure is not in the market, he will be glad to mail a copy of it to any reader of the CATHOLIC FORTNIGHTLY REVIEW who may desire to have it, for the small sum of ten cents.

of the presentation, in that city, of the Laetare medal to Miss Conway, that eminent prelate said:

"If the eternal message of Christ to the world, delivered through the bishops to His Church, is transmitted valiantly and faithfully to listening people by a priesthood which stands like a solid phalanx around its chief, and through the powerful agency of a Catholic press, loyally voiced by competent, conservative, and devoted Catholic editors—if the cathedral of the bishop, the pulpit and the press are as Christ commanded them to be—of one thought, one mind and one desire to make his truth known to every living creature—no obstacle can withstand this trinity of forces, and the Church in America of the future will valiantly accomplish her share of the work in the universal vineyard of Christ."

"By raising the apostolate of the press to the dignity of an assistant even to the bishop and priest," comments the *Sacred Heart Review* (xxxvii, 22), "Archbishop O'Connell appreciates at its proper value the important work for religion and truth which Catholics can and ought to do by means of the press. The efficiency and worth of this press is entirely in the hands of the people. Are they alive to their responsibility?"

We fear the great majority of them are not.

MARGINALIA

The American Federation of Catholic Societies has prudently dropped the demand for a division of the public school fund. The educational "plank" of its Indianapolis platform contains a passage which is taken to indicate a complete change of front;[1] viz: "*We disapprove on principle of affiliation with or submission to State control of Catholic schools.*"

That is a sound principle, and if the Federation sticks to it, the division of the school fund will be a dead issue.

There are some other obstacles in the way of obtaining an accurate Catholic census besides that pointed out in our No. 15. Dr. E. L. Scharf, of Washington, says in one of his syndicate letters to the Catholic press:

"Considerable difficulty is anticipated in securing accurate, or even approximately accurate, data about the Polish, Slavonic, Hungarian, Italian, Bohemian, and Greek Catholics. Thousands of these are scattered all over the country in mining districts and on railroads, and in many cases they never see a priest. Many others are visited by a priest only once or twice a year, and it would be obviously impossible for him to gather reliable statistics regarding the numerical strength of these scattered sheep of the fold. Only a special agent could obtain satisfactory results, by traveling through these sections, but it is not likely that the government would be willing to go to that trouble and expense."

[1] See the Mikwaukee Catholic Citizen (xxxvii, 40.)

We are requested to give space to the following communication, L. St. Alten:—

You quote (No. 12 of the C. F. R.) Rev. Dr. J. M. Harty of Maynooth as holding (*Irish Theological Review*, ii, 6) that in cases of urgent necessity absolution may be validly given by telephone. He concludes this chiefly from the attitude of the S. Penitentiary, which replied "Nihil esse respondendum" when asked about the matter. According to Clem. Marc, *Inst. M. Alph.*, ii, 738, the meaning of this formal reply "Nihil esse respondendum" is: "Non admittitur petitio utpote incongrua." In other words: To ask whether confessions by means of the telephone are allowed, is a question which deserves no answer, because to absolve in this way is not congruous to (or lacks) the requirements of a sacramental absolution. What Dr. Harty interprets as the sense of "*nihil est respondendum*" is the meaning of "*ad mentem*," with the formal explanation of the Sacred Congregation: "*mens est in casu urgentis necessitatis.*"

In a letter to Mt. Rev. Archbishop Quigley, of Chicago, the Holy Father praises very highly the object of the Catholic Church Extension Society, expresses his gratification at the work it has already performed, blesses its members, and grants rich indulgences to all who co-operate in this new apostolate, so greatly needed and so sure of glorious results in the future. St. Philip Neri, whose zeal was no less enlightened than ardent, is named as patron of the Society.

What might be called an application of "Christian Science" to music is the latest thing emanating from Berlin. The eminent pianist, Ferruccio Busoni, has written a treatise on musical esthetics (*Entwurf einer neuen Æsthetik der Tonkunst*), in which he not only pleads for complete license in regard to form and modulation, but treats dissonance as a thing which does not really exist —any more than diseases exist, according to the Eddyites. How Richard Strauss will chuckle! and how it will simplify matters for his followers. You tell them hereafter there are too many dissonances in the "Sinfonia Domestica" or "Salome," and they will retort calmly: "There is no such thing as dissonance—those cacophonies are a mere delusion of your mind. All music is sweet and euphonious."

The disestablishment of the Church of Geneva, recently ratified by popular vote, is an event of historic interest. It is significant that out of 25,150 electors inscribed on the rolls, not more than 14,476, (less than three-fifths of the whole), exercised their right of suffrage. Of these 7653, or less than a third, voted for the suppression of the *budget des cultes*; but as they exceeded the opponents of change by 834 votes, they are to have their way—a fact which throws some light on the value of the referendum as a means of gaging public opinion. At any rate, the sect of Calvin's foundation could not, in its native home, find enough support to retain its position as the State church.

Another able Catholic editor has dropped out of the ranks. Thomas A. Connelly, who gave the best years of his earlier manhood to Catholic journalism, has exchanged his editorial position on the San Francisco *Monitor*, for a more lucrative place as Secretary of the Immigration Board of Sacramento, California.

"Some day, perhaps," comments editor James R. Randall of the New Orleans *Morning Star* (iii, 1), "a gifted Catholic with a family, who does not depend on a salary, will devote his life work to a Catholic paper of the first class. He will come with the successful air-ship and atmospheric fertilization—in the future."

We once had *one* "gifted Catholic with a family" who did "not depend on a salary," on the American Catholic press in Dr. Condé B. Pallen, formerly editor of the *Church Progress*. But he found the yoke too heavy and the grind too irksome. It is well perhaps that we Catholic editors depend on a modest salary and are forced to cope with so many difficulties, quite unknown to the general public. It tends to keep us modest and affords us constant opportunity to exercise the cardinal virtue of humility, of which our profession has greater need perhaps than most others.

The American Federation of Catholic Societies, in the resolutions adopted at its sixth annual convention, recently held at Indianapolis, "continues to voice the need of a daily Catholic press in the English language, and urge Catholics to loyally support any move in that direction."[1] It would be more effective and more worthy of such a grand and zealous body as the Federation, to *start* "a move in that direction."—"Der Worte sind genug gewechselt, Lasst uns auch endlich *Taten* sehn!"

Mr. C. G. Sonneck in a letter in the *Allgemeine Musik-Zeitung* vigorously combats the prevalent opinion that "Yankee Doodle" was brought to America by hired Hessian soldiers. He claims to have in his possession a libretto, dated 1767 (nearly a decade before the war of Independence began), entitled "The Disappointment," the text of a ballad opera, the fourth number of which was sung to "Yankee Doodle." The Hessians will be grateful for having that awful stain wiped off their ancestors.

The apprehensions of certain pious persons and magazines in this country, with regard to the popularization of the researches of such Catholic scholars as Chevalier, Grisar, *et al.*, are not generally shared in Germany. We note from the *Literarischer Handweiser* (Münster 1907, No. 12), that the Rev. Vincent Wilburger, pastor of Ebnit, has summed up the arguments and conclusions of Canon Chevalier's *Notre-Dame de Lorette* in a popular German brochure, which bears the title *Die Loretolegende im Lichte der Kritik* and sells for about twenty cents. Wilburger's concluding sen-

[1] By the way, we should like to see the Federation couch its annual resolutions, so excellent in substance, in better English.

tence is: "It must be accounted gain for the intellectual development of the people, if such products of the imagination [as the legend of the translation of the Holy House], coming down to us from a time which delighted in fabling, are deprived of their halo, even though a goodly piece of genuine poetry vanish with them." That seems to us the right spirit. "*Veritas liberabit vos!*"

In Vol. xv, No. 2, of the Modern Language Association, Frank Egbert Bryant writes "On the Conservatism of Language in a New Country." Founding his discussion on a statement by Ellis, made in 1869, in his book on *Early English Pronunciation*, that the language of a colony is almost always more conservative than that of its mother land, and that American English is archaic in respect to that of British English, Mr. Bryant maintains that "it has not been and cannot be proved that Americans speak a more archaic English than the people of Great Britain," contending that there is not the least probability that immigration in itself is a conservative force.

If you would hit the bull's-eye of happiness on the target of life, aim above it. Place other things higher than your own happiness and it will come to you. You can buy pleasure, you can acquire content, you can become satisfied; but Nature never put real happiness on the bargain counter. It is the undetachable accompaniment of right living. It is calm and peaceful; it never lives in an atmosphere of worry or hopeless struggle.

Never fall down in despair at dangers and sorrows that loom up in the distance; like Bunyan's stone lions, they may be harmless when you near them.

The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy, for that which no power in the world can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities. Nature in her beautiful love and tenderness, says to man, weakened and worn and weary with the struggle: "Do in the best way you can the trifle that is under your hand at the moment; do it with a good intention; do it with the best preparation your thought suggests; bring all the light of knowledge to aid you. Do this and you have done your best. The past is forever closed. No worry, no struggle, no suffering, nor agony of despair can change it. It is as much beyond your power as if it were a million years behind you. Turn all that past, with its sad hours, its weakness and sin, its wasted opportunities and graces, as so many lights in hope and confidence upon the future. The present, and the future you can make from it, are yours; the past has gone back, with all its messages, its history, its records, to the God who loaned you the golden moments to use in obedience to his law."

LITERARY NOTES

—"The price of the *Catholic Pocket Dictionary and Cyclopedia* issued by the Catholic Art and Publication Office of Chicago, Ill., is one dollar," says the *Sacred Heart Review* (xxxvii, 26.) The *value* of the book is—thirty cents!

—The Robert Appleton Company announces that the second volume of *The Catholic Encylopedia* is completed in manuscript and most of it already in type. This volume will appear next fall. "After that"—we are promised—"the interval between volumes will grow shorter, from six to five, and, if possible, four months for each volume." It is not unreasonable, therefore, to look forward to the completion of the entire fifteen volumes in five or six years. Meanwhile the first volume,[1] issued about three months ago, is receiving high praise an all hands. While we have been unable to subject it to that minute scrutiny, which a work of this kind demands from the conscientious reviewer, we are prepared to say that the almost universal paean of praise accorded to it is, on the whole, well deserved. The somewhat unequal distribution of matter, certain technical inconveniences,[2] the too "advanced" tone of a few of the articles, so severely censured by Dr. McDonald in the *Casket*, and a number of minor inaccuracies and omissions, especially in the bibliography of some of the subjects treated, are blemishes which could scarcely be avoided in the first volume of a pioneer work of such magnitude and delicacy, undertaken with such an inadequate technical apparatus, and rushed to completion with a haste which to Europeans must seem positively bewildering. We may take occasion later on to point out, how and where this first volume and the general scheme might, in our opinion, be improved. Today we only wish to say how agreeably we are surprised to find the initial volume of this great and necessary cyclopedia coming so near to our high expectations; how entirely worthy it seems to us of the sincere praise that is bestowed upon it from all sides; and to exhort our readers, by sending in their subscriptions, to encourage an undertaking from which so much may reasonably be expected for the enlightenment of English-speaking Catholics and for the dispelling of anti-Catholic prejudices wherever our tongue is spoken.[3] Let us add that, to enable the *Catholic Encyclopedia* to realize the expectations of its projectors and editors,—to exercise to the full the salutary influence of which it is capable, educated and influential Catholics everywhere should make it their business to see to it that the work is incorporated among the standard reference works of every public and semi-public library. It is there that it will serve the cause of the Church most effectively. We would also suggest that, in communications to the secular press, the *Catholic Encyclope-*

[1] *The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Edward A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John J. Wynne, S.J.; Assisted by Numerous Collaborators. In Fifteen Volumes. Volume I: Aachen—Assize.* xv & 826 pp. royal 8vo. New York: Robert Appleton Co. 1907. Publication Price: Buckram Edition $90; ¾ Marocco $120; Full Morocco $225; (with special discount concessions).

2) Thus, as Fr. Drummond, S. J., suggests in the *Central Catholic* (No. 1115), the titles of articles should be appended to the name of each writer in the prefatory list of contributors, and the titles of all articles should be repeated in ordinary type in an index at the end of each volume, to enable one to see at a glance if the article he is looking for is in that volume, or, as is often the case, is relegated to some other heading in a subsequent volume.—A case in point is "Americanism," under which heading the reader (on what grounds it is difficult to surmise) is referred to "Testem Benevolentiae."—The initials of a religious order to which a contributor may belong (there are, we are pleased to note, quite a number of religious among them; though, for the circulation of the work it might be better if the S. J. appeared less frequently) should be affixed to his signature not only in the list at the beginning of each volume, but wherever that signature appears under an article.—In the nomenclator of volume I we miss, among a number of others, the leading, and for a number of years the only Catholic daily newspaper in the U. S.—the St. Louis *Amerika* (German). No doubt this subject will be adequately treated under the heading of "Press, Catholic," but the *Amerika's* age, past merits and present standing surely entitle it to be at least mentioned in its proper place under "A".

3 The N.Y. *Evening Post* says in a review of the *Catholic Encyclopedia* (June 22): "though this important work has chief value and significance for Catholics it contains a great deal of interest to every intelligent man, and, so far as it is used by non-Catholics, must contribute to the correcting of erroneous opinions and the breaking down of existing prejudices."

dia be not only used, but frequently mentioned and quoted by the members of Calholic truth societies and others of our coreligionists who have access to the daily newspapers and who make it a practice (it is a very praiseworthy practice, indeed) to refute current misstatements and popular errors. We English-speaking Catholics have long wished and clamored for a complete and reliable Catholic cyclopedia; once we have it, let us make good use of this mighty engine in the interests of truth and justice.

—*Treatise on the Sacrament of Extreme Unction*, is the title of a brochure, into which the Rev. P. J. Hanley has skillfully condensed the teaching of the Church and her theologians on this important subject. It is a useful popular compilation which might have been rendered still more useful by occasional references to English works to which the reader could go for more detailed information, e. g. on real and apparent death in relation to the Sacraments.[1] (iv & 57 pp. 8vo Fr. Pustet & Co. 1907. 25 cts. net.—Theologians who desire a complete treatise on Extreme Unction should get *De Sacramento extremae unctionis tractatus dogmaticus* by Rev. P. Joseph Kern, S. J., Professor of dogmatic theology in the University of Innsbruck (xvi & 396 pp. 8vo. Pustet. 1907. $2.), which the *Civiltà Cattolica* (quad. 1368, p. 719) justly calls the best and fullest scientific treatise yet published on the sacrament of Extreme Unction.—May both the above-mentioned works in the words of Fr. Kern, contribute, "ut coelestis medicina animae et corporis a fidelibus maximi aestimetur, tempore gravis infirmitatis tempestive expetatur et cum ea devotione suscipiatur, ut beatos suos fructus uberrime váleat producere." (p. viii).

—The religious communities among the early German settlers in America have received scant notice by historians of American religious life. That these humble folk were not without influence, and contributed not a little to the worth of our national character, is shown by Lucy Forney Bittinger in her *German Religious Life in Colonial Times* (Philadelphia: J. B. Lippincott Co.). The author has made extensive use of local histories and obscure publications, and has brought the life of these small sects and communities into relation with larger movements both in Germany and America. Her work shows much care and pains. We shall recur to it more fully hereafter:

—Benziger Brothers present us with a posthumous booklet, *The Holy Hour of Adoration* from the pen of the late Rt. Rev. William Stang, D. D., Bishop of Fall River. It contains an order of exercises and suitable prayers to be followed and used at the devotion called "The Holy Hour," (one continuous hour of adoration before the Blessed Sacrament) which is daily growing in popularity and, in the words of the saintly Bishop is "effecting wonders in our parishes." Msgr. Stang compiled the little booklet from approved sources, because he felt the need of such a compilation and no one else came forth to fill it. (Price 50 cts.)

—The *Stories of the Great Feasts of Our Lord*, by the Rev. James Butler (94 pp. large 8vo. St. Louis: B. Herder. 1907. 85 cts.) are, as the subtitle indicates, taken from the Gospel narrative and tradition. Wherever possible the compiler has kept to the wording of the Sacred Text and combined the various Evangelists. Each story is illustrated by copies from the paintings of well-known artists,—several of them fairly well done. The volume is intended chiefly for boys and girls, is artistically bound, and cheap at the price asked for it.

—Prof. Otto Heller, of Washington University, St. Louis, Mo., is preparing a new complete and critical edition of the writings of the famous German-American novelist Charles Sealsfield, whose real name was Karl Postl. Postl was born in Austria in 1793 and died in Switzerland in 1864. The better part of his life was spent in roaming about the world, especially North America. His novels, of which *Das Kajütenbuch* (2 vols. 1840) is considered the best, comprises a stately series of volumes. In the beginning of his literary career Sealsfield wrote in English.

—The third edition of Abbot Maurus Wolter's great liturgical and devotional commentary on the Psalms is now complete. (*Psallite Sapienter, Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie.* Five volumes. B. Herder. $...) It would be like carrying coal to New castle, or, as the Germans say, owls to Athens, to descant on the merits of a five volume

[1] P. Ferreres' timely book can now be had at Herder's in an English translation.

commentary on such an important part of Holy Scripture, which has passed through three editions within less than two decades. We can confidently apply to it the dictum of the medieval chronicler: "Quicumque utetur hoc libro, laudabit ipsum." Especially those who say the divine office daily find it a veritable treasure-trove.

—The *Cursus Scripturae Sacrae* has recently been enriched by another volume: *Commentarius in duos libros Machabaeorum* auctore *Jos. Knabenbauer, S. J.* (Paris: Lethielleux. 1007.)

—The *Katholik* of Mayence, one of the oldest (est. in 1821) and foremost Catholic periodicals of Germany, has two new editors *vice* the late Dr. Raich; they are Rev. Dr. Jos. Becker and Rev. Dr. Jos. Selbst, both professors in the seminary of Mayence and both scholars and writers of established reputation.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Psallite Sapienter. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O.S.B., weiland Erzabt von St. Martin zu Beuron. Dritte Auflage. Fünf Bände. Fünfter Band: Psalm 121—150. Mit einem Generalregister über alle fünf Bände. vi & 566 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. $2.45 net.

The International Catholic Library Edited by Rev. J. Wilhelm, D. D., Ph.D.—Vol. III: Ten Lectures on the Martyrs By Paul Allard. With a Preface by Mgr. Péchenard, Rector of the Catholic University of Paris. Authorized Translation by Luigi Cappadelta. xxviii & 350 pp. 8vo. $2 net.—Vol. VI: Sursum Corda. Letters of the Countess de Saint-Martial, in Religion, Sister Blanche, Sister of Charity of St. Vincent of Paul. Together with a Brief Biographical Memoir by her Brother Baron Leopold de Fischer. Authorized Translation from the French. With two Portraits. 335 pp. New York, Cincinnati, Chicago: Benziger Brothers. 1907. $2 net.

Ius Regularium Speciale. In usum scholarum edidit P. Fr. Dom. M. Prümmer, O. Pr. xxiii & 357 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. $1.50 net.

The Truth About the Congo. The Chicago Tribune Articles. By Frederick Starr. viii & 129 pp. 8vo. Chicago: Forbes & Co. $1.

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Sursum Corda. Letters of the Countess de Saint-Martial, in Religion Sister Blanche, Sister of Charity. net $2.00.

The Holy Eucharist. By Rt. Rev. Bishop Hedley. net $1.20.
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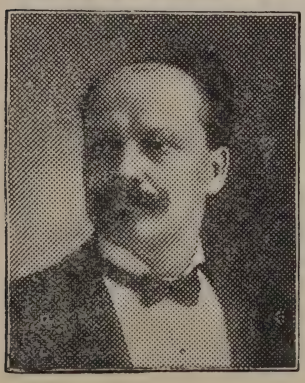
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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 17 September 1, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

"Corybantic Christianity" Under Fire



A LITTLE over a year ago (CATHOLIC FORTNIGHTLY REVIEW, xiii, 14, pp. 438 ff.) we referred to certain criticisms made upon the work of the Salvation Army by Mr. E. D. Solenberger, general manager of the Associated Charities of Minneapolis, at the thirty-third National Conference of Charities and Corrections in Philadelphia. Mr. Solenberger charged that the social and relief work of the Army in all its branches is poorly organized, and that its funds are badly administered; that the Army pads its statistics for purposes of self-laudation, and that it harbors other specific glaring evils.

Four weeks later (xiii, 16, p. 524) we registered the fact that the Mayor of Cincinnati, after an investigation, had forbidden the Salvation Army to solicit cash contributions on the streets of that city for summer outings and holiday dinners for the poor.

There have been other developments since, all pointing in the same direction. On July 24, of the current year, e. g., the authorities of Brooklyn made a raid on the local headquarters of the "American Salvation Army" and arrested two officers on the technical charge of vagrancy. The raid was the result of an investigation by William N. Nichols, secretary of the Brooklyn Bureau of Charities, who had learned that the Army was collecting junk and second-hand stuff under the guise of being a charitable organization, and then selling the articles for the benefit of the directors. He interested District Attorney Clarke in the matter, who began an investigation. A staff "captain" named Handicott was sought on a warrant based upon the testimony of a boy who made serious charges, vaguely intimated in the press dispatches, against him. "Commander-in-Chief" Duffin, when arrested, was loaded with bank books in his own name, without Army title. Likewise he was "flush of loose cash," which he said in one moment he had drawn from the bank, but in another that he had taken it from the office. An ex-"captain" named Von Diezelski, denounced the Brooklyn Army management to the reporters. "With some exceptions," he said, "the American Salvation Army is a combination of crooks and imposters." In addition to its so-called "Industrial Home" at 1652 Fulton street, where the old clothes and furniture were collected, the "Army" had a "Home for Friendless Girls" at 36 Lewis avenue. According to Diezelski the goods collected by the agents of the army and stored in the "Industrial Home," instead of being dis-

tributed to the poor, are sold in the second-hand stores for the highest price they will fetch, and the money is distributed on a stockholding basis.

In view of these and other serious charges, made in various cities, a portion of the public press is calling for a general investigation of the affairs of the Salvationists of the various brands.

"There should be a public accounting of the funds contributed by the public to all these soliciting organizations," says e. g. the St. Louis *Mirror* (xvii 23). "Some way should be devised to regulate the whole scheme of 'work' originated by the Salvationists of England. Recently a book has been published, in London, the author of which attacks the whole scheme of Salvationism on an economic basis and shows, moreover, that Salvationism's business methods are loose and slipshod, none the less so in spite of the clever answer of Salvationists to investigation that 'souls saved do not appear on the ledger.' The Salvationists get too much from the public to be entitled to dispose of their gettings without responsibility to anyone. Any bunch of crooks, male and female, can rig themselves out in uniforms like that designed originally by the Booths and gather in the coin..... The man who gives doesn't cross-question the girl who solicits his gift, and if he did, he couldn't tell whether she told the truth. She probably recites a 'spiel' taught at headquarters. The uniform proves nothing. Any tailor would make one..... The authorities should go after the charity work of this kind in all the cities. The solicitors multiply. In some saloons there are almost as many collecting females of an evening as there are customers. There is too much of this for all of it to be 'on the square.' The whole charity-soliciting outfit should be carefully investigated. We should know if it is true that there are Salvationists who have become plutocrats in the following of their 'call.' The collections during a year must reach stupendous amounts. If any of the money is going into private pockets the public should know it. In a world where the need of charity is due solely [? !] to the absence of social and economic justice, it is not unlikely that charity itself should become corrupted—should be perverted to private ends as an easy method of further plunder of the people. What this country needs is a drastic probing of all this charity work that has attracted so many practitioners since the uprising of 'corybantic Christianity.' The 'square' organizations have nothing to fear from such a proposal as this. The crooked concerns, and there must be many working in imitation of the good, should be stamped out. And all women solicitors, whether of charity or anything

else, should be barred from all saloons in all cities. The superiors who send the women into saloons would not do that thing, if they had any true gentlemanly feeling. They must know what the girls are compelled to hear often and to endure occasionally. Money so gathered is tainted, if any money can be tainted by anything. We don't think sweet Charity would go out for money in quite that fashion. The method smacks more of Greed. The whole Salvationist scheme should be overhauled. It has been too successful. There has been too much money to handle for the handlers to have escaped the results of such handling without recognized responsibility."

Editor Preuss' Radicalism

Mr. James R. Randall, author of "Maryland, My Maryland," editor of the New Orleans *Morning Star*,[1] says in that ably conducted journal (iii, 2):

"The recent death of Leo Taxil, whose real name was Gabriel Jogand, has given Arthur Preuss, editor of the CATHOLIC FORTNIGHTLY REVIEW, an opportunity of vindicating himself, if vindication were necessary, in the matter of Taxil's devilish impositions, which duped so many of our brethren even in places of higher dignity. Mr. Preuss detected the fraud promptly, and warned his Catholic brethren not to fall into the trap; but, like all men of genius who utter what some people take as unpleasant truths, which they do not want to believe, he fought an almost solitary battle amid detraction and loss. But he never wavered, and now time has justified his sagacity and true Catholicity. There are some, but not many, public writers like him. Only too many are compromisers and courtiers. It may be that *Mr. Preuss betimes is rather radical in his views, on some subjects*,[2] but there is no doubt of his prescience, his love of truth, his fidelity to principle and his valiant spirit as well as his loyalty to Mother Church. Such a man is sure to suffer in this world, but great should be the reward hereafter. He has ever been '*in arduis fidelis*,' and deserves to be ranked with those brave and sacrificial spirits,

'Who wage contention with their time's decay.'

This laudatory notice from an esteemed confrère would call for no animadversion from us, beyond a line of thankful acknowledgment, were it not for Mr. Randall's implied if delicately worded repetition of the hoary charge, that Mr. Preuss is "radical."

[1] He has since, we regret to say, resigned that position.

[2] Italics mine.—A. P.

When, in the early nineties, this REVIEW pointed out the inherent weakness of the insurance scheme which had been adopted by practically all our Catholic fraternal societies, we were savagely denounced as "radical."[3] Since then the more ably shepherded among these societies have mended their insurance system, and the few laggards are beginning to find themselves in sore straits.

A year or two later we fell foul of the Taxil humbug. We have said all that we deemed it needful to recall, on this score, in the CATHOLIC FORTNIGHTLY REVIEW of July 1, to which Mr. Randall so graciously refers.

This acrimonious controversy was followed by the glorious battle against "Americanism," in the heat of which the charge of "radicalism" was flung at Editor Preuss more frequently and more fiercely than at any other juncture in the comparatively short history of his REVIEW. In those parlous days I even had to submit to the mortification of a vigorous tongue-lashing from my own revered Archbishop—may he rest in peace! Thanks to eminent and reliable informants in the very shadow of the Vatican, I was able to forecast the contents of the pontifical brief condemning "Americanism," at the very moment when the "Liberal" organs were triumphantly pealing forth the tidings that Leo XIII had "turned down the radicals, soreheads, and heresy-hunters" and would pronounce, if he saw fit to notice the controversy at all—in vindication of the Heckerites, Abbé Klein, Msgr. O'Connell and the rest of the fiery champions of a movement which the REVIEW deemed it its sacred duty to fight. Two months later came like a thunder-clap the Apostolic Brief "Testem benevolentiae," and "Americanism" was dead—at least in theory.

I say advisedly: it was dead at least in theory. For in practice, I fear, some of its leading principles are still very much alive. They crop out especially in the new and strong "Order of the Knights of Columbus."

For reasons often and plainly stated, I have opposed and combatted this Order with all the energy at the command of one in feeble health and weighed down with many cares, from the day when my attention was first called to, and my co-operation solicited for it, by an esteemed friend. That was five or six years ago, when the organization was trying to gain a foothold in the city of St. Louis. I oppose and combat it today more strenuously than ever, because I am growing more firmly convinced from week to week, from my own unprejudiced and searching observation of

[3] Vide Fr. Meifuss' reminiscences in the *Herold des Glaubens* (St. Louis) July 24, 1907.

the Order, its workings, and tendencies, and by letters which constantly reach me from bishops, pastors, and loyal Catholic laymen, some of them former K's of C., that it is dangerous and unsound, and bound to arrive at the same inglorious end as the secret "Kulturbund" of certain "Liberal" Catholics in Germany, recently exposed by the "Corrispondenza Romana."

My "radicalism" today, so far as I can judge, consists mainly, if not altogether, in my opposition to the "Knights of Columbus."

I fear I must plead guilty to a certain radicalism. "Radical," in its original and literal sense, means "Having to do with, or proceeding from, the root, source, origin, or foundation." It is an inveterate habit with me, whenever a new subject comes up for discussion, to endeavor to go to the root of it, to try to trace its source and growth, and to fathom its full meaning, before venturing an opinion. This often leads me to view things in a different light than others see them. Of course, I am as much subject to error as the average mortal; but if there is anything that sharpens one's eye and minishes the danger of being misled by outward appearances or clever sophistry, it is, as sound philosophy tells us, the study of things *radically*, i. e. in their roots or causes. That is why I am "radical." It also explains why I seem to some, even among my opponents, to be gifted with a sort of uncanny "prescience." An editor who knows his Catholic philosophy and theology—though thousands may despise it as Scholastic nightowlishness—and who endeavors diligently to apply its principles, illumined by the lessons of history, both ecclesiastical and profane—to the current questions of the day, is apt to find himself, especially if he be honest and fearless, on the right side in nine cases out of ten. Nor is he likely to lack that moderate measure of good sense and, if you will, humility, which is necessary to make him realize that whatever victories he may win, must be credited far less to what little "alertness, sagacity or learning" he may happen to possess, than to the irresistible, unconquerable power of Catholic truth, of which we have the Master's promise that it will make us free, and that nothing, not even the gates of Hell, shall prevail against it.—

Surely, we can do no more than to open our minds and hearts to its illuminating rays; to try never to "sin against the light;" to strive to be always and under all circumstances, even "in arduis, fidelis."

And so, with the grace of God, the humble editor of the Catholic Fortnightly Review, with all his foibles and limita-

tions will continue to *Lascia[re]dir le genti*" and try his best, with his little flickering torch, to stand

"....*come torre fermo, che non crolla.*
Giammai la cima per soffiar de' venti." (Dante, *Purg.* v, 13.)

American Blessings for the Catholic Filipinoes

(Extracts from Letters Wrttten by Fr. John J. Tompkins, S. J.)

IV.

April 9 was the feast day of the lepers, *Domingo de Lazaro.* The festival is a very old one and partakes somewhat of the spirit of the pilgrimage. People throng to the hospital, and after paying a visit to the chapel and burning a votive candle, pass through the wards where the lepers are. One of the American medical attendants told me that last year there were twenty thousand visitors to San Lazaro, while the Filipino doctor estimated that the number this year was almost as large. We helped to prepare for the feast by a triduum, which Father Hernandez preached.

On the Wednesday preceding the feast, when the Father and I visited the lepers to make arrangements for the hours of meditation, I brought some leaflets containing the "Seven Words" and distributed them. As I passed through the wards, a boy about sixteen or seventeen years old, a badly disfigured leper, accompanied me, and when we came to the room where most of the Protestant lepers are, I noticed that he tried to keep me from entering; but I went in and the second person I met was a young woman of about eighteen. When I offered her the leaflet, she folded her arms and said in Spanish:

"I don't want it."

I was surprised and said:

"What! you don't want our Lord?"

"Oh, yes," she replied, "I want our Lord; but I don't want the Virgin Mary."

This surprised me still more, as it showed how far these poor creatures have been dragged away from their faith, since devotion to the Blessed Virgin is characteristic of the people. I said to her:

"You don't want the Blessed Virgin? Read that." As I was pointing out the "Third Word", an older woman who had been listening, interposed and said:

"We don't adore the Virgin Mary, but we honor her very much."

As I began to explain to her that we did not *adore* the Blessed Virgin, I noticed my guide manifesting signs of nervousness and the desire to have me leave. But I continued for a short while talking with the woman and heard her propound the stalwart Protestant doctrine, that "there is only one Intercessor in heaven, Jesus Christ, and therefore we have nothing to do with the Virgin Mary or the Saints." I saw the uselessness of saying anything more to her, but closed my remarks by telling her she ought to pray to the Blessed Virgin. As we left the room, my companion said to me in English that was as bad as my Spanish:

"My Father, I did not want you to talk with them, because you did not know Spanish, and might not be able to explain the reasons to them"

I should have felt humiliated, but there was some sense in the boy's remark.

The Protestant element of the hospital at first refused absolutely to have anything to do with the *fiesta*, on the ground that it was Catholic. But the American Catholic doctor urged them to bury all differences and prepare as they had done in previous years. They finally consented, but the Filipino doctor attributed the diminution in the number of visitors the following Sunday to the presence of the Protestant patients.

On Sunday morning Father Hernandez and I reached the hospital about 5.45. Even at that hour several hundred visitors were in the court-yard, while part of the famous Constabulary Band had already assembled. They played from six o'clock until nine. Many of the lepers were standing near the chapel door, and they were so well dressed that I scarcely recognized them. I began Mass at six o'clock. Twenty-five received Holy Communion. Father Hernandez said Mass after me, and on the departure of the lepers the visitors to the number of seven or eight hundred filled the chapel. A third Mass was said by the chaplain, and the chapel was again crowded by other worshippers. All day long the chapel was open for the devotion of the visitors.....

Here for the first time, I saw something of the devotion of the Filipinoes to the Passion of our Lord. Little altars had been erected in the wards, four of which especially attracted the devotion of the visitors. They represented scenes from the Passion, the Carrying of the Cross, the Crucifixion, and the Taking down from the Cross. Before each altar there were visitors singing a most plaintive chant of the Passion. It was like a long, deep, sad wail. I never heard anything so pathetic, and although the general spirit of the day was one of joy, yet in the wards in

which these altars were, sorrow seemed to predominate. The chant was composed a long while ago by one of the Friars, and formerly, during Lent, the Passion was sung every night in all the Philippine families. It is still kept up to a great extent throughout the Islands.[1]

(To be continued.)

Recent Manifestations of "Modernism" in Germany

Two subjects which seemingly had no external connection, were recently exploited by our daily press, with the ill-concealed purpose of making the American public believe that Catholicity in Germany is honeycombed with "modernism."

The first of these subjects was the long-standing controversy concerning Rev. Dr. Herman Schell, late Professor of dogmatic theology in the University of Würzburg; the second, the discovery of a secret league of Catholics, with headquarters at Münster, aiming at a modification of the rules of the Index.

The Catholic press of Germany, with few exceptions, has treated both these matters with becoming calmness; though it did not endeavor to conceal the fact that they caused deep agitation throughout the country.

As for the Index, there is nothing in the laws of God or the Church to prohibit a good Catholic, or any number of good Catholics, from respectfully petitioning the Holy See for any reasonable modification of its rules.

In matter of fact, after the Münster league had been exposed, it became known that the Pope had already granted the desired modifications to the Catholics of Germany, as his predecessor had granted simlar relaxations to the Catholics of England, and that the reason the indult in question had not been published, was that it leaves certain points to the discretion of the bishops, who had not yet had time to agree upon a uniform course of action. The only reprehensible feature about the Münster league, so far as we can see from this distance, was the secrecy with which it foolishly enveloped its aims, its membership, constitution, and proceedings. There is a grave and patent lesson in the incident for our American "Knights of Columbus."—

As for the Schell trouble, it had been brewing for a long

[1] "Truly," as Father Tompkins said above, in this same letter, "if there ever was a shameful thing, it was the advent of the Protestant ministers among these unfortunates, to rob them of their only consolation, their religion and their faith."

time. The late Dr. Schell, several of whose theological works Rome had been forced to place upon the Index, was a brilliant and well-meaning, but at the same time a somewhat erratic and overconfident man. Already towards the close of his life, but still more since his death,—in consequence, largely, of his own temerity and imprudence,—he has been looked upon by modernists and "reform Catholics," in Germany and elsewhere, as a leader and a sort of patron saint. In view of this fact, and in view of the ridiculously exaggerated praise which a number of his followers continued to bestow upon him, Msgr. Prof. Dr. Ernst Commer of the University of Vienna thought it necessary to write a strong brochure on *Hermann Schell und der fortschrittliche Katholizismus* (Wien: Heinrich Kirsch. 1907. $1.15 net), in which he showed up the dangerous tendencies of the modernist movement, carried on under the name and egis of Schell, and warned good Catholics everywhere against the theological errors and the false principles and disloyal purposes of those who had espoused the so-called "progressive" or "reform" Catholicism. Professor Commer's book, as was to be expected, and as the author himself foresaw (*vide* his "Vorwort"), created consternation in the Schellite camp and a genuine sensation throughout the German-speaking Catholic world, both in Germany and Austria. This sensation was increased and the consternation of the Schellites turned into rage, when Pope Pius X addressed to Professor Commer a letter of congratulation, in which he praised his brochure and declared that he had nobly fulfilled his office and mission as a teacher of theology by taking up this subject and instructing the faithful as to which was the true doctrine of the Church and where lay the danger of error. The fact that among the contributors towards a projected monument for Dr. Schell, were an archbishop, a bishop, and several eminent professors of theology, makes the action of His Holiness appear all the more grave. Of course the cry immediately went up that the Pope was misinformed. But a reply sent by him, through Cardinal Merry del Val, to the monument committee, and the circumstance that a copy of the papal brief to Dr. Commer was mailed through the Apostolic nuncios to all the bishops of Germany, as also the sharp and decisive tone of the brief itself, must disabuse any cool observer of this notion. The Holy Father evidently looks upon the Schell movement in Germany as essentially a part of that modernism which has been causing so much trouble and scandal in Italy, France, and England, and which he considers it his providential mission to oppose and condemn, because it is, as he has intima-

ted in a recent allocution, not only a heresy, but the quintessence of all heresies. It is against this movement also that the so-called new Syllabus, recently published, was chiefly aimed.

We must say that we do not like the way in which this whole matter has been handled by the *Kölnische Volkszeitung* and a few other leading Catholic newspapers of Germany. One may not approve of all the sharp dicta with which Msgr. Commer has seen fit to interlard his brochure; yet no loyal Catholic who reads it with even a slight knowledge of the various groups of German Catholics represented by the *Hochland*, the *Renaissance*, the *Zwanzigstes Jahrhundert*, the "Krausgesellschaft," etc., will, we think, feel inclined to deny that substantially his censures are just and his warnings well-founded and timely.

Leo XIII stamped out—at least in theory—"Americanism" in this country; it remains for his gloriously reigning successor Pius X to extirpate what is essentially the same amalgam of errors, only, if possible, more radical and more highly developed, in Italy, Germany, and France. We cannot be thankful enough that Pius X sees his duty clearly and that he has the Apostolic courage to do it regardless of consequences.

Logic and Sound Doctrine vs. Elegant English

The Boston *Republic* (xxvi, 29) deplores the fact that "those who write in defense of Catholic truth should write, as a rule, such contorted and unintelligible English. They lack simplicity of style," says our contemporary; "and, as a rule, reason along abstract lines, leaving the reader—even the cultivated and informed reader—unimpressed or sullenly hostile. They forget to modernize St. Thomas—to make his principles intelligible to modern ears. They convert those to a more vivid faith who are already of the household of faith. That's the scope of their good works. And even the best institutions and the most guileless innocence of heart and tongue cannot atone for almost incredible stupidity."

While this is unfortunately true of some, it can happily not be said of all "who write in defense of Catholic truth." Only a few of our apologists "lack simplicity of style" and occasionally employ "contorted and unintelligible English." As for inability to "modernize St. Thomas"—that is quite another matter. One may write good and clear English, and be thoroughly orthodox and instructive besides, without possessing the rare ability, or without even making an attempt, to "modernize St. Thomas." After all St. Thomas is not the Catholic religion.

The *Republic's* above-quoted remarks were, it says, "occasioned by the article which holds the place of honor in the current [July] issue of the *Catholic World.* It is so heavy that it sags, and so antiquated in method and mood that you grow to believe that the author is still browsing contentedly in those dear days before the invention of printing and the discovery of America. Such articles as 'American Principles versus Secular Education' do no good. They are dreary reading. The *Republic* is quite surprised that a magazine so well conducted as the *Catholic World* should hand its readers a plate of indigestible mental doughnuts!"

We have no mind to defend the *Catholic World.* The Paulists have pens enough to attend to that themselves. And besides, the charge is not entirely groundless. The *Catholic World* is too often weary, stale, flat, and indigestible. But the *Catholic World* is only one, and by no means the most important or the most widely circulated Catholic periodical publication in this country. Hence the next paragraph of the *Republic's* criticism overshoots the mark:

"No wonder educated men outside the Church complain that our apologetic literature in English is, in the vast majority of cases, so Latinized in form[1] and so mediaevalized in sentiment that they cannot wade through it."

While it may be admitted that "Good ideas—not valueless, ancient platitudes—are needed in the literature called Catholic;" the *Republic's* criticism is not as consistently developed as we have a right to demand of such an exacting censor; and it loses its force almost completely in the light of this final exclamation: "Oh for a man in America like Father Tyrrell, the distinguished English Jesuit, who has ideas and knows how to express them!"

Men like Father Tyrrell—he is no longer a Jesuit—are precisely the kind we do not want in this country. If the editor of the *Republic* is not yet aware of fact, he may see from current numbers of the *Irish Ecclesiastical Record*, and from Fr. Tyrrell's own book *A Much-Abused Letter* (Longmans 1906), that the brilliant ex-Jesuit has been unmasked as an unsound and highly dangerous writer, who has for a number of years of set purpose employed his fine command of English to poison the minds of his fellow-Catholics.

Certainly, our Catholic apologists should endeavor to employ modern methods and to express themselves in simple, idiomatic, and translucent English. But logic and orthodoxy are even more

[1] This is no fault of present-day apologists. Cfr. Thos. Hughes, S. J., *The History of the Society of Je us in North America*, I, 84 f.

important qualifications for a writer who undertakes publicly to defend the Catholic truth. It is in the latter altogether essential qualifications, rather than in facility of handling the King's English, that most critics of the stamp of the editor of the *Republic* are fatally wanting. Half a dozen Tyrrells and a dozen glib but unsound editors of the Murphy stripe would inflict more serious and lasting damage upon the Church in America than the medievalism of some stray Paulist or the pigeon-English of an occasional foreign-born professor or journalist whose mother-tongue happens to be French, German, or Polish.

A Study in Cryptography

After publishing, in 1902, a study on the origin and early development of modern cryptography, (the art of secret or occult writing), Professor Aloys Meister now presents a volume on the manner and extent in which this art was employed by the Vatican in its diplomatic service up to seventeenth century (*Die Geheimschrift im Dienste der päpstlichen Kurie von ihren Anfängen bis zum Ende des XVI. Jahrhunderts.* 450 pp. 8vo with five folio plates. $7.75. Paderborn: F. Schöningh. 1906.)

Pages 1—118 are devoted to a historic exposition of the subject, while pages 119—446 contain various rare documents, such as theoretical treatises on the use of ciphers and the deciphering of them; different systems of occult writing, etc.; all in connection with the diplomatic service of the Roman court.

Cryptography is of ancient date, but it seems the papal curia did not make use of it till about 1326. There were two traditional ways of secret writing: substituting certain words or arbitrary signs for certain other words, and the employment of certain letters for certain other characters. Meister shows that both methods were employed by the curia, though in the beginning of the fourteenth century transposition of letters was practiced only with vowels.

In the dispatches addressed to the papal court in 1363 and 1364 by Archbishop Peter de Gratia of Naples, there is employed for the first time in the history of papal diplomacy a somewhat complicated cipher, rendered so by the arbitrary modification of certain consonants and the use of signs which in themselves have no meaning. But this is an isolated case. The pontifical chancelry on the whole was extremely slow in giving up its traditional system of cryptography. This refers particularly to the *Roman* chancelry, for since the occidental schism the popes residing at

Avignon and Pisa employed clerks who were familiar with the more modern methods of secret writing. The secretary of Clement VII, for instance, was well versed in all the intricacies of cryptography as then practiced by the diplomatic representatives of the various Italian republics. Pontifical cryptography, properly speaking, was not much improved before the time of the humanists, when subtle theoreticians applied themselves to the invention of ingenious combinations of letters and arbitrary signs, in order to preserve the secrets of correspondence, then exposed to constant danger. Among them must be mentioned the great architect Alberti (d. 1472), whose treatise on cryptography Prof. Meister has succeded in unearthing. It is an important document in the history of the development of cipher-writing, because it influenced nearly all the later writers who treated the subject.

Cryptography at the papal court achieved its highest development when permanent nunciatures became common and the secretary of State (in 1555) hired a special clerk to decipher their secret dispatches. Henceforth the ciphers employed in the diplomatic correspondence of the curia grew more and more intricate, and the rules governing their use more and more severe. Letters were designated by groups of two figures each, of which the same group could be applied to several of the most frequently occurring characters. Professional *chiffristes* such as Gianbattista and Matteo Argenti, special secretaries from 1585 to 1605, brought the secret writing of the papal court to a high stage of perfection. Matteo was bent upon devising a system both undecipherable and easy of use; he published in two volumes all the keys collected by his uncle Gianbattista, and himself composed several original works on his favorite subject. Prof. Meister publishes his treatise on ciphers and his brochure on the art of reading ciphers, and analyzes minutely a voluminous manuscript which Matteo compiled for the sole use of his family and in which he set forth a number of most ingenious methods of deciphering all manner of cryptograms.

Meister's laborious book has not only great value as a scientific contribution to an interesting and important subject, hitherto quite obscure, but it also furnishes scholars who busy themselves with researches in the Vatican and other archives, with valuable keys for the reading of secret dispatches of the Roman curia and its diplomatic representatives at the various courts.

The cipher, by the way, has not wholly passed out of everyday life. Our standard cable-code books contain at the end pages of words to which the user and his correspondents may attach

any meaning they choose. Let any two persons fill out these blanks, and they have, not only a workable cipher, but one which, within its narrow limits, is fairly safe from detection, since every meaning is altogether arbitrary and subject to no rules whatever. Any two friends who have intimate allusions that are meaningless to third persons have the beginnings of a cipher, in the sense that their letters would not reveal all they really had said. Those persons who are most tickled at the idea of sending letters in secret code, seem perversely to be the ones who know least about the way to construct such things. A New York paper not long ago printed a "personal" advertisement which looked puzzling enough, but could be read in five minutes by substituting for each printed letter the one just before it in the alphabet: A for B, F for G, and so on. A recent lawsuit in one of the English courts resulted in the publication of a batch of cipher letters written on the utterly childish plan of attempting to disguise the real text by a superabundance of one letter. One may wonder whom the authors could possibly have expected to baffle by writing, say: "plpepnpd pmpe pfpipvpe pppopupnpds."

There have been occurrences in the past few years which indicate that many persons in these days do not use ciphers for the very affairs in which they would seem most useful. Public officials are bribed, secret alliances cemented, rash promises made, all in plain longhand. Quay's euphemistic "Shake the plum-tree" would blind no one. There was a time when letters between the great, concerning delicate affairs, would have been so veiled as to be useless if sold to a newspaper. Yet the devastating possibilities of the publication of private letters nowadays have not developed this form of precaution. There is every reason to suppose that a goodly number of influential persons would be glad, ten years hence, if the fashion of cryptography had been revived.

The editor of this Review, who was initiated into the study of cryptography in his boyhood days by his father, who was well up in the literature of the subject, remembers having invented, as a student, a number of keys, which enabled him to employ the same group of figures for different letters of the alphabet, thereby making his ciphers difficult if not impossible of solution for anyone who did not possess the key. The subjoined paradigms show how this can be done:

1	1	2	3	4	5	6	7
	a	b	c	d	e	f	g
1	8	9	1	2	3	4	5
	a	b	c	d	e	f	g

and so forth. Here 11 can mean either *a* or *c;* 12 may designate either *b* or *d,* and so on. The system is capable of almost infinite diversification, and we have never yet found anyone who could decipher a letter written by means of it.

PARERGA AND PARALIPOMENA

A Catholic College Honors a Protestant Editor.—It was recently reported in the daily papers that the Pope had conferred the honorary degree of LL.D. upon editor Bok of the *Ladies' Home Journal.* Later it turned out that the degree had not been conferred by his Holiness, but by the Augustinian Fathers of Villanova College. The Catholic press almost unanimously vented its disapproval of such an unbecoming and disloyal act.

The most cutting remark we have seen on the subject, is this brief editorial note from the eminently conservative *Sacred Heart Review* (Boston, xxxvii, 26):

"One of our Catholic colleges honors with the degree of LL. D., a non-Catholic editor, this year. So far as we have seen, no mere Catholic editor has come in for any such recognition of distinguished service in the field of journalism."

The Milwaukee *Catholic Citizen* (xxxvii, 34) had this to say, *inter alia:*

"In the discussion of abuses in the giving of college degrees, it has been urged that only those with some sort of higher education should be thus honored, and that the distribution of degrees for advertising or financial purposes should be checked. Editor Bok is a self-made man, who never went to a college or academy, but who received his education wholly in the public schools of Brooklyn. Nevertheless, we should not criticise a college for making him a doctor of laws, though we do not see why it is especially appropriate that a Catholic college should do so. Bok is not a Catholic."

The *Citizen* wound up with the following suggestion:

"It occurs to us, in this connection, to mention a name whom[1] it would be highly proper for Villanova to honor next time. He is a Philadelphian, too, a fellow-citizen of Editor Bok: Martin I. J. Griffin. He is distinguished for careful, studious and original work in American Catholic history. It is a shabby fact that some Pensylvania Catholic institution has not long since honored him in some manner. Were we less snobbish and more loyal to our own men of merit, Griffin would get it long before Bok."

Our own humble opinion is that Catholic universities and colleges should give up the silly practice of conferring honorary degrees; but if they will bestow an occasional LL.D., it should be

[1] *Sic!* The *Citizen's* English is always more or less—peculiar. *We* should say: "to mention the name of a man whom, etc."

offered to men who are practical Catholics and who have served the Catholic cause with exceptional zeal and devotion. Men who really deserve such honors will as a rule decline to accept them; but our institutions of learning can at least salve their honor and avoid giving scandal if they will offer their degrees only to such as are truly and eminently worthy.

Anticlericalism in Italy.—A clerical friend in the Eternal City writes under date of July 25: The insulting and outrageous behavior of the anticlerical party is daily increasing in violence and audacity. Since the celebration of the centenary of Garibaldi and especially since the recent scandal at Milan, the seminarians and clergy of Rome, Milan, Turin, and nearly all the Northern cities are barely safe outside their dwellings. I think the time is not far off when we shall be obliged to dress in citizens' clothes whenever we appear in the streets. In at least five different cities the Corpus Christi procession was this year disturbed and sacrilegiously insulted, and had to be protected by rows of policemen and soldiers. In several extreme cases it was disbanded to prevent further disorder. Lately a number of students of the Propaganda were openly insulted and maltreated here in Rome by a party of Garibaldians, so that the people had to protect them and thrust them into some private entry to withdraw them from the assaults of the mob. The latter, after venting their rage on the innocent portal which separated them from their victims, proceeded to the college of the Propaganda and serenaded its inmates with cries of: "Down with the Pope and his priests; Evviva Garibaldi, Evviva Giordano Bruno, Evviva il Socialismo!" etc. Similar disgraceful scenes may be witnessed daily in many of the Northern cities.—Last Sunday one of our students had a newspaper thrust into his face, containing a description of the Milan scandal, and was accosted by the words: "Look here priests! Is that the way you live? Behold what your brethren do!" And to be called "Maiali del Signore" (hogs of the Lord), or other more opprobious names, is an old story.

Those students of the Propaganda who were lately insulted have complained to the representatives of their respective governments, and rightly so. It is time that a stop be put to such impudence.

Frequent Communion.—In a review of Bishop Hedley's *The Holy Eucharist* (the second volume of the *Westminster Library* which Messrs. Longmans are bringing out under the editorship of Msgr. Ward and Father Thurston, S. J.) the *Month* (No. 516) says *inter alia:*

"Of special interest at the present time will be found the chapters on Frequent Communion, on the Mass as a Liturgy, and on the *cultus* of the Blessed Sacrament. How came it, one is prone to ask, that Communion at every Mass attended having apparently been the original rule, Communion became afterwards so infrequent that in the Lateran Council Communion at least once a year had to be prescribed as a minimum? That it was not wholly due to a growing abatement of fervor may be gathered

from such facts as, that 'in the twelfth and thirteenth century St. Gilbert of Sempringham's lay-brothers received only eight times a year; the nuns of St. Clare only six times; the cloistered nuns of St. Dominic only fifteen times; St. Louis six times a year; St. Elizabeth of Portugal three times.' The Bishop thinks that a fact so puzzling, and lasting through so many centuries, must be ascribed to no one cause but to several—among which he suggests (1) a lingering feeling that penance for mortal sin must be lengthy and severe; (2) the deepening of reverential fear born of a growing devotion for the Blessed Sacrament; (3) a more acute consciousness of sin. The assignment is convincing, but after all the three causes are reducible to one—a growth in the realization of the awful sanctity of the Blessed Sacrament. May not one say, then, that devout minds have oscillated from one extreme to the other, in proportion as their attention has been concentrated now on the sanctity of Holy Communion, now on its value as a means of grace? And may we not further say that the oscillation has been all for the good, in bringing the faithful to the present equilibrium in which it is easier for us to pay due attention to both of the (seemingly) opposite considerations?"

Stupid "Educational" Practices.—The *Evening Post* recently (June 6) printed a list of subjects actually assigned to school children between twelve and fourteen years, in the public schools of New York City, upon which they had to write "essays" or get up "debates." Among them were the following: "The Influence of the United States upon the World's Diplomacy," "Daniel Webster's Speeches," "The Constitution of the United States," "Resolved, That any infringement upon the dual interpretation of the Constitution of the United States should be regarded as a menace to the stability of democratic institutions," "State Rights," "Something against National and State Sovereignty," "American Coinage," "Trade in the East during the Fifteenth Century," "Liquid Air," "Educational progress in the United States from the Civil War up to the present time," "Economic development of the United States from the Civil War up to the present time," "Early Roman Law," and "Was Brutus justified in killing Cæsar?"

"It is difficult to believe," comments the secular daily above mentioned, "that mere stupidity accounts for 'educational' practices of this kind. Nor is it easy to accept the defence of certain teachers that they know the topics are beyond the grasp of their pupils, but that the children are morally, and to some extent intellectually, benefited by the effort to get from books some knowledge about them. The child who is conscientious enough to go to a library and try to puzzle out these subjects, will come presently to hate the sight of all books. Moreover, the only way in which children are able to use books in preparing for debates or essays upon such themes is likely to lead to demoralizing habits. They will not easily learn the difference between legitimate and dishonest use of sources. To force a child to make such use of books is too apt to result in shameless and habitual plagiarizing."

Song as a Heresy-Ridder.—In a volume on *Freedom in the Church*, the Rev. A. V. G. Allen, a Protestant divine of somewhat uncertain denominational affiliation, endeavors to show that the articles of the Creed having been adopted at different epochs and variously interpreted by different theologians of equal authority, there need be no uniformity among those who subscribe to it. Dr. Allen is indignant at the idea that when a church calls on a minister it has a right to hold him accountable for the creed which he professes.

Dr. Allen writes his treatise with such skill that it is difficult to see how any Protestant churchman cannot find in it precedents for believing anything he chooses. Nevertheless, as if he feared that he had left some loophole by which some body might indulge in the mild exhilaration of heresy, he says, at the end: "There is a rubric of the English book before all the creeds—Apostles,' Nicene, or Athanasian—that they may be 'sung or said.'.....If they are sung, they pass into the rank of the great hymns, the Te Deum and the Gloria in Excelsis, where misunderstandings disappear." Here, at last, is the heresy-ridder and doubt-dispeller for which troubled theologians have long been praying! Dr. Holmes commended silence as a poultice to heal the blows of sound: Dr. Allen's specific is a song to heal the discords of speech. If your Unitarian has trouble in accepting the Trinity, politely request him to sing those clauses of the creed, and you will make a Trinitarian of him at once. Agnostics, Turks, and other infidels can be brought in this way to a rapid and painless conversion. Dr. Allen's specific is so simple—so evidently adapted to the simplest minds.

Lamentable Ignorance of College Students.—In a late issue of the *Bulletin of the Washington University Association*, Arthur O. Lovejoy, Professor of Philosophy in the Washington University,[1] in a paper entitled "The Mind of the Freshman," tells how he propounded to certain students a set of questions asking the meaning of certain allusions, figures of speech, etc., in some moderately familiar quotations, and how he found in the answers an appalling, though laughable ignorance upon such subjects as "Joshua's moon in Ajalon;" "Ruth when, sick for home, she stood in tears amid the alien corn;" Delilah; Jepthah's daughter; Mount Sinai; "Horeb's mount of fear;" "Midian's shepherd seer." The answers given to his questions are summarized with a most ridiculous result. Most of the freshmen could not even spell the names of the persons and places referred to. Those who had any conception or perception of the meaning of the quotations submitted to them, had it very vaguely or else laughably entangled with the most outlandishly unrelated subjects. As bad or worse conditions of knowledge—God save the mark!—were revealed in the answers to questions in modern and contemporary history, while the responses to a request for a list of favorite books and authors were the limit of indication of "sloppy" taste.

The St. *Louis Mirror*, from which we have lifted this synopsis

[1] A secular institution at St. Louis, Mo.

of Professor Lovejoy's article, says (Vol. xvii, No. 15), that the article "demonstrates conclusively that in the last two freshmen classes in Washington University there was nothing to indicate a thorough knowlege of spelling, of grammar, of rhetoric, a moderate acquaintance with accepted standards of literary value, familiarity with the biblical and classical stories and legends that constitute the presupposition and background of English poetry and a large part of English speech. They seem to care for nothing higher," adds our secular contemporary, "than the subjects of the daily crime, society or sporting pages of the papers, and to be devoid of social, political, literary or scientific hobbies of their own. These scholars come up from the secondary schools, 'graduated.' They are not exceptional in ignorance. Similar queries in other freshmen classes in universities east and west have shown the same state of mind, the same absurd proof that secondary education does not really educate. These examinations show that these secondary school graduates are not taught to use their own minds. They cannot express themselves in English and they give no evidence of 'any measure of healthy intellectual curiosity or any spontaneous and intelligent interest in either literature or the world's affairs."

How Our Army is Growing.—The minimum strength of the army has just been increased from 62,666 men to 68,951, exclusive of 5,208 Philippine Scouts, and the 574 men of the Porto Rico Regiment. This increase of 6,300 men is due to the carrying out of the new law enlarging the coast and field artillery, and organizing the latter as regiments. The maximum enlisted strength of the army remains, in the discretion of the President, 100,000 men, according to the reorganization law of 1901, which gave the Executive a right never before possessed—to increase or decrease the army within that limit, as he sees fit. The idea is to allow him to increase the various regiments to war strength in times of emergency without waiting for Congress to act. Prior to the war with Spain, the strength of the regular army was 28,500, including the West Point cadets and professors. The maximum strength of the cavalry was 6,611, of the artillery 4,313, of the infantry 14,025, while the engineers were credited with 617 men. To-day the cavalry is allowed 13,020, the artillery 24,565, and the infantry 25,649 soldiers, while the engineers comprise 1,294. (See *N. Y. Evening Post*, June 27.)

This clearly shows how greatly yet how quietly the army has been enlarged. The percentage of increase of men and officers is even greater in the navy, and yet neither service is satisfied. The cavalry naturally feels hurt that it is now less important than the artillery, and so it goes; and the taxpayer foots the bill. So far, neither army nor navy has had great difficulty in keeping fairly close to the prescribed numbers, but it takes unusual effort, and the percentage of desertions continues very heavy.

"Ritus Brevissimus Recitandi Breviarium."—In glancing through the pages of the *Petite Encyclopédie Ecclésiastique*, of M. L'Abbé Jaquin, published with the approbation of his Bishop (of Versailles) at

Paris, in 1847, we come across the following "plaisanterie," as it is there called. In these torrid days we may be pardoned if we relax so far as to reproduce it here.

RITUS BREVISSIMUS RECITANDI BREVIARIUM, PRO ITINERANTIBUS ET SCRUPULOSIS.

Dicatur: Pater et Ave.
Deinde: A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.
V. Per hoc alphabetum notum
R. Componitur breviarium totum.

OREMUS.

Deus, qui ex viginti quatuor litteris, totam sacram scripturam et breviarium istud componi voluisti, junge, disjunge et accipe ex his viginti quatuor litteris matutinas cum laudibus, primam, tertiam, sextam, nonam, vesperas et completorium. Per Christum Dominum nostrum. Amen.

Signat se dicens: Sapienti pauca.
V. In pace in idipsum.
R. Dormiam et requiescam.

Monsieur l'Abbé tells us that he extracted this "ritus brevissimus" from a German work (author unnamed) printed at Strasbourg in 1765. Whatever its origin, we need scarcely add that we do not mean to encourage any of our reverend subscribers to adopt it.

The Newest Effort of Fantastic Pseudo-Shakespearean Scholarship is a ponderous book of about 400 pages, compiled and written by Latham Davis, and issued from the press of M. N. Willey, at Seaford, Del. As a curiosity this has its attractions. It is succinctly entitled—*Shakespeare: England's Ulysses: The Masque of Love's Labor's Won; or, The Enacted Will; Dramatized from the Sonnets of 1609.* Without going into the mazes of this author's frenzied argument we may say that he contends that the Sonnets form the missing play of "Love's Labor's Won," mentioned by Francis Meres, and identified by some sane commentators as "All's Well That Ends Well." The Sonnets, as we know them, constitute a "labyrinth," but Mr. Latham Davis, by the exertion of his genius, transposes them to form a masque, with Mother Earth, Father Time, Wonder, Reason, Grace, Envy, &c., as the personages. Further, he contends that this masque reveals the Earl of Essex as the author of all the works falsely attributed to Shakespeare by some and to Bacon by others. It is a queer book, to the ordinary mind quite unintelligible.

American Almanacs.—While the almanac today is almost a *quantité négligeable* in our American periodical literature, there was a time in the history of this country when this was not by any means so. It is impossible to exaggerate the importance of this feature of early American imprints, for the almanac occupied a unique position in the colonial household, and "its thin trickle of literary expression watered many an unpromising field." An Ames or a

Franklin[1] had many followers, and some of their products are of permanent value.

Mr. Hugh A. Morrison has recently compiled what he calls *A Preliminary Check List of American Almanacs, 1638—1800*, which is printed by the Library of Congress. Pennsylvania was the largest producer of almanacs (fifty pages of Morrison's list), with Massachusetts second (thirty-four pages), and New York third (twenty-one pages).

It would be interesting to learn from Mr. Martin I. J. Griffin, probably the only Catholic who is posted on this subject, how many, if any, of these early almanacs were Catholic, what sort of reading matter they offered, and how they compared with the others. Today, we believe, our various Catholic almanacs are among the best published in America.

Weighing the Human Soul.—The latest joke of those Massachusetts doctors, who, after six years of experimenting, finally succeeded in weighing the soul, and found that it weighs about one ounce, draws out the following apposite remarks from Rev. Ernest R. Hull, S. J., editor of the *Examiner* (lviii, 18):

"If the soul weighs an ounce, it is not the soul we believe in. By a human soul we distinctly mean something which is not material but spiritual; and by spiritual we mean something belonging to an order superior to matter, and not subject to gravitation or any other force which works on matter. As regards the experiment, however, it is quite possible that the change in weight has been correctly observed, and that this change is due (negatively at least) to the dissolution of soul and body. But how can it be explained? In this connection there is another mystery which might be investigated. The following popular experiment has often been tried, and is witnessed to by persons who have tried it. Let a living man lie down on his back on a table, surrounded by four other men. Let each of the four place one of his fingers under the body (armpits and knees) and all try to lift it together; the result is a failure. Next, let the recumbent man and the four who surround him all draw in their breath together, and lift simultaneously, and they will find the body rising easily in the air, supported only on the single fingers of the four experimenters. If this be a fact, how can we explain the apparent levitation of the body? Is it a real difference of weight measurable by a pair of scales? So simple and well known an experiment,

[1] It is a myth that Benjamin Franklin was "the first founder of an almanac blending shrewd instruction and keen mother-wit." As early as 1728, Franklin's brother James sent forth the first number of *The Rhode Island Almanac*, in which one may find no little of that sagacity, humor, and knack of phrase which afterwards made "Poor Richard" famous. But even three years before, Nathaniel Ames, a physician and innkeeper of Dedham, Mass., had begun the publication of his *Astronomical Diary an Almanac*, which he continued to publish till his death in 1764; which under his managment acquired an enormous popularity in New England; and which, from the first, "contained in high perfection every type of excellence afterward illustrated in the almanac of Benjamin Franklin. Indeed, Ames' almanac was in most respects better than Franklin's."—Moses Coit Tyler, *A History of American Literature*. I. 1607—1676. pp. 122 ff.

if subjected to scientific examination, might throw some light on the present question. In any case, what we anticipate is that the American experiment will be submitted to a deal of investigation before the year is out. If the facts stand, no end of theories will be offered -- extravagant and far-fetched in the first instance, and gradually toning down till the real explanation is lit upon. We can afford to wait and see."

A facetious contemporary points out that the discovery is hardly a new one. "Long ago in childhood we used to derive entertainment from the riddle about 'the weight of the angels;' the answer being 'because the Archangel Gabriel came to an-nounce.' Another contemporary suggests that souls which weigh an ounce, ought to be easily discoverable by balloon or flying machine, if they happen to be floating about in the lower regions of the atmosphere. Several other developments might follow. No doubt, in spite of their weight, spirits do possess the power of soaring; in which case a few of them harnessed to an *æroplane* might tide those precarious machines over many a difficulty in the earlier stages of their existence. The only question is, how to catch them. Hitherto spirits have been regarded as incapable of detection through the senses; for which reason they have always been obliged to assume a ghost-form in order to make their presence felt. This difficulty can now be got over. All we want is for some prodigy of genius to invent a pair of portable spirit-scales arranged conveniently more or less like a kodak. As spirits gyrating in the air are sure sooner or later to feel tired, they will be grateful for an occasional seat; and if the scale-pan of a kodak spirit-weigher happens to be somewhere handy, they will as probably as not sit down on that—and thus reveal their presence on the spot.

Better still would be to catch them as they leave the body. A few maneuvers with fine gauze-netting might yield valuable results; and in any case, experimental deaths could be conducted in hermetically sealed chambers, out of which spirits weighing an ounce could not escape. Spirit-traps could be devised with delicate scale-pan floors; so that whenever the spirit dumped itself down its whereabouts would be registered on a dial. Butterfly-nets could be used for catching souls gone astray—and their capture ascertained by weighing before and after waving about. The souls of those who die in far-off lands might thus be captured, sealed up in bottles, and sent home to their relations. Placed in an envelope, the postage would only be ten cents at most. Perhaps they might be technically liable to duty at the custom-house as 'spirits.' If so, the plea that 'they contained no alcohol' might get over the difficulty. But then this would be true only of the souls of teetotalers.

Such are a few of the ridiculous consequences which might follow if human souls *only* had weight—ridiculous enough, one would think to laugh this new-fangled theory out of court.

The Number of Early Christian Martyrs.—M. Paul Allard, probably the greatest living authority on the history of the persecution of

the Church under the Roman emperors, which he has written in an erudite work of five volumes, supplemented by several minor treatises, was recently quoted in a Catholic paper as expressing regret because modern pulpit orators, in their endeavor to impress their hearers with the heroism of the early Christians, love to speak of "millions of martyrs."—"In vain," M. Allard was quoted as saying, "have I tried to find out who invented these figures. It is high time to do away with this obsolete fable; it has done service too long and in continuing to repeat it we only show our ignorance."

A subscriber who has apparently been scandalized by this dictum, writes to the REVIEW to enquire, whether the quotation from Allard is genuine and whether it is really a *testimonium paupertatis* to refer to the martyrs of the Roman persecutions as "millions."

We can not locate the passage above quoted in M. Allard's *Histoire des Persécutions*, but it probably expresses the author's views exactly. Dr. A. Linsenmayer says in his recently published volume, *Die Bekämpfung des Christentums durch den römischen Staat bis zum Tode des Kaisers Julian 363*,[1] that it is impossible to ascertain the number of Christians who suffered death for their faith in the various Roman persecutions. While it may be safely assumed that this number was very large, especially after the persecution became more systematic under Emperor Decius, the tradition that it ran into the millions is doubtless the outgrowth of legendary exaggeration.

"How large the number of martyrs was, and how rapidly it grew," says Linsenmayer, "appears from a comparison of the different martyrologies. Already the first recension of the Hieronymian Martyrology contains an imposing list of names, which was added to in later collections. How vastly the original figures were swelled in the Middle Ages, may be concluded from the fact that, while the Hieronymian Martyrology speaks of six or seven companions who were put to death with Bishop Irenaeus of Lyon, (*A. SS.* Nov. t. ii, pp. xli and 83), their number was gradually multiplied by the popular imagination, until it reached 19,000 (Hirschfeld, *Zur Geschichte des Christentums. in Lugdunum vor Konstantin.* Vienna 1895, p. 396). We have another flagrant example in the legend of the Thebaic legion, which, in the form in which it has been handed down to us, contains but a mere grain of historic truth. Another source of multiplication was the fact that, as we know from the so-called Hieronymian Martyrology, the feast of the same martyr was frequently celebrated in various places and on various days of the year. (H. Achelis, *Die Martyrologien*, p. 51).

"Thus there is observable already in the fourth century an enormous increase in the martyrologies, which, in consequence of the general ignorance in matters of history, continued to grow as time passed on." (Linsenmayer, l. c., p. 450.)

But, while we must not speak of millions of martyrs who

[1] Munich 1905. pp. 48 ff.

died for the faith during the great persecutions of the Roman emperors, neither will it do to reduce the number beyond certain limits. During the persecution of Diocletian and his co-regents, according to the Syrian Martyrology, no less than 270 Christians were put to death in a single day (April 28, 303), which gives us an idea of the wholesale slaughter these bloodthirsty tyrants engaged in. Eusebius probably does not exaggerate when he says, that in the Thebais, ten, twenty, sixty, sometimes 100 Christians suffered martyrdom on one day. Even Gibbon, who is intent on minimizing the number of victims, allows 2,000 as the probable number of victims of the persecution under Diocletian—which estimate is assuredly too low.

It must also be remembered that many of the victims were Montanists, Marcionites, Gnostics, and other heretics, whose names were never inscribed in the martyrologies, because the Roman Church did not acknowledge them as true martyrs.

For the rest, Msgr. Duchesne rightly observes that "The number of martyrs which can be assigned to any particular date, is no criterion of the intensity of the persecution in which they fell; to judge the general situation of Christendom at that time, from the point of view of the personal safety of the individual Christian, we must weigh the writings of the apologists, the exhortations of ecclesiastical superiors, and the current doctrinal discussions, both orthodox and heretical." (*Les Origines Chrétiennes*, p. 118.)

Against School Entertainments and Elaborate Closing Exercises.—We fear some of our Catholic papers, by devoting so much of their space to reports of school commencements and entertainments of every description, are furthering an abuse which they ought to combat. We heartily agree with Sister M. Florence, of Mt. St. Joseph, Hamilton Co., Ohio, who protests in a letter to the *Catholic School Journal* (vii, 3) as follows against this growing abuse:

"I would like to see some one begin a crusade against school entertainments and elaborate commencement exercises. Surely pastors and parents cannot realize the sacrifice of time they entail. Teachers know that it takes from eight to ten weeks to train children to do creditably on the stage, and that during that time lessons are greatly interrupted and the minds of the children distracted from their lessons. Again, these entertainments come at a time when the children are already over-worked. The spring term brings first communion, class examinations, and prep aration for the entertainment, all at the same time. Something must suffer. Of course, the object is to make one hundred and fifty dollars for the school, but could this not be made in one collection, or one supper, or lecture? I am sure this waste of valuable school time is the greatest drawback in our parochial schools."

It is also a drawback in many of our high schools, acade mies, and colleges. It ought to be discountenanced, and, if necessary, severely censured by Catholic editors, who could and should put their space to better uses than to fill them with endless, dry-

asdust details of school entertainments and closing exercises, which are little better than a nuisance *per se*, and absolutely indifferent, if not disgusting, to the general reading public.

The Nutrition of Man (New York: Frederick A. Stokes Co.) is the title of a new book in which Prof. Russell H. Chittenden, Director of the Sheffield Scientific School of Yale University, sums up the results of a series of dietary experiments, upon which he has been engaged for the last six years. They lead him to declare that the dietary standards of mankind are altogether too high; that men eat too much; that incalculable energy is wasted by our bodies in getting rid of a surplus of food; that overeating causes a host of needless ailments; and that better health, increased efficiency, and enhanced probabilities of longevity would certainly follow the general adoption of a dietary standard calling for not more than one-half the proteid food which common custom has established as the general standard, and which has been approved by many physiologists. In simple language, we eat altogether too much meat, as meat is the principal proteid foodstuff. We also, as a rule, eat too fast.

Prof. Chittenden does not support vegetarianism, or Fletcherism, or, indeed, any "ism" whatsoever. On the contrary, he advocates variety in diet; eat what your appetite calls for—if it be a normal, unperverted appetite, one based on the body's real needs. Only be careful not to eat too much. If you are one of the great majority who follow ordinary dietetic customs, the advice you would draw from this book would be to cut your consumption down one-half; at least cut down the proteids by one-half. And be sure, too, that you chew your food well; for although Prof. Chittenden's book does not support Fletcher's theory that complete mastication is absolutely essential to good digestion, still he does empathically call attention to its importance as an aid to good digestion.

Do Co-Sponsors Contract Spiritual Relationship?—It is held by a number of modern canonists (e. g., Walter, Schulte, Richter, Vering, Friedberg, Silbernagel), that up to the Tridentine Council the marriage impediment of spiritual affinity, contracted through Baptism, existed not only, as it still does, between sponsors on the one hand, and the person baptized and his natural parents on the other, but also between the several sponsors themselves. Professor Dr. Franz Gillmann devotes an interesting canonistic treatise to this subject, published under the title, *Das Ehehindernis der gegenseitigen geistigen Verwandtschaft der Paten*, by Kirchheim & Co., Mainz (1906, 31 pp. large 8vo. 20 cts net). Having thoroughly canvassed all the pre-Gratian sources of Canon Law, the author shows that the words "compater" and "commater spiritualis," which have been variously interpreted, never meant co-sponsor, but denoted the father and mother of the person baptized.[1] Nearly all authorities from the Decretum Gratiani till Boniface VIII, in-

[1] Si filiolam aut commatrem suam aliquis in coniugio duxerit, separandos esse iudicamus, et gravi penitencia plectendos.—Ex Conc, Magontiensi C. 5. C. xxx, q. 1.

terpret them in this way. The only two exceptions are Hostiensis and William Durantis, who assert that spiritual affinity exists between co-sponsors. The passage upon which Silbernagel (*Lehrbuch des kath. Kirchenrechts*, 2. Aufl. page 500) and others rely to prove their thesis– (the passage occurs in the Liber Sextus of the Corpus Juris, IV, 3, c. 3)[2]—is thus explained by our author: Boniface VIII meant to affirm simply, that when several persons were admitted as sponsors at a Baptism—a thing which was against the canons—all of them contracted spiritual affinity with the person baptized and his natural parents. In matter of fact, his reply does not declare that co-sponsors contract this impediment between themselves. A glance at the gloss confirms this this view, which is still further strengthened by the observation that of the ante-Tridentine synods which enumerate the whole series of cases of spiritual affinity, not one mentions such a relation as existing between co-sponsors.

Professor Eichmann, of Prague, who recently reviewed Dr. Gillmann's brochure in the literary supplement of the Cologne *Volkszeitung* (1906, No. 52) does not hesitate to assert that the author has proved to evidence, that there never was such a thing as spiritual relationship between co-sponsors *qua* co-sponsors.

The Radical Defect of Newman's Apologetic Method.—The French Abbe Baudin has recently published a criticism of Newman's *Grammar of Assent*, which, to judge from a summary given by J. Cartier in the *Lit. Rundschau* (1907, 6), seems to be the most penetrating analysis yet attempted of that much-discussed work of the great English convert.

The standpoint from which Newman starts gives the key to the method he has chosen. It is neither an abstract idealism nor an abstract faith-motive. Newman reveals a believing soul—his own soul, which he proceeds to subject to a positive analysis. Apologetics is for him not a science, but the guide of a mental faculty which Newman calls the illative sense,—the art of silencing reason and bringing out the moral sense.

Newman's chief error lies in this that he attempts to erect this psychological analysis into a system of philosophy. As a philosopher he adheres to *fideism* in reason and faith. He is a pupil of the Scottish school. His logic smacks of auto-suggestion. The illative sense is uncontrollable; nor can it deceive itself.

Unfortunately this naturalistic optimism rests upon sophisms, in so far as it grounds the intellectual powers of man upon itself, that is upon nothing. The fundamental defect of Newman's method is that he attempts to extract Christianity from a moral conscience already Christian. Nevertheless, this method may be taken as a subjective confirmation of the dogmas of religion and as a sort of propædeutics to the faith.

[2] The passage is as follows: "Quamvis non plures, quam unus vir, vel una mulier accedere debeant ad suscipiendum de baptismo infantem iuxta sacrorum canonum instituta: si tamen plures accesserint, spiritualis cognatio inde contrahitur matrimonia contrahenda impediens, et etiam post contracta dissolvens." C. 3 in VIto, IV, 3.

MARGINALIA

Extension, the organ of the Catholic Church Extension Society, which now has its headquarters at 20 Adams Street, Chicago, Ill., has latterly developed into a magnificently appareled monthly, brimful of interesting reading matter. It is the plan of the management to secure at least 100,000 subscribers and, by means of this list, a solid advertising patronage equal to that of *McClure's*, *Munsey's* or *Scribner's*. In view of the active interest they have already stirred up, this project ought not to be impossible of realization by a band of such energetic and devoted men as Father Francis Clement Kelley has succeeded in gathering about himself. With a hundred thousand subscribers and a corresponding advertising patronage, *Extension*, which is really a splendid magazine for one dollar a year, would not only be self-supporting, but would pay every dollar of the expenses of the Church Extension Society and leave $100,000 in the treasury to be disbursed for the benefit of poor missions. In this way, without the slightest interference with any parish collection, good Catholic literature could be widely circulated and at the same time the influence of the Church extended throughout the country. It is a magnificent but thoroughly well worked out and entirely feasible plan, and we trust it will succeed.

That a newspaper on the low intellectual level to which the once brilliant *Providence Visitor* has fallen, should unblushingly rehash (Vol. xxxii, No. 43) old exploded legends concerning the origin of the Portiuncula indulgence, can hardly surprise us. But it is positively painful and disheartening, at the present stage of historical research (cfr. Kirsch, *Der Portiunkula-Ablass.* Tübingen 1906), to see a journal of the high standing of the *New York Freeman's Journal* (No. 3405) print a circumstantial account of alleged conversations between Our Lord and St. Francis, and the latter's conversation in detail with Pope Honorius; when it is exceedingly doubtful, to say the least, whether St. Francis had anything whatever to do with the famous indulgence with which legend has connected his name. If the ordinary benighted Catholic weekly may lay claim, on the score of invincible ignorance, to be excused for committing such blunders, advanced and scholarly journals of the caliber of the *Freeman's Journal*, it seems to us, can in no wise escape just blame.

An esteemed Jesuit correspondent writes:

In No. 15 of the CATHOLIC FORTNIGHTLY REVIEW (p. 456) Rev. U. F. Mueller, C. PP. S., goes into a very learned discussion to refute the *Missionary's* now famous "syllogism": "The soul is the form of the body; but bodies have sex; therefore, souls have sex."

I think this "syllogism" can be refuted much more simply and effectively as follows: *Concedo majorem; concedo minorem; nego consequentiam et hinc nego consequens.* The radical fault lies in this

that the alleged syllogism has one term too many, viz. four instead of three: (1) soul; (2) form of the body; (3) body; (4) sex. For it is quite plain that (2) *form of the body* and (3) *body* are entirely different terms. In order to obtain a real syllogism, one of these terms must be eliminated; thus: "The soul is the form of the body; but the form of the body has sex; therefore, the soul has sex." To which the answer would be: *Concedo majorem; nego minorem; nego consequens.* Or: "The soul is body; but the body has sex; therefore, the soul has sex"; in which case the major premiss would have to be denied. Why write a lengthy and learned dissertation to disprove a syllogism which is no syllogism at all, because it offends against one of the elementary rules of syllogistic reasoning?

Our separated brethren ought really to take some steps to repair the grave scandal recently given by prominent members of the ministry. These clerical lapses are a reflection upon Christianity in general and hurt all forms of religion. They are greatly to be deplored, especially when they become so flagrant and so numerous. The sad part of it is that all of the recent ministerial culprits have been married men. Marriage does not always seem to exercise the restraining influence which it should—especially upon clerics. It is sad indeed!—*Extension*, ii, 3.

Speaking of Ella Wheeler Wilcox, whose contributions appear in a number of daily papers all over the country, our esteemed contemporary, *Extension* (ii, 3) truly and pungently remarks that "Mrs. Wilcox has the knack of compressing more nonsense into a specious sentence than any other living person who writes for lucre, with the possible exception of Elbert Hubbard."

Organist, master of his instrument, the Gregorian Chant, and Latin, is open to an engagement.—Address the Editor.

LITERARY NOTES

—In *Die katholische Moral in ihren Voraussetzungen und ihren Grundlinien. Ein Wegweiser in den Grundfragen des sittlichen Lebens für alle Gebildeten* (xiv & 546 pp. 8vo. B. Herder. $1.90 net) Rev. P. Victor Cathrein, S. J., presents a valuable book, which is quite novel in plan, holding, as it does, a mean between a learned treatise and a popular tract, and defending the Catholic religion from the standpoint of morality. Scarcely one of the current modern objections remains undiscussed und unanswered. We have read with special interest Father Cathrein's lucid and cogent strictures of Spencerian ethics. The book well deserves an English adaptation, which, we understand, is planned by the publisher.

—The Ursuline Sisters of Villa Angela, Nottingham, Ohio, have published a beautiful *Tribute to Saint Angela* on the occasion of the first centenary of her canonization. It consists of a Foreword by the Bishop of Cleveland (whose likeness together

with that of his venerable Vicar General, Mgr. Boff, ornaments the volume), an essay on Saint Angela's mission, a few delicate verses in her honor, and a touching prayer and hymn. Evidently the spirit of the gentle "Maid of Desenzano" still lives in her Ursuline children. This touching little souvenir will help to nourish and strengthen it.

—The Société d'Auteurs de France, has included Mark Twain in its famous "Collection d'Auteurs Etrangers." The translation, by M. François de Gael, is declared to be faithful to the spirit of the original, but one may imagine with malevolent delight the difficulties of a French translator struggling with the idiomatic humor of the author of *Huckleberry Finn*. The translation is sure to abound in entertainment, but not altogether of the original, or Clementine brand. In a tongue in which it is necessary to refer to the pinch-bug with which Tom Sawyer amused himself in church as "un énorme scarabé noir à la machoire armée de pinces puissantes," the fun which has tickled two generations of Americans somehow takes on an even more outlandish grin. How in the world is a French translator to render the titles alone *Roughing It* or *The Innocents Abroad?* The touching romance, *Love's Last Shift*,—became "La Dernière Chemise de l'Amour," easily enough in a French translation, but what will become of *Pudd'nhead Wilson*? French aptitude does not extend to titles either of books or events. With a quite inexplicable failure of imagination here, the French fall back on times and places. *The Jungle* became, not "Le Fourré," but "Les Empoisonneurs de Chicago." M. Achille Viallate has just written a sensational story of earthquake and graft; it is, of course, *The Scandals of San Francisco*. (By the way, the Frenchman has hit upon an equivalent for "boss" which is not bad; he dubs Rueff "le maire occulte.") French accounts of the Thaw tragedy ran under the heading, "The Affair of Madison Square Garden."

—The *New World* (xv, 48) calls attention to the fact that the new edition of Sonnenschein's *Cyclopedia of Education* (revised 1906) "has not eliminated some inexcusable errors to be found under Catholic topics," e. g., Scholasticism, Jesuits.

—We have no dearth of anthologies; but *The Flower of the Mind. A Choice Among the Best Poems Made by Alice Meynell* (herself a poetess of deep insight and captivating charm) is unique as a general anthology gathered from the whole of our vast English literature, from Chaucer to Wordsworth by a gatherer intent upon *nothing except the quality of poetry*. Not that her choice is always ours; (thus we do not agree with her in excluding Gray's "Elegy" as being only "near to the work of genius;" and we should prefer to see certain of the poems incorporated in her volume left out and certain others substituted therefor); but on the whole she has succeeded well in her aim to include "nothing that does not overpass a certain boundary line of genius." Thus we have three hundred and twenty-nine pages of true poetry with but few of the real gems of English literature omitted. It is a satisfaction to have such a select anthology upon one's shelves, and a treat to open it and read from it, no matter where one's finger may happen to light. (B. Herder. $1.25 net).

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

The Princess of Gan-Sar (Mary Magdalen). By Andrew Klarmann. 421 pp. 8vo. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1907. $1.50 net.

Bibliotheca Ascetica Mystica.—Vol. III: Manuale Vitae Spiritualis Continens Ludovici Blosii opera Spiritualia Selecta. VIII & 373 pp. 12mo. Freiburg and St. Louis: B. Herder. 1907. $1.10 net.

Biblische Studien.—XII. Band, 4. Heft: Das alttestamentliche Zinsverbot im Lichte der ethnologischen Jurisprudenz sowie des altorientalischen Zinswesens. Von Dr. Johann Hejcl, Prof. an der theol. Lehranstalt in Königgrätz. viii & 98 pp. 8vo. B. Herder. 1907. 75 cts. net. (Brochure.)

The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. A Study of the History of the Prohibitory and Expurgatory Indexes, Together with Some Consideration of the Effects of Protestant Censorship

by the State. By George Haven Putnam, Litt. D. In two volumes. xxv & 375 pp.; vi & 510 pp. New York and London: G. P. Putnam's Sons. 1906–7. $5 net.

The Roman Vesperal According to the Vesperale Romanum for the Entire Ecclesiastical Year. For the Use of Catholic Choirs and School-Children. By Rev. John B. Jung (Priest of the Diocese of Cleveland). Fifth Edition. 208 pp. small 8vo. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 75 cts.

"Bob" Ingersoll's Egosophy and Other Poems. Written at Different Times by the Rev. James McKernan of the Diocese of Trenton, N. J. 65 pp. small 8vo. Fr. Pustet & Co. 40 cts.

Forty-Five Sermons Written to Meet Objections of the Present Day. By Rev. James McKernan, of the Diocese of Trenton, N. J. 291 pp. 8vo. Fr. Pustet & Co. $1 net.

Geschichte der Jesuiten in den Ländern deutscher Zunge. Von Bernard Duhr, S. J.—I. Band: Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI. Jahrhundert. Mit 163 Abbildungen. xvi & 876 pp. royal 8vo. Freiburg and St. Louis: B. Herder. 1907. $7.25 net.

Conquests of Our Holy Faith: or Testimonials of Distinguished Converts. By James J. Treacy. Third Edition. xvii & 473 pp. 8vo. Fr. Pustet & Co. 1907. $1.

Ailey Moore. A Tale of the Times Showing how Evictions, Murder, and Such-like Pastimes are Managed and Justice Administered in Ireland, Together with Many Stirring Incidents in Other Lands. By Richard Baptist O'Brien, D. D., Dean of Limerick. Fourth Edition. xi & 257 pp. 8vo. $1.

The Life Around Us: A Collection of Stories. By Maurice Francis Egan. Fifth Edition. vii & 409 pp. 8vo. Fr. Pustet and Co. 1907. $1.

De Sacramento Extremae Unctionis Tractatus Dogmaticus. Auctore Josepho Kern, S. J., Theol. Dogmat. in C. R. Universitate Oenipontana Professore P. O. xvi & 396 pp. 8vo. Fr. Pustet & Co. MDCCCCVII. $1.50 net.

Herder's Semi-Monthly List of New Books

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

Handbook of Ceremonies for Priests and Seminarians. By J. B. Mueller, S. J. Translated by A. P. Gans, S. J. and Edited by W. H. W. Fanning, S. J. Cloth, net $1; flexible leather, net $1.75.

Arabella. By Anna T. Sadlier. 80 cts.

Tironibus: Commonplace Advice to Church Students. By H. H. Mure. Net 30 cts.

WESTMINSTER LECTURES. THIRD SERIES: The Church vs. Science. By Rev. J. Gerard, S. J.—*Authority in Belief.* By Rev. A. B. Sharpe—*Mysticism.* By Rev. R. H. Benson.—*Theories of the Transmigration of Souls.* By Rev. J. Gibbons.—*Socialism and Individualism.* By V. Rev. A. Poock.—*Revelation and Creeds.* By V. Rev. J. M'Intyre.—Each 25 cts.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 18 September 15, 1907

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¶ Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

Freemasonry and the Church



UDGE John C. Strother, of Louisville, Ky., recently delivered an address before Louisville Lodge, No. 400, F. and A. M. which contains the following passages:

"I may say there are different kinds of Masonry in a sense. Free Masonry it not known and taught and practiced in all the world with that purity of belief in God as the Supreme Architect of the Universe, or with that elevated standard of morals as in the lodges in this country of ours, and, I may say, as we know and practice it in Louisville Lodge, No. 400, and in the other lodges of this city and jurisdiction.

"Free Masonry, as it exists in France, Italy, Spain, Portugal, and the South American republics, is a political anti-religious association, which in recent years has developed into a sort of anti-theistic sect, which makes no secret of its hatred of revealed religion.

"Free Masonry was introduced into France probably about 1720, and into the other countries named probably later. French gentlemen in great numbers joined the lodges, where free thought and unbelief were openly discussed. Lodges for women were organized little less licentious than the lodges of men, and in them royalty and women of high social and political relations and standing became members and devoted attendants.

"In a society so pre-eminently free from religious influence, the Masonic lodges presented a kind of neutral ground, on which men could hold such intercourse as they chose, free from the influence or antagonism of Church or State.

"In their meetings even the historical existence of Christ, to say nothing of His divinity, was made a matter of jocular dispute, and this condition doubtless aggravated, if it did not create, the antagonism which existed between Free Masonry and the Roman Catholic Church.....

"So strong did the antagonism between the Order and the Church become that in 1891 the Grand Orient of France passed resolutions which were communicated with binding effect to all subordinate lodges within the jurisdiction, to the effect that it was the duty of every good Mason to use all his influences to bring about the suppression of all ecclesiastical associations, religious, educational or charitable, and to see that their property was confiscated by the State; and that it was the duty of every Free

Mason to advocate the exclusion of all pupils of religious colleges or schools from holding any official position under the government, in any branch of the military, naval or civil service.

"The relation of Free Masonry to the prevailing religion in France, Spain, Portugal, and the republics of South America, whose dominant religion is Roman Catholic, is therefore, far from harmonious in belief or practice. The opposition of the Church to the atheistic tendencies and to the dissolute habits of thought and practice of Masons has brought about a corresponding activity by the Masons, whose political potency in France is far in excess of their numerical proportions, which doubtless constitute the unseen but powerful forces which are now bringing about the separation of Church and State, causing a complete, though so far bloodless, revolution in France."

The *Catholic Telegraph* of Cincinnati (July 11), from which we have taken the above extracts of Judge Strother's address, adds:

"It is difficult to reconcile such sentiments with the information given in the following cablegram, copyrighted by the New York *Times*, which appeared in the *Cincinnati Enquirer* last Friday:

"Paris, July 4.—That the next international Masonic Conference is to be held in the United States is the news brought to Paris by American delegates to the congress, which has just been concluded at Brussels. Three delegates have arrived here from the Belgian capital—James D. Richardson, Grand Commander of the Supreme Council of the Southern jurisdiction, of Washington, D. C.; George F. Moore, of Alabama, an officer of the same jurisdiction; and General S. C. Lawrence, of Boston, Lieutenant Grand Commander of the Northern jurisdiction. The three other American delegates are traveling on the continent. They are W. Frank Pierce, of California; Chas. F. Gallagher, of Boston, and Barton Smith, of Toledo, Ohio. Richardson said today that twenty-one Supreme Councils, governing Masonic degrees above the third, were represented at the congress, which was not held for legislative purposes, but for the unification of the Scottish rite and for devising means of obtaining the unification of the Supreme Councils all over the world and dealing with irregular Masonic bodies. Toward the close of the session a resolution was passed to hold the next congress, five years hence, at a city to be decided upon by the two American jurisdictions."

The *Catholic Telegraph* proceeds to comment as follows:

"If the lodges of this country are not affiliated to the Masonic fraternity abroad, how did it happen that they were represented in the congress at Brussels? There were six delegates from the United States present, and the mere fact that they were 'delegates' indicates that they were sent by their respective jurisdictions. It is, therefore, only logical to conclude that there is an affiliation between the Masonry of the United States and the Masonry of Europe. Facts speak louder than words. Moreover, the

fact that this country has been selected as the place for the next international Masonic conference confirms the conclusion that Masonry is really one the world over.

"Of course it is possible that the rank and file of Free Masons are not made acquainted with the ultimate ends of the inner circle, which governs the society, and are, therefore, unaware of the anti-religious influence exerted by their leaders; but the fact remains that delegates from the United States fraternized and counseled with the known God-hating Masons of Europe.

"The address of Judge Strother characterizes the Free Masonry over-sea as a 'sort of anti-theistic sect, which makes no secret of its hatred of revealed religion.' Is it any wonder, then, that the Church continues its condemnation, and refuses to lift the ban from the lodges of America?"

The *Telegraph's* conclusion is warranted by facts—more fully perhaps than even our esteemed contemporary is aware.

The subject is one to which the REVIEW has for several years past given much thought and research. In a thoroughly documented volume, which we hope to publish this winter, under the title: *A Study in American Freemasonry* (St. Louis: B. Herder), it shall be shown from *American* Masonic works of acknowledged and unimpeachable authority, that American Freemasonry, though not a few of its members may be, and probably are, ignorant of the fact, is substantially identical in character and aim with European Freemasonry;—that, like the latter, it is a religious sect, fundamentally and essentially anti-Christian and, therefore, falls fully and absolutely under the well-deserved condemnation of the Church.

William James' "Philosophy"

In a review of Professor James' latest book: *Pragmatism. Popular Lectures on Philosophy* (New York: Longmans, Green & Co. $1.25 net), the *New York Evening Post* (July 20) says:

"Pragmatism stands or falls with its criterium of truth, and with its method of determining how that criterium is justified. Now, what is the 'clear and simple statement' made by the author? First, he gets involved in the mere definition of truth, which, he says, means agreement with reality; for we must determine what is true before we reach reality. Secondly, he speaks of the truth of ideas, which, as a matter of fact, are neither true nor false; and, thirdly, he says that the truth of an idea is not a stagnant

property inherent in it, which no sane modern philosopher ever supposed it was. 'Truth happens to an idea. It *becomes* true, is *made* true by events.' 'The true, to put it very briefly, is only the expedient in the way of our thinking, just as the right is only the expedient in the way of our behaving.' And again he says: 'Grant an idea or belief to be true, what concrete difference will its being true make in any one's actual life?' Now assuming that truth is not, but is made, how shall we recognize it after events have made it? If it be said, 'by its expediency,' we must then ask how is expediency determined, and is it true that expediency determines truth? The problem must be solved intellectually. Possibly this is why the lecturer says that the third stage in the career of Pragmatism is where its adversaries assert that they have discovered the theory; for if the theory is to be vindicated it must be by the intellectualist's, not by the pragmatist's method. One is reminded of the identification by Cudworth of morality with the 'eternal fitness of things,' without an explanation of what makes a thing fit. Professor James declares that it is the same thing to say that an idea is useful because it is true, and to say that it is true because it is useful. But in that case, why distinguish the two terms? If they are indistinguishable, either proposition is tautologous and meaningless.

"It would be easy to show how this method breaks down when any philosophical problem comes up for solution. A few instances will suffice. Pragmatism, we are told, has no dogmas, because it looks away from 'first things, principles, categories, supposed necessities,' and looks towards 'last things, fruits, consequences, facts'; yet only a page earlier, five mutually exclusive 'last things,' 'consequences,' are presented, and their reconciliation arrived at by a principle beside which even the Hegelian dialectic seems childlike and transparent. For, says the Pragmatist, however contradictory to your way of thinking mine may be, if each has a value, each is a true way of thinking. To illustrate: In one room an atheist is scoffing, in another a Christian is praying. If it does not 'matter' to the atheist that there is no God, or to the theist that there is one, then why should the rationalist intrude upon the dispute? Both atheist and theist believe what is expedient to each, and so the belief of each must be true. Such a reduction to the absurd of the ancient Protagorean indifferentism is a further proof that the essential fault of Pragmatism is in its test of truth. At bottom the error lies in a kind of intellectual laziness or shiftlessness, a desire to shuffle off the responsibility of the mind.....

"To take another case, there is the controversy about free-will which Professor James approaches as if he intended to discuss it seriously, but leaves with a few irrelevant remarks, of which the following is a sample: 'Free-will pragmatically means *novelties in the world*, the right to expect that in its deepest elements, as well as in its surface phenomena, the future may not identically imitate the past.' The same might be said with equal truth of any physical effect. But even if it could not, how could such a proposition as that just quoted be proved pragmatically?

"It seems hardly requisite to look further at this form of opinion. It does very well for the average practical man, to whom little matters except the events which occur within touch of his right hand. But to call this superficial empiricism philosophy, is like confusing truth and value."

Who Was "Pomponio Leto"?

Rev. Charles C. Starbuck of Andover, the only Protestant American preacher, to our knowlege, who contributes regularly to the Catholic press, and who is exceptionally well informed on matters Catholic, says in a recent letter to the *Sacred Heart Review* (xxxviii, 4):

"During the Vatican Council a series of letters appeared signed 'Pomponio Leto,' arguing very strongly against the definition of papal infallibility, and against the truth of the doctrine itself. Professor Nielsen of Copenhagen says that it is now understood that the author was a bishop, who, after the Council, having accepted the definition, and having skilfully concealed his authorship of the letters, was made a cardinal."

Professor Nielsen has probably allowed himself to be misled by the apostate Friedrich, who used "Pomponio Leto's" pamphlet, *Otti Mesi a Roma durante il Concilio Vaticano* (Firenze 1873), as one of the chief sources in compiling his scandalous and unreliable *Geschichte des vatikanischen Koncils*, and boldly ascribed it to Archbishop, later Cardinal Salvatore Vitelleschi (III, 87, n. 2). Cardinal Vitelleschi's brothers, after that eminent prelate's early demise, repeatedly and most emphatically protested against the injustice done their deceased brother by attributing to him the authorship of the *Otto Mesi*, which, in the words of Granderath-Kirch (*Geschichte des vatikanischen Konzils*, II, 517, n. 1), "contains little actual information on the history of the Vatican Council,

but all the more of genuinely liberal, subjective reflections by the author."

In a letter written in 1877, the text of which appears in Granderath-Kirch (l. c.) the Marchese Angelo Nobili Vitelleschi denounced the allegation referred to in the above-quoted clipping as "a shameless lie, invented for the purpose of defaming the Church, of which Cardinal Salvatore Vitelleschi was such a loyal son."

It appears that the name Vitelleschi first came to be fastened upon the notorious brochure by the fact that a man calling himself by that name sent a copy to the anti-conciliar Döllinger clique at Munich. According to the researches of PP. Granderath and Kirch, S. J. (l. c., page 518 n.) the *Otto Mesi* was indeed written by a Vitelleschi; however, he was not the Archbishop and later Cardinal, but a degenerate brother, Francesco; a statement which is confirmed by the fact that in the Vittorio Emmanuele and other Roman libraries the pamphlet under discussion is catalogued under the caption "Francesco Vitelleschi."

There was a time, not long ago, when it was extremely difficult, not to say impossible, to be accurate in one's statements with regard to numerous minor facts connected with the Vatican Council; since the appearance of Granderath-Kirch's painstaking *History*[1] (which, it is to be sincerely hoped, will soon be done into English) such mistakes as that contained in the quotation from Dr. Starbuck's letter are positively inexcusable.

Professional Teachers

In the *Forum* (July) Mr. Ossian H. Lang declares that in the United States there is no teachers' profession, and this, he says, is the sorest spot in our educational organization.

Commenting on Mr. Lang's article in the Newark *Monitor* (iv, 6), Rev. Wm. P. Cantwell says:

"Teaching is drudgery, and ill-paid drudgery at that. There is perhaps no avocation[2] that requires more tact, patience and self-denial. And there is none where the avenues of advance

[1] *Geschichte des vatikanischen Konzils von seiner ersten Ankündigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S.J., herausgegeben von Konrad Kirch, S.J.* 3 volumes. B. Herder. 1903—6. Price, $11.65.

[2] "Avocation" is loosely, not to say incorrectly, used here for "vocation." (See the *Standard Dictionary*, "Examples of Faulty Diction," *s. v.* "Avocation.")—A. P.

ment are more limited. Male teachers aspire to be principals of a school and hope to step thence into some business which drains the life less. The female teachers, who pour out each year from the normal colleges throughout the country, are quickly absorbed by the universal needs of the public school system, and quickly pass out into the world by marriage. Most of the schools are conducted by young teachers, who live and hope. There are comparatively few who ripen, because there are few who remain long enough, if they can avoid it. A profession supposes special aptitude in those who embrace it, and the design of making it their life's work. A profession is a jealous mistress.

"We are forced, therefore, to agree with Mr. Lang as regards the public school organization.

"But, in all candor, we must differ from[1] him as regards the teachers in the parochial schools. Theirs is a profession in the fullest sense of the word—nay, more, it is a religious vocation. The religious vocation determines the Sisters, who constitute the bulk of the teachers, to a life of self-denial and vow. Within that vocation there are some who develop toward works of mercy in hospitals and charity in orphanages; there are others whose destiny is to be teachers. They are trained and prepared for their work; they vow themselves to it for life; they are borne along through its trials and difficulties by religious helps. They have linked their very eternity to the conscientious performance of the duty of teaching which they have undertaken for the highest religious motives.

"In the Catholic Church there is, therefore, a teachers' profession. There is an army of teachers, teachers by profession and by religious vocation—men and women with but one thought, to fit themselves for the life duty which God has imposed on them. We take the following statistics from an enlightening paper, read by Brother Antony of the Christian Brothers before the Catholic Educational Association at Milwaukee: 'In Wiltzius' *Catholic Directory* for 1907 we find that there are in the United States, exclusive of its insular possessions, 1,266,175 young people in institutions under Catholic control. Of these young people, 1,096,846 are in the 4,364 parochial schools which Catholic zeal has built throughout the land. In regard to Catholic schools, it must be borne in mind that the word parochial school often implies two buildings, one for the boys and one for the girls. Most of the diocesan reports do not particularize, merely mentioning the num-

[1] We are not, of course, responsible for the defective English of the *Monitor's* above-quoted article.—A. P.

ber of parishes having schools. Were we to count the schools for boys and those for girls as separate schools, we should have a total much in excess of 4,364. Engaged in teaching those 1,266,-175 young people are, exclusive of secular priests and priests of religious orders, 2,322 Brothers and over 50,000 Sisters, making a total of over 52,000 teachers of lay orders employed in the work of Catholic education.'

"The profession of teaching is bound to tell in the long run. Experts—specialists—will produce a higher average than men and women of ordinary training. There is already evidence that the parochial schools are passing the public schools in many communities."

They would be passing the public schools everywhere, if our teaching orders all provided that professional training in pedagogy, without which even the most zealous school Sister or Brother cannot become an expert teacher, and if they more carefully weeded out incompetents. As it is, unfortunately, our Catholic teachers, religious and lay, are not by any means all educational "specialists," even in the limited sense in which they ought to be. Not a few of them notoriously fall even below the "school-ma'm" standard.

This is the reverse side of the medal, upon which we must also fix our attention, lest in the end we be grievously disappointed in regard to our parochial schools. A better professional training of our teaching religious,—i. e., a training that will fit them to be not only faithful religious, but *thoroughly competent teachers* —is one of the crying needs of the day.

The Holy Father's Blessing For Catholic Church Extension

[Pope Pius X's brief to Archbishop Quigley of Chicago, blessing the Catholic Church Extension Society of the United States, is well worthy of a place in the CATHOLIC FORTNIGHTLY REVIEW, which has supported this necessary and promising movement so warmly from the moment of its inception.]

VENERABLE BROTHER: HEALTH AND THE APOSTOLIC BENEDICTION

The statement which you brought to us on your recent visit to Rome, concerning the Catholic Church Extension Society of the United States of America, whose administrator is so ably assisted by your counsels, has been read by Us with the greatest pleasure. You asked Us to approve this Society by Our authority and to enrich it with pontifical indulgences.

This work, which you have so earnestly undertaken, is one than

which there is none more worthy of men eager to promote the divine glory. We also see that the work is most opportune, in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so effective and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of rural districts, to the happy growth of the Church in America, which we have grounds to look for. To this end your efforts, with the help of divine Providence, are directed. For you not only seek to win to Christ those who, through error or ignorance, stray farther and farther from Him, but at the same time you also devote, and justly too, your chief care to all of the Catholic fold who, deprived of the ministry of priests and encompassed by the snares of enemies, run the risk of losing their faith. We are much pleased with the method and means you seek to employ for the furtherance of your society and for the acquisition of new members and helpers. These are faithfully to depend on the will of the bishops in their respective dioceses and to stir up in the souls of all good men that same zeal of apostleship which animates your own endeavors.

Indeed, We marvel not that you enjoy the approval of your Venerable Brethren, some of whom We see on the Board of Governors of the Society. What is marvelous is the readiness and liberality with which your wishes are seconded by the good will and contributions of the faithful. To such an extent and in so short a time has your undertaking succeeded by the divine favor, that it could not have enjoyed greater favor and success. From this auspicious beginning it is not difficult to conjecture what progress is in store for it.

We have good reason, therefore, to commend your salutary industry and to heartily congratulate you on the progress of your labors. Moreover, we have determined to grant you, as you request, the support of Our authority in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to coöperate therein.

Wherefore, by these presents We approve and ratify your Society and grant the subjoined indulgences:

I. St. Philip Neri shall be the heavenly patron of the Society.

II. A plenary indulgence, to each member, on the day of admission, on the feasts of St. Philip Neri, St. Francis de

Sales, St. Rose of Lima, the Holy Apostles and at the hour of death.

III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society.

IV. An indulgence of three hundred days, to all the members as often as they piously recite the formula: "St. Philip, pray for us."

V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.

VI. Priests who are moderators or directors[1] of the Society may enjoy a privileged altar three times a week; founders and life members, six times a week.

These privileges by Us conceded, We wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of divine grace cannot be wanting to those who, like yourself, thus labor for religion and the good of souls, nevertheless, We earnestly pray that the graces of God may flow down upon you in greatest abundance. As an earnest of these and as a token of our special good will, to you, Venerable Brother, and to the rest of our Venerable Brethren and beloved sons, who together with you, direct the Society, and likewise to all those who are or shall become members or promoters of this Society, We most lovingly impart our Apostolic Benediction.

Given at Rome, St. Peter's, the seventh day of June, the Feast of the Most Sacred Heart of Jesus, in the year 1907, the fourth of our pontificate.

PIUS PP. X.

The Church in France

In spite of the precarious tenure by which French Catholics have still the use of their churches, the Church in France is gradually effecting an organization of worship suited to the different situation which has been forced upon her. Parish councils are being formed in nearly every diocese to help to provide for the support of religion. These councils or committees are not in any way legal associations with any administrative powers. Their members are limited in numbers, and are chosen by the bishop on the advice of the curés. They have already been formed in several dioceses, and the whole question in regard to them has just been

[1] Priests who contribute the amount of an Annual Membership are considered local Directors, as also are General, Diocesan or Parish Officers.

carefully discussed at the diocesan congress of Paris, where a letter was read by Cardinal Richard's coadjutor, Msgr. Amette, in which Cardinal Merry del Val outlined the bases of future parochial organization.

The Archbishop of Albi, who has also issued regulations for the formation of these councils, says: "It is necessary to furnish the bishop and the parish priest with support in the midst of a population whose duties towards religion are daily becoming more serious. While unable as yet to give our churches a definite organization, we are conscious of the necessity of laying the bases of a system founded exclusively on hierarchical authority, and therefore, canonical, which will subsequently be susceptible of adapting itself to legal forms on the day when they can be legitimately opened to us by a more complete establishment." Thus, thinks his Grace, the councils, "simple as they are, will help to put a little order and regularity into our affairs. That of itself will tend to relieve the sadness of the present juncture, both as a symptom of the inexhaustible energies of the Church of France and a flexible and discreet outline of its approaching reorganization with the assistance of God and solely in virtue of its independence and its liberty."

Meanwhile, many a faithful curé is in sore straights how to make a living. Thus we read of one at Graincourt, on the northern coast, the yard about whose house is littered with bicycles, motorcyles, automobiles, oil-cans and tools, while the open doors of an outbuilding reveal on one side a kind of garage, on the other a repair shop.

"As the tourist approaches," we read in a French newspaper, "there comes forth a tall figure, with the body of an athlete and the head of a missionary, and muscular arms bared to the elbows. This is the curé of Graincourt, who is now village mechanic as well. Times are hard since the law separating Church and State went into effect, explains the curé, and one must live. M. le Curé's father was a smith, and he grew up with a passion for tools. When the bicycle came in, he became an amateur specialist, and for fifteen years he has been mending punctured tires and repairing broken pedals for his flock free of charge. Then came the motor-car, which won the heart of the curé. He loves it, and thinks he understands it. He has even built a car and a motorcycle for himself. And so the fame of the mechanical curé of Graincourt has gone abroad throughout all the country, and at last he has decided, without any scruple, to make a business of what had formerly been a pastime."

Some of the French illustrated papers have been publishing photographs of him at work, and he looks every inch a mechanic.

One may imagine the hard lot of many another pastor who is less skilled or more advanced in age and in poorer physical condition than the sturdy and resourceful curé of Graincourt.

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.)

V.

I have already mentioned the appointment of a resident priest at Corregidor. I thought his presence would be the occasion of untold good, but unfortunately it has not yet been so. Certainly the path of the Father has not been one of roses.....

The position of the priest in Corregidor is not at present, naturally speaking, an enviable one. The Aglipayanos, headed by the Presidente, are opposed to him, and the people neglect him through fear of the Aglipayanos. The natives here have quickly learned the value of money, and even in isolated Corregidor, when the Father asks a boy to serve Mass, to open the church, or to ring the bell, he is met with the question: "How much will you give me?" He told me that after his arrival he had not washed his face for several days, because no one would bring him water.....

One of the Americans told me that the Father has been losing ground among the people; as there has been a decrease in attendance at Sunday Mass. I am afraid that, disappointed at the conditions he found there, he is a little peevish and is not social with his flock. I shall not be surprised if he were soon to resign his arduous post.

Another American priest, a native of Belgium, who had spent fifteen years in America, now stationed in Los Baños, is meeting with the same difficulties. The Archbishop thinks that the chief cause of the failures is great dissappointment.....

On my return from Corregidor I met two young priests, who had just arrived from Australia, and who are now stationed in parishes near Manila. Bishop Dougherty of Vigan also called on the Father Superior during my absence. Since his departure in early February, the Bishop had confirmed, chiefly in Pangasinan, 68,700. In this last visitation of this part of his diocese, the Aglipayanos continually harassed him. In one place, an Aglipayan bishop preceded him, telling the people of the pueblos that he had met Bishop Dougherty in Manila and had been commissioned

by him to give them Confirmation. When Bishop Dougherty appeared in the province, and denied the assertion of Aglipay's bishop, the latter unhesitatingly and unblushingly declared: "Bishop Dougherty must be a liar, for he certainly commissioned me to come to you."……

Bishop Dougherty says that he does not think that Aglipayism will be stamped out here, because it is *purely political.* The Protestant denominations have a friendly feeling for this schism. At the annual meeting held on March 17, 18, 19, of the Evangelical Union of the Philippine Islands, consisting of workers from all Protestant denominations in the Philippines, Methodist, Episcopal, Presbyterian, Baptist, United Brethren, Christian and Congregational, one of the papers, read by a Methodist Minister, was on "Our relation to the Aglipay Movement," and the position assumed was that "the Aglipay movement had much in it that was good and that it should be kindly received by the Protestant denominations, and that much sympathetic coöperation might be possible in the future."

(To be continued.)

Catholic Schools and State Education

In many Catholic papers the recognition recently given by the Ohio State University to St. Raphael's Catholic school of Springfield, Ohio, was treated as a cause for congratulation. But as the *Toledo Record* rightly insists, there is another, and very serious side to this event, which ought not to be lost sight of.

"First," says our excellent contemporary (ii, 47), "students who have finished this accredited parochial school are admitted without any further examination to the Ohio State University. But do we Catholics want our boys to go to the secular universities?…… Too many of our young poeple have lost faith and good morals at those institutions. All those who have the welfare of our Catholic students at heart, say, Lessen the number of Catholics attending the secular universities as much as possible.

"Secondly. To admit students at once from the high school to the university is indeed the policy of most modern American universities. They wish to articulate directly with the high school. This policy, however, is looked upon by enlightened educators here in America, Catholic and non-Catholic, as most deplorable. Thus, that department of education which is called the American college, that department which is intermediary between secondary

(high) school and university proper, is eliminated. Henry Osborn, a well-known educator, does not hesitate to call the eventual extinction of the college department a national calamity. The Catholic colleges by maintaining their collegiate department have therefore upheld a most important factor in the educational system in America. The recent recognition referred to has no consideration for these all-important studies which are almost absolutely necessary for the uplifting of the professions and for the promotion of real culture.

"Thirdly. What real advantage does any Catholic school derive from being accredited to any non-Catholic, especially a State university? Those who have studied the tendencies of the times know full well that centralization of education, especially of higher education, is the watchword of the age. This education as carried on in non-Catholic institutions, especially in State universities, is secularized. The American universities are agnostic. We know that the Catholic Church, which has been the most successful educator for nineteen centuries has established and led on to the greatest prosperity the most renowned universities. The Catholic Church, commissioned by Christ to teach all nations, can and must take care of all truth, natural and supernatural. She has rights which no secular power can take away from her. To expect an increase of efficiency by praise and recognition coming from the secular university or the State, is to deny to the Church the light or life-giving power which she as the sun possesses through the influence of Christ; and to attribute efficiency to the secular education which like the moon reflects but faintly the borrowed light of this sun, is a lamentable error.

"We know in some States a State Board of Regents is the controlling power of all educational affairs and that often misguided Catholics hope to increase their efficiency by having this light shed upon their institutions. Don't we know, for instance, that the University of the State of New York is, according to their own official conception, nothing else than the revival of that fair old Platonic ideal of an education by the State and for the State, the revival of the Greek State-idea as against the Romish Church idea? 'Revolt against ecclesiasticism,' says Dr. Sidney Sherwood in Bulletin No. xi of the Regents, 'would naturally lead in educational matters to a substitution of the State for the Church.'

"France has or ought to have taught us a lesson. Was not the program of the enemies of the Church in France compulsory education, State education, laicized education, which finally meant destruction of all religious schools and expulsion of all religious

teachers? No greater favor can be extended to State universities than to give up our strong and firm principles in education, viz., that there can be no real education without morality, no morality without religion, no religion except the one which we believe is the religion of Christ.

"Let us defend liberty, independence of education. Let us have self-respect and as we have built up by the generosity of our sacrifices our parochial schools, so let us not rest until all the departments of education from the kindergarten to the university are conducted by the Church and in the atmosphere of our holy Catholic religion."

All of which has our most unreserved approval.

Ought We to Interfere in the Congo?

The REVIEW has already referred to the impartial report of Professor Frederick Starr, of the University of Chicago, on conditions in the Congo Free State.

In the last chapter of his interesting book (*The Truth About the Congo.* Chicago: Forbes & Co. 1907. $1) Professor Starr asks the question: Ought we to interfere?

Secretary Root, in his carefully prepared first presentation of the matter, insisted that we have no grounds for interfering in so far as the Berlin Conference is concerned. It is only, then, from the point of view of interest in the natives, from a desire to save them from suffering and atrocity, that we could reasonably join with England in calling a new conference of the world's powers to consider the Congo question. Such a course Professor Starr thinks we ought *not* to pursue; and that for five main reasons, which we summarize as follows:

First. We should not interfere in Congo matters for philanthropic reasons, unless we are ready to undertake the policing of the whole of Africa; because the "atrocities" in the Congo Free State are no worse than those practiced in the French Congo, throughout German Africa, in the Portuguese possessions, and even in the English colonies.

Second. An attempt to interfere would involve us in difficulties with France and Germany, who are responsible for the foundation of the Congo Free State, and favor its existence.

Third. We have nothing to gain by interfering, but would merely be pulling England's chestnuts out of the fire. England

manifestly desires a slice of the Free State for the Cairo-to-Cape railway. Effective interference would inevitably lead to a repartition of the Belgian territory,—probably among England, France, and Germany,—by which the natives would gain nothing, but on the contrary would be handed over to three exploiters instead of one.

Fourth. We have twelve million blacks at home and should solve our own negro problem first, before undertaking to rescue the "poor Bantu in the Congo."

Fifth. We have an even closer parallel to Congo conditions in the Philippines. We pretended to take these islands for the good of the Filipinoes. In reality we have taken them and hold them just as the European nations have taken and hold Africa—for exploitation. "Had there been no hope of mines, of timber, of cheap land for speculation, of railroads to be built, and other enterprises to be undertaken and financed, we should never have had such a tender interest in the advancement of the Filipinoes. And how has our benevolent assimilation proceeded? Just exactly as it always proceeds everywhere in tropic lands with 'lower peoples.' Torture, punitive expeditions, betrayal of confidence and friendship, depopulation—these have been the agencies through which we have attempted to elevate a race."..... "When we have left the Filipinoes their well-deserved independence, and free government, and left them to work out their own salvation, then and not till then, should we intervene in the Congo Free State for reasons of humanity."

Professor Starr concludes with this significant hint:

"If it is necessary for us as a nation to look for African adventure; if to give a strenuous President the feeling that he is 'doing something' we must meddle in the affairs of the Dark Continent; there is a district where we might intervene with more of reason, and consistency, and grace, than we are doing by going to the Congo. We once established on African soil, whether wisely or not, I do not intend to discuss, a free republic for the blacks. In Liberia we have an American enterprise, pure and simple. It has not been a great success. It is just possible—though I doubt it—that Liberia would at several times have profited by our instruction and interest. But it seems to possess little interest for us. Just now, like the Congo, it is attracting British attention. Whether it has large or little value, whether it possesses great opportunities or not, it is now a center of interest to Great Britain. She does not need our help in pulling chestnuts from the fire there, and there has been strange silence and ig-

norance in this country regarding it as a new sphere for English influence. If we assist England in expanding her African possessions at the expense of the Congo Free State, Liberia will be the next fraction of Africa to succumb to English rule. England's methods of procedure are various. It might be a useful lesson for our statesmen and politicians to study Liberia's prospects with care."

PARERGA AND PARALIPOMENA

No More Clergy Rates on the Railroads.—A Chicago news item reads: "Clergymen, charity workers, inmates of soldiers' and sailors' homes hereafter, when they travel, will have to pay full fare, the same as ordinary citizens. Ever since the two-cent rate laws began to be agitated, the reduced fares for clergymen have been 'up in the air.' More than 100,000 annual certificates now in existence will be canceled. In the West these grant a rate of 1½ cents a mile, and in the East 2 cents a mile. The railroads were disposed for a time to let these certificates stand, in as much as they had been issued for the year, but it was decided at the meeting of the Western and Transcontinental associations to call them in. The general inclination of the country to demand a flat 2-cents rate determined the action. The roads feel that they can show no favors, and that the present rate is low enough for anybody. In other words, the roads are more in the way of needing charity than they are in a position to extend it. The order just made public will not be felt by clergymen traveling over the Eastern lines, but will fall chiefly upon the West and Southwest."

The remark that the roads need charity is, of course, ludicrous. But it seems the clergy will at last have to submit to the long-threatened abolition of the half-fare privilege. It is because we foresaw this measure that we published in the CATHOLIC FORTNIGHTLY REVIEW of December 1, 1906, the article on "The Question of Railway Passes and Rebates for the Clergy," which, we venture to suggest, will just now repay a reperusal.

For the Peter's Pence.—In the *Western Watchman* (Sunday ed., Vol. xx, No. 30) Rev. D. S. Phelan elaborates his suggestion, recently referred to in this REVIEW, for increasing the Peter's Pence from the U. S.:

"We have for years urged upon the bishops to lead off in their succor of the Holy Father. They come in direct and personal contact with the Head of the Church. They are under special obligations to the Holy See, owing their mitre and jurisdiction to its favor. They are bound by oath to succor embassadors and other emissaries of the Holy See when they are traveling abroad. They should be the first to come to the relief of the embarrassed Head of the Church. We are glad that our suggestion has been well received. The priests are under obligations to the

Holy See far more than the faithful, not to speak of the gratitude that is 'a lively sense of favors to be received;' they, too, should contribute to the needs of the Vatican. Lastly, the people, forming the productive element of the Church, should show their Catholic love and loyalty by contributions to the support of the Holy Father.

"Our plan is to divide the burden between the three classes. The bishops should contribute from their cathedraticums, in many instances very large, one hundred thousand dollars. The priests should contribute one hundred and fifty thousand. The parishes should contribute two hundred and fifty thousand. This would insure to the Holy See from the United States an annual revenue of a half million dollars, which is not more than our share.

"Archbishop Ireland, Archbishop Messmer, and Bishop Maes are the committee of the bishops to whom this subject of papal subvention was entrusted, and they will be expected to elaborate a plan for presentation to the archbishops at their next meeting. We would urge upon them the serious consideration of this plan. One thing is certain; if the bishops do not tax themselves and lead off, any plan they devise is foredoomed to failure."

Municipal Ownership.—The report of the National Civic Federation is pretty strongly adverse to the principle and practice of municipal ownership. An exhaustive investigation of the subject was made in Great Britain and the United States. Highly significant are the facts reported by Mr. J. W. Sullivan, of the Commission, regarding the effect of municipalization upon labor. It appears that, except in the most poorly paid forms of employment and upon tramways, the wage has not been raised above that of workmen in private concerns. Municipal ownership is declared to be favorable to the "open shop"; for public appointments must be possible to all citizens, and government regulations must be superior to those of the union. Consequently when union men obtain municipal employment they frequently decline to pay their dues to the union. There is a certain grim humor in Mr. Sullivan's statement that "in America the municipalized enterprises have been rich mines for significant facts relating to politics, rather than to labor."

Professor Commons of Wisconsin University, who was also on the Commission, is more favorably disposed towards municipal ownership, and advocates the recognition of organized labor by the municipal enterprise. But this would mean not municipal, but union, control.

In any case, municipalization does not promise to give to the workingman that Utopian paradise which its supporters have prophesied.

"Se Non è Vero è Ben Trovato."—We learn from the *Catholic Herald of India* (v, 26) that *La Croix* (of Paris, we suppose) recently printed the following "good story:"

"American papers were very keen about bringing out 'specials' with all possible and impossible details about the Spanish heir.

No end of headlines, photographs of a new-born child, which might be or more likely were not, that of the Spanish little prince, etc. One of the New York papers was on the point of issuing a sensational number, something quite out of the ordinary run. There dawned, however, at the last moment, on the responsible editor a slight doubt concerning some information just received, and he sought an interview with the rector of the Spanish Catholic Church.

"Are you the rector of the Spanish Catholic church?'—'I am, sir!'—'Would you be kind enough to give us some information? Our paper has received from Europe a telegram stating that the child just born to the King of Spain has come into the world without the stain of original sin, in virtue of a privilege which God sometimes grants to princes. Would you kindly tell me what about it; and in case the heir to the Spanish throne were born with the stain of original sin, could not the Pope dispense him?'

"For answer, the editor heard a tremendous outburst of laughter, which surprised him. 'Why do you laugh, Father? Put up with me, please, I am a Protestant and very little *au courant* of Catholic dogma.'

"The good Father explained that the King's son and a simple American citizen were in the same boat with regard to original sin, and that the Pope could not prevent it, but that there was the remedy in Baptism. The editor was enchanted. 'Much obliged, Reverend Father, for this lucid information. I was not aware of all that.' "

This story is most likely an invention. American newspapers, so far as we are aware, paid but little attention to the birth of the Spanish crown-prince. We are quite sure, no New York paper thought it worth while to publish an "extra" on that occasion. Yet the story *is* "good," for it neatly characterizes the abysmal ignorance of the average yellow journalist.

A Curious Celebration.—The *Michigan Catholic* is a paper of which, since its editor William H. Hughes scratched us off his exchange list some twelve years ago, because he could find no more effective way of silencing our guns in a controversy which he himself had imprudently provoked, we but seldom see a copy. A clerical reader sent us one the other day, (issue of July 25), marking therein a report of the first Mass of a Rev. M. E. Halfpenny, celebrated at Pontiac, Mich., July 10. It is characteristic of the spirit and method of the Detroit paper and its clientele. As the young priest entered the church, we are told, "a triumphal march was rendered by the orchestra;" "the clergy occupied the front pews of the church," while "chairs had been placed in the aisles" [why not in the sanctuary?] for the "Knights of Columbus." "The Rev. President of St. Thomas Seminary, St. Paul, Minn., "graced (*sic!*) the sanctuary with his presence." The musical part of the programme consisted of "E. Marzo's Mass in key of D" (*sic!*) with "well-rendered soprano solos" by Mrs. E. Schrage, Miss L. Thompson, and a half a dozen other ladies and gentlemen, whose names are all duly mentioned. "The Knights of Columbus at the

offertory sang not alone from their lips but from their hearts, making the large church fairly tremble, that soul-stirring hymn, 'Nearer my God to Thee.'" After Mass the Rev. President of St. Thomas Seminary delivered "a discourse" which, we are assured, was "a gem of English literature," and the orchestra rendered several selections, among them "Meditation," "Magnolia Serenade," and "Palms." In the evening the K.'s of C. marched in a body to the Halfpenny residence to congratulate their "Rev. brother." They presented him with a solid gold watch and chain, and, of course, the inevitable "K. of C. charm," and the day closed with prolonged cheering, of which the reporter says that it expressed most forcibly the "feeling of good fellowship" for which the gallant knights are so widely noted.

All in all it was a wonderful celebration, worthy of the red-white-and-blue flags and bunting which, as the reporter probably forgot to mention, no doubt decorated the church profusely for the occasion—it always does; we have even been told that, on the occasion of the investiture of Archbishop Blenk with the pallium, recently—which was also under the auspices of the Knights of Columbus,—the New Orleans Cathedral was a veritable mass of Stars and Stripes, and red-white-and-blue bunting.

Are we not in danger of forgetting that after all such celebrations as these partake in a measure of a Catholic religious character, and that therefore operatic church music, the singing of Protestant hymns, and the delivery of discourses of which the best that can be said is that they are "gems of English literature", not only do not serve to enhance them, but really mar and degrade them in the eyes of all true Catholics, who are *Catholics first* and only secondarily patriots, esthetes, etc.?

Our Indian Missions.—We regret that we have not been able to give space to the subjoined communications ere this:

To the Editor of the Catholic Fortnightly Review:

Your article of June 1, on how to awaken interest in our Negro and Indian missions, awakened considerable interest in me, especially as I have long had similar ideas myself. The gross receipts of the American Board of Missions (Protestant Episcopal) amounted last year to $1,551,262.70. Considering the small size of this denomination in comparison with the Catholic Church, as also the small church attendance which it commands, I think it matter of great surprise to see the sum they have raised, and naturally the question arises: How much did *we* raise? Of course there is the answer that is always ready to blunt the edge of every missionary appeal: Our Catholics are over-run with collections, and charity begins at home. The Redeemer's "Go and teach all nations" ought to shatter the very foundation of all such excuses. If the Apostles had acted on the principle that charity begins at home, they would be still laboring at the conversion of their own people in Judea. If the "Go and teach" is meant for the modern missionary, it surely implies that those whom he leaves behind must go along in spirit at least and help him with the necessaries of life. To be sure, the clergy of this country are more or less

still engaged in pioneer work themselves and must use all the means at their disposal to build up their own parishes; but it is certainly shortsightedness to neglect that which is the very existence, I might say, of any church—the missionary spirit. For every penny that goes out of a parish for missionary purposes, there is a dollar's gain in spirit and often too in matter. But, as I said, the clergy are busy themselves in pioneer work, and so if we could only instil this spirit of missionary enterprise into a few of the laity, get those who have the most time for it, e. g., to start a boys' and girls' apostolate, the chances of success would be far greater. I remember, when I was a boy, one of my comrades got up a little entertainment for the benefit of the missions. It netted only eight dollars and thirty-five cents, but the boys took more pride in this small result, than most boys would now if they made a hundred times that amount; and if that spirit thus manifested so early had been wisely fostered, it would now be a great capital for any parish. Young people as a rule have considerable leisure at their disposal, and as there are always some ambitious and pious spirits among them, it is not hard to stir up activity in a field till now little cultivated, and where both success and prominence may be easily and quickly attained. I do not think there is any mission that would appeal to the average American boy and girl so forcibly as the Indian mission. The bare mention of the Indian name evokes a host of thrilling scenes in their imagination. I for one am willing to become an "angel to stir up the stagnant waters" of which you speak. The principal trouble in all our missions is lack of means. Here am I, with a district of about three thousand square miles and over four thousand Indians. Some of my churches are mere huts of logs and mud. I ought to build a dozen churches or more, but am entirely destitute of means. I ought to support several catechists to help me in my work, etc. When one commences to enumerate his needs, there appears to be no end. The Protestants have a pretty large Sioux literature; we have scarcely anything worthy of the name to oppose to it. We have no money to print it. For them it is all very simple. A single parish or a series of parishes support a whole mission. With us the whole U. S. does not support even one mission, and if the missionary did not get out and labor in the sweat of his brow, or take to his pen, he would be compelled to do what my Indian catechists says he does, "live on wind, fresh air, and water." We must learn from the enemy. Get the Catholic people, and especially the children, to take an interest in our missions (I am willing to coöperate), let them do as the Protestants do, send us boxes of clothing, shopworn articles, etc., sums of money, and then "the *poor* missionary" will soon be ancient history. Faithfully yours, HENRY J. WESTROPP, S. J., Holy Rosary Mission, Pine Ridge, South Dakota, (via Rushville, Neb.)

Our Native Esotericists are not faithful to the Ancient Teaching, handed down in mysterious and ill-spelled ways. Such is the conclusion of a writer in the *Nation*, who has carefully studied

their books and periodical publications, such as the *Stellar Ray*, the *Nautilus*, the *Swastika Magazine*, etc. Buddha, he says, preached the beauty of failure, of disease, of self-annihilation, whereas the *Swastika* and the *Nautilus* echo again and again with exhortations towards success, health, and "self-realization." But that is the Americanization of Eastern quietism. The soul alone is strong, say the Eastern sages and Mrs. Elizabeth Towne alike. Therefore, cast off the body, that it may not encumber the soul, urge the sages. No, says Mrs. Towne; let the soul, in its strength, bear up the body, that is weak, as expounded by Dr. Moras, the founder of Autology, in his text-book on the subject. The sight of the limitless firmament demonstrates man's nothingness, insist the sages. No, replies the editor of the *Stellar Ray*; "each child born into the world is entitled to the best guidance and care the parent is capable of giving it. The *Stellar Ray* horoscopes are intended to be an important assistance to parents in the comprehension, education, and care of their children. With a natal chart" – they range from three dollars to twenty-five—"they can lay out a plan of education and training adapted to the exact disposition of their offspring, and thus avoid friction and promote harmony."

Thus the New Thought of our own days, which appears to be at first the Old Thought of so long ago, is really new in spirit and aim, if not in content: The Hindu Yogi believed that by losing himself in contemplation of the everlasting truth, he would attain wisdom and eternity. At present the formula runs, rather: "I believe that by continually pondering on the eternal verities, I can cure myself of dyspepsia, put the girls through college, and possibly get to be Unapproachable Sublime Ruler of the Amalgamated Knights of the Republic."

On the Question of the Division of the Public School Fund the organ of the Catholic Church Extension Society—we are pleased to notice—takes a conservative position.

"We do not advocate"—it says, (*Extension*, ii, 3)—"that the State be taxed to support denominational schools. Our views on this subject are expressed in Abbé Klein's book, *In the Land of Strenuous Life*, in which an interview on this question with Charles J. Bonaparte is recorded and the conclusion of which is: 'We must continue to make the sacrifices involved in supporting our parish schools.'

Under present-day conditions that is a perfectly correct sentiment. We are willing to pay for the education of our children on condition that they receive a religious training; and this religious training is the *raison d'être* for the existence of the parochial school system. But granting all this and without coveting even so much as a penny from the State funds,—what would be the effect upon the State's treasury if the parochial schools were closed and the children would seek admission into the public schools?

In Chicago there are 375 public school buildings; 5652 teachers, 300,000 children and the annual expense of conducting the system is $9,000,000. In the same city there are 100,000 children attending the Catholic parochial schools. If these children would go to the

public school instead, it would necessitate a hundred additional buildings; an augmented force of 1800 teachers and an increased expense of $3,000,000. annually. Thus, by the existence of the parochial school system, the State is saved a great item of expense. By paying for the religious education of their children the Catholic people have reduced the rate of taxation which would otherwise have to be paid by the citizens.

The maintenance of the parochial schools will always be a labor of love that will be cheerfully performed by the Catholic population for the great privilege of seeing their children brought up in the Faith. Will the State ever recognize the great service and, perhaps, let us say a century hence, show its appreciation by legislating that the State, merely as a business proposition, *sans* sentiment at least erect the buildings in which the children are to be taught by teachers paid by a system of double taxation? It would be a sensible and happy compromise. Let us not forget that the 'safety of the State' will demand religious training of some kind."

One Effective Way of Aiding the Catholic Press.—*Extension*, the organ of the Catholic Church Extension Society, published in Chicago, is of opinion (ii, 3) that "Catholic magazines and papers have never had the patronage they deserve. The reason is," says our esteemed contemporary, "that we are not careful enough to patronize those who advertise with us, so the advertiser has gotten the idea that Catholics cannot be reached through their own magazines. One must be in this work to understand of what tremendous importance it is to a future Catholic press, that priests especially take an interest in advertisers in Catholic journals. The advertiser holds the key to the situation. We can make *Extension* the foremost religious magazine in the world if Catholic priests and people will patronize the advertiser, and when they are obliged to go outside of our columns, to mention particularly to whomever they patronize that they are interested in our magazine. Every time you write a letter to an advertiser you should mention the magazine. Every letter of this kind means something to him, but it means more to *Extension*. It means success also to the Society, for it gives us a practical plan of operation. It means success to the Catholic press in general, for it shows the advertiser that our people are interested in their own publications, and it means not a little to the Catholic Church in the United States, which is yearning for a good up-to-date mouth-piece to present its claims before the American public."

Every Catholic publisher will cordially endorse the above exhortation. Since this REVIEW opened its pages to a limited amount of advertising, we have found that the chief obstacle in the way of getting one's share of the patronage is the thoughtlessness of the average reader. Some time since we accidentally learned that an old-time subscriber of ours, the pastor of a flourishing congregation in the East, had given a large contract to a certain firm because he had seen their card in the CATHOLIC FORTNIGHTLY REVIEW; but he had never thought of mentioning this fact to the firm in question, an act of kindness and active coöperation which would have impressed the firm with the value of this magazine

as an advertising medium and moved them to keep their "ad" in the REVIEW, possibly to increase their contract. Our friends are earnestly requested to keep this point in mind.

Other things being equal, give the preference to those business houses that advertise in the Catholic press. If you order from them, let them know you saw their advertisement in your Catholic paper or magazine. If those with whom you are accustomed to deal, do not advertise in the Catholic press, encourage them to do so. Thus, without expense to yourself, you will effectively aid the Catholic publishers, most of whom have to struggle hard to make a living.

The Koran and Higher Criticism of the Bible.—The application of the "higher criticism" to the Koran is the somewhat novel theme of an interesting study by Mr. T. H. Weir in the *Contemporary Review*. The so-called higher criticism which so many scholars delight in applying to the Bible, has made much havoc among old ideas of authorship of that book. There are many inconsistencies and even apparent contradictions in the Bible, which are to be faced by the most elementary teacher. The higher criticism and its votaries take their results as proved, and are so confident that their hypotheses have been firmly established, that they would introduce them into text-books intended for the religious instruction of the young, and would even teach them in Sunday schools.

But those who are not so enamored of the higher critical method, are not yet so cock-sure that it has succeeded in solving the vexed problems of, for instance, the authorship of the various books of the Bible. To such, their doubts about the higher criticism would be increased by the study of Mr. Weir's article. In certain historical books of the Old Testament the seeming inconsistencies in the narrative are explained according to their great satisfaction by higher critics, by the theory of dual or even triple authorship. There was, they say, an older narrative or even two such narratives and they were taken and embodied into the narrative that we now possess in the Bible by a later editor or *redacteur*. But as Mr. Weir well points out, "neither an author nor an editor would have allowed two inconsistent accounts of the same event to be set down side by side. To account for the apparent inconsistencies of the Old Testament by a difference of authorship is no explanation at all, because we still require to know how these inconsistencies came to be passed by the editor who combined the divergent accounts." This is a sound objection to the critical method. But a stronger one is found when we look to the Koran. There the same problem of inconsistency and contradictions in the narrative confronts us as in the Old Testament. It is well known that the Koran gives the story of some of the prophets, as Moses, like the Bible. Mr. Weir compares these portions of the Koran and the Bible together and shows that historical contradictions and inconsistencies are to be found and require to be explained in both books. But the theory of higher criticism which seeks to explain them in the case of parts of the Bible by assuming dual or triple authorship, cannot be ap-

plied to the Koran, for no one ever doubts that it had one author and one only, namely Mahomet. Thus the pet theory of higher criticism cannot possibly be true in the case of the Koran in circumstances which are the same as those of the Bible. Why then should it be held as infallible in the case of the latter?

The Koran, Mr. Weir well says, is "the rock upon which higher criticism goes to pieces." The study of the Koran in this connection would suggest that instead of splitting up the books of the Bible into innumerable sources, we should be nearer the mark if we supposed that the few traditional names which have been accepted as its authors were really responsible for it. In any case higher criticism has failed to bring its hypotheses out of the region of conjecture, and to accept its theories as established facts would not do. Still less would it do to teach these conjectures, as if they were the truth, to children in school, as many of the adherents of this self-styled higher criticism want. The study of the Koran would furnish other arguments of the kind adduced by Mr. Weir. The great affinity of the two books, Bible and Koran, as manifestations of two peoples of the same Semitic stock, is not sufficiently appreciated.

Witchcraft.—We have read a great deal about the seventeenth-century New England Puritans burning witches. Unfortunately the Catholic French of eighteenth-century Illinois were guilty of the same crime. "At this time" [1779], says Theodore Roosevelt now President of the United States, in his history of *The Winning of the West* (Part iii, The War in the Northwest. New York 1906, pp. 42-43), "the creoles [of the Cahokia and Kaskaskia settlements on the Mississippi River] were smitten by a sudden epidemic of fear that their negro slaves were trying to bewitch and poison them. Several of the negroes were seized and tried, and in June two were condemned to death. One, named Moreau, was sentenced to be hung outside Cahokia. The other, a Kaskaskian slave named Manuel, suffered a worse fate. He was sentenced 'to be chained to a post at the water-side, and there to be burnt alive and his ashes scattered.' These two sentences, and the directions for their immediate execution, reveal a dark chapter in the early history of Illinois. It seems a strange thing that, in the United States, three years after the declaration of independence, men should have been burnt and hung for witchcraft, in accordance with the laws and with the decision of the proper court. The fact that the victim, before being burnt, was forced to make 'honorable fine' at the door of the Catholic Church, shows that the priest at least acquiesced in the decision. The blame justly resting on the Puritans of seventeenth-century New England must likewise fall on the Catholic French of eighteenth-century Illinois."

Belief in witchcraft was one of the most tenacious and most deeply rooted superstitions of the human race. Catholics in times gone by were affected with it no less than Protestants, though, of course, it is wrong and unjust to blame the Church for it. The best explanation of this difficult subject will be found in volume eight (13th and 14th edition) of Janssen-Pastor's *Geschichte des deutschen Volkes*, unfortunately not yet translated into English.

MARGINALIA

The German Catholic Central Society (D. R.-K. Centralverein) is planning a pilgrimage of German-American Catholics to Rome next April, on the occasion of the Holy Father's jubilee. All the cabins of one of the smaller steamers of the North German Lloyd have already been engaged. There will be room for 214 passengers in the cabins of the first, and for 246 in those of the second class. The fare for first-class passage will be $90--$125, for second-class, $55 each way. Rev. U. Nageleisen, of the New York Leo House, in a circular issued by the Centralverein, estimates the total expense of the trip, including visits to Naples, Pompeii, Capri, and returning *ad libitum* via Aix-la-Chapelle, Berlin, Munich, Innsbruck, Zurich, Leipsic, Marseilles, Lourdes, Strassburg, Mayence, Luzerne, etc., by the American, Holland, Atlantic, Leyland, French, Red Star, Dominion, White Star, Hamburg American, or North German Lloyd line, at $350. Mt. Rev. Archbishop Messmer and several other bishops and priests are expected to join in this pilgrimage. Further information can be obtained from Mr. Peter J. Bourscheidt, 801 First St., Peoria, Ill.

It is astonishing to see a Protestant canonist of the intellectual calibre of Professor Emil Friedberg opposing the abrogation of the law which forbids the Jesuits, *qua* Jesuits, to live in Germany.

It is still more surprising to learn what is the chief motive of his opposition.

"We frankly confess,"—the eminent Professor says in the *Deutsche Zeitschrift für Kirchenrecht*, of which he is the editor (XVII, 293),—"that we have but little confidence in the ability of the Evangelical Church to overcome the compact system of the Jesuits. So much at least is certain: the Evangelical Church has not developed any such ability at any time in the three centuries during which she has lived and wrought side by side with the Jesuit order."

What a humiliating "testimonium paupertatis" for Protestantism from the pen of a Protestant savant!

The Catholic Church Extension Society has decided to federate as a national organization with the American Federation of Catholic Societies. Bravo! Now, will the "Knights of Columbus" fall in line?!

A study on "Chateaubriand's America" in Vol. xv, No. 2, of the publications of the Modern Language Association, has to do especially with his arrival in, and first impressions of America, and this, of course, opens the old question, discussed pro and con by Bédier, Stathers, Dick, and others, as to whether Chateaubriand, in five months, really travelled from Baltimore to Niagara,

then to the Gulf of Mexico and back to Philadelphia, and whether he met Washington on the journey, as he describes. The amount of what Miss Emma K. Armstrong, the author of this study, has ascertained, is not great, but it is something. She searched Washington's papers in the Library of Congress, and says: "To sum up, a careful examination of Chateaubriand's works shows that two of his statements about his visit to America may be accepted without hesitation: he came to Baltimore, and his letter of introduction from the Marquis de la Rouërie was received by Washington."

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There is considerable difference of opinion among theologians as to the doctrinal import and disciplinary authority of the decisions of the Biblical Commission. The *Irish Theological Quarterly* (ii, 7 403) echoes a query of the *Bulletin de Littérature Ecclésiastique* published by the Catholic University of Toulouse: "One would like to know what exactly is the doctrinal or disciplinary authority of the Biblical Commission.... The Holy Father has approved its replies and given orders for their publication; but.... approbation by the Pope *in forma communi*, canonists are agreed, makes no change in either the source or the nature of the decree. In the present case [the decree in question is that on the Pentateuch] the decree does not emanate either from the Pope or from a Roman Congregation, but from a Commission; it has directive force, but the authority of the Pontiff is not directly involved, nor, *a fortiori*, his infallibility."

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The American correspondent of the Roman *Civiltà Cattolica* (quaderno 1371, p. 369) pays the eloquent Archbishop of St. Louis, Msgr. Glennon, a high compliment by referring to him as "il Grisostomo americano" (the American Chrysostom).

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The Diocese of Hartford, Conn., has a unique plan for building up the subscription list of its diocesan organ, the *Catholic Transcript*. A newspaper collection is taken up annually in every church in the Diocese, and the paper is mailed to all who contribute towards this collection. Many pastors see to it that the paper is sent to every family in the parish. "If this plan were adopted in every diocese," says *Extension* (ii, 3) "there would be no such thing as a struggling Catholic weekly."

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Mr. L. W. King, Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, has just edited two volumes of *Chronicles Concerning Early Babylonian Kings*. In the second of these volumes, (which are included in the series of *Studies in Eastern History*), the editor gives the texts aud translations of several newly discovered Babylonian chronicles and other ancient documents; while in the earlier volume he discusses the value and significance of this new evidence. As some of these documents

deal with matters on which comparatively little was known, their recovery and decipherment would, in any case, involve some correction or modification of accepted theories. But if Mr. King is right in his reading of the new evidence and in his estimate of its results, the *Tablet* (No. 3505) thinks it will necessitate something like a revolution in the early Babylonian chronology. Among other changes, it seems that it will bring the date of Hammurabi considerably nearer to the age of Abraham. The wide difference between their dates was, it may be remembered, one of the chief objections to the identification of the Babylonian lawgiver with the Amraphel of Gen. xiv. But the approximation involved by Mr. King's new chronology is by no means enough to remove the difficulty, though it may possibly point to some later solution.

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It is refreshing to read, in Fr. Thomas Hughes, S. J., *History of the Society of Jesus in North America* (vol. i, p. 25) the following just criticism of one of our foremost American Church historians:

"As to Dr. Shea's omission of his sources, there is a strange remark made by him, in a paragraph of the Preface to his *History*. It is at the solicitation of a venerated friend, he says, that he gives authorities in his notes, 'although scholars generally have been compelled to abandon the plan by the dishonesty of those who copy the references and pretend to have consulted books and documents they never saw and frequently could not read.' Nothing may be truer than this, as some recent publications professing to treat of the Jesuits in England have strikingly illustrated. But nothing could be more at variance with the principles and practice of critical editing in our days. We have travelled far from the time when Lord Palmerston practically refused Mr. Brodhead, the literary agent of New York, all access to the public records of Great Britain. We have reached the new era, when the Popes admit every one into the private archives of the Holy See."

Fr. Hughes might have added that by using references from some reliable work without in every case expressly referring to that work, a writer does not necessarily "pretend to have consulted books and documents which [he] never saw and..... could not read," and is not, therefore, invariably guilty of "dishonesty."

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The festival of the Magi, in connection with Epiphany, according to Rev. Vernon Staley in the *Guardian* (1907, p. 479 ff.), is of purely occidental origin and can be traced back to A. D. 316, when the alleged relics of the three kings were brought from Constantinople to Milan at the instigation of Bishop Eustorgius. In Rome the festival was first celebrated during the pontificate of Julius I (336—352).

LITERARY NOTES

—The *Geschichte von Mount Calvary, Fond du Lac Co., Wis. Eine Festgabe zum goldenen Jubiläum der ersten Ordensniederlassung der Kapuzinerväter in Nordamerika, 25. Juni 1907. Auf Geheiss der Ordensobern bearbeitet von P. Corbinian Vieracker, O. M. Cap.*, is not only valuable as a documented history of a flourishing parish; but because Mount Calvary was the cradle of the Capuchin Order in the U. S., and the early history of the parish there is closely interwoven with the early history of the Order itself, far more interesting than the ordinary monograph of this kind and immeasurably more important as a contribution to the history of our holy Church in America. The establishment of the Capuchin Order in the wild West by two secular priests, and its growth under almost superhuman difficulties into the great American Capuchin family of today, is truly a wonderful tale. Father Corbinian tells it with a monk's simplicity, more charming than the polished style of many a trained historian. We recommend this modest volume to our readers. (viii & 257 pp. 8vo. Milwaukee: Cannon Printing Co.)

—*Meditations for the Use of Seminarians and Priests by Very Rev. L. Branchereau, S. S. Translated and adapted.* Volume 1: *The Fundamental Truths.* (New York, Cincinnati, Chicago: Benziger Brothers 1907. $1.)—This excellent little work deserves to be highly recommended to priests and candidates for the priesthood, for whose use it is written. It will offer them ample and solid matter for daily meditation. Both arrangement and disposition are clear and logical. The ascetical instructions rest on a sound dogmatic foundation. A spirit of piety and unction, so pecular to the saintly founder of St. Sulpice, whose method of mental prayer the author follows, pervades the whole book. Those who are accustomed to the form of meditation given by St. Ignatius, will not find it difficult to adapt the matter to their method. May the book help to increase the love and practice of prayer and genuine spirituality.

—Our dear old friend the *St. Michael's Almanac* once more makes his bow, reminding us that a new year is again drawing nigh. The 1908 edition is brighter and better than any of its predecessors. The colored frontispiece—an improvement, artistically, upon last year's—represents St. Anthony of Padua. Father Rothensteiner prefaces the calendarium, which has the usual appendix of varied information, with a pretty poetic "Greeting" There are stories by Anna C. Minogue, F. von Seeburg, Bryan O' Higgins, Magdalen Rock, Eliza Allen Starr, and others; astronomical observations by Rev. Wm. F. Rigge, S.J., of Creighton University; an edifying paper on "The Fathers of the Desert" by Rev. J. F. Mei uss; a study on "Scientific Methods in the Philippines" by Rev. E. Pruente; an article on "Dairy Farming" by Frank H. Sweet; a bird's-eye view of "The Catholic Church in the U.S. Eighty-six Years ago" by Arthur Preuss; and numerous shorter contributions on a variety of subjects, of which we will mention only "Secret Correspondence," for the benefit of those of our readers who may have had an interest roused in cryptography by our recent "Study in Cryptography" (CATHOLIC FORTNIGHTLY REVIEW, XIV, 17.—The REVIEW, by the way, receives generous mention on page 118, in connection with the printing office of the Society of the Divine Word, whence it has now been published in such satisfactory style for more than two years. *Merci!*) We have only to add that the annual Review of "Catholic Happenings of American Interest" is very full and that the illustrations are lavish and, to a larger extent than in previous editions, both appropriate to the text and well executed. The retail price of *St. Michael's Almanac* is twenty-five cents. Pastors who wish to use it as a parish annual[1]—for which purpose it is well suited—are referred to the publishers' announcement on the second-last page of our cover. (The Society of the Divine Word, Techny, Ill.)

—We are glad, that, in preparing a new and enlarged edition of his excellent work on *Indulgences: Their Origin and Development* (xxiv & 500 pp. 8vo. Benziger Brothers. 1906. $1.75 net), the Rev. Alexius M. Lepicier,

1) There is also a German edition, *St. Michaels-Kalender*, which is adapted for the same purpose.

O.S.M., has not only elaborated and brought up to the standard of the most recent researches, his doctrinal exposition aud especially his historical account of the practice of indulgences, but likewise has devoted much space and attention to the errors and misstatements of Dr. H. C. Lea in the third volume ("Indulgences") of his *History of Auricular Confession*, a work of which Fr. H. Casey, S.J., has said (*Notes on a History of Auricular Confession:* Philadelphia. 1899. p. 4) that "it may be read as a curiosity, but not as a history—not even as a history that one might think it worth his while to refute." Fr. Lepicier has taken the trouble to refute Lea, at least on the subject of indulgences, and it is well that we can now not only assert, but prove, that Lea's work is "a presentation of subjective views rather than an exposition of historical truth." Of Fr. Lepicier's volume in general we will only say that it is no "Raccolta" nor an abridgment of Roman decrees, but rather a genuine, up-to-date, and very scholarly exposition of the doctrinal teaching and historic practice of the Church with regard to indulgences. If his account of the early penitential discipline appears unsatisfactory, we must bear in mind that, as the author observes in his preface, "the state of historical researches does not yet allow of a definite judgment with regard to the precise manner in which it [the penitential discipline] was than administered, especially as uniformity was then far from being the case in the Church at large." The English translation, made from the Italian of Fr. Lepicier's manuscript, is fairly good, though not always as smooth and idiomatic as one might wish.[1]

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Der Familienfreund. Katholisher Wegweiser für das Jahr 1908. Mit zahlreichen Illustrationen. 23. Jahrgang. St. Louis: *Herold des Glaubens.* (For sale by B. Herder. 25 cts.)

The Church in English History. A Manual for Catholic Schools. Being an Outline of the Most Important Events, from the Introduction of Christianity to Catholic Emancipation in 1829. By J. M. Stone, Author of "Mary the First, Queen of England," "Reformation and Renaissance," "Studies From Court and Cloister," etc. xi & 287 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1907. Net $1.

Westminster Lectures. Third Series: Revelation and Creeds by the V. Rev. J. M'Intyre, D.D. 48 pp. 8vo. —Theories of the Transmigration of Souls by Rev. J. Gibbons, Ph.D. 55 pp.—Authority in Belief by the Rev. A. B. Sharpe, M.A. 64 pp.—Socialism and Individualism by the Rev. A. Poock, D.D. 78 pp.—Mysticism by the Rev. R. H. Benson, M.A. 48 pp. —The Church Versus Science by the Rev. J. Gerard, S.J. 55 pp.—London: & Edinburgh: Sands & Co.; St. Louis: B. Herder. 1907. Paper, 15 cts. net per volume; cloth, 30 cts.

Die Beziehungen des klassischen Altertums zu den hl. Schriften des Alten und Neuen Testamentes. Für die Freunde der antiken Literatur aus den Quellen dargestellt von Michael Kröll, Pfarrer a. D. zu Hönningen a. Rh. Erster Band. Zweite, vollständig umgearbeitete und vermehrte Auflage. xx & 232 pp. large 8vo. Bonn: Carl Georgi; St. Louis: B. Herder. 1907. $1.

[1] It may interest the reader to know how Fr. Lepicier treats the Portiuncula indulgence. He gives (pp. 301 ff.) the account of the famous "pardon" as found in the *Franciscan Annals*, and then adds in a foot-note: "As our object here is not to discuss the critical value of these accounts, we need only to refer the reader to two articles by Nikolaus Paulus, 'Die Bewilligung des Portiunkula-Ablasses. Eine kritische Untersuchung,' in the *Katholik* of Mainz, 1899, t. I, pp. 97—125: 'Zur Geschichte des Portiunkula-Ablasses,' in the same periodical, 1901, t. II, pp. 185—187. Although these articles may perhaps not be considered conclusive, yet the abundant information they contain may greatly help the student towards distinguishing in the Portiuncula indulgence what is historical truth from what is the outcome of fiction. But whatever view one may entertain on the subject, care should be taken not to identify the extravagant statements of irresponsible writers with the indulgence itself, as we see that Dr. Lea has done....." Fr. Lepicier should have also referred to Msgr. Paulus' later paper in the literary supplement of the *Kœlnische Volkszeitung* (1906, No. 30. Cf. our extracts in the C. F. REVIEW, xiii, 19, pp. 595 ff.) and to Rev. Dr. P. J. Kirsch's article in the *Theologische Quartalschrift* of Tübingen (first two numbers for 1906), since published in book form under the title *Der Portiunkula-Ablass.* (Tübingen 1906.) Cf. CATHOLIC FORTNIGHTLY REVIEW, xiii, 14, pp. 434 f.

Herder's Semi-Monthly List of New Books

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 19 October 1, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

Evelyn Thaw McGinty



NDER the caption, "Why Catholic Papers are not Read, Dr. E. L. Scharf writes in a recent syndicate letter from Washington to the Catholic weeklies:

"As a rule, the subscriptions to Catholic papers are ridiculously small in proportion to the population that could be expected to support such papers. A great many reasons have at times been assigned for this unfortunate state of affairs, but I am not sure that the right one has been found. It certainly does not lie with the papers, for the majority are readable and instructive, and decidedly Catholic in tone."

It is unfortunately and notoriously true that the Catholic press in this country is inadequately supported. Even "the cream of American Catholicity," the "Knights of Columbus," who profess to lead and give a good example along every line of Catholic public endeavor, can apparently not be induced to do their duty by the Catholic press. Thus the *Denver Catholic Register*, a weekly which, besides being a creditable Catholic newspaper, has faithfully defended the gallant "Knights" against their critics and opponents, including the CATHOLIC FORTNIGHTLY REVIEW,[1] complains that it has been compelled to withdraw its Pueblo edition, into which it has sunk a considerable sum of money, for reason of non-support. "We didn't see the Knights of Columbus do any extraordinary stunt," it says, "to help the press. Oh, no. When every fake advertising proposition hit town, did they turn it down? Oh, no. When the Catholic press man asked for an advertisement, did they give him any business? Oh, no." (*Denver Catholic Register*, iii, 3.)

In Washington, D. C., according to Dr. E. L. Scharf, at "the hall of the Knights of Columbus, which is well frequented every night, may be found on the reading tables the local daily papers, the *New Century* (our local Catholic paper, published in Milwaukee, Wis.) the *Columbiad*, and an occasional copy of the *Columbian*, published in Chicago.[2] On rare occasions have I heard Catholic subjects discussed there, and the secular papers are in far greater

[1] Cf. e. g. the editorial article "Arthur Pruess [*sic!*] and the Knights of Columbus" in the *Register's* Vol. ii, No. 52.—We paid no attention to it because it contained no argument that we have not already refuted. It wound up with the ridiculous "ceterum censeo" of most attacks of this kind: "..... it is Mr. Pruess' [*sic!*] duty [*sic!*] to join the Knights and in that way [*sic!*] pilot them through the jungles and over the pitfalls which worry him so much."

[2] Both the *Columbiad* (Boston) and the (Chicago) *Columbian* are K. of C. organs.

demand than the *New Century*. Games of various sorts, such as cards, billiards, pool, etc., serve to entertain the great majority of the members. Of course there are a few who come to read, but they are the exception. The *New Century*[3] cannot be accused of being uninteresting..... But who reads the paper? Comparatively few, after all. Some take it as a sort of a religious duty, others, because they have been inveigled into subscribing to it by some wily and insidious agent, and have not had the nerve to stop the subscription. They get the paper, but they do not read it...."

It is not to be wondered at, under such conditions, that our Catholic people are gradually becoming corrupted, intellectually and morally, and that, instead of stopping, our "leakage", according to the testimony of many zealous pastors and missionaries, is steadily increasing. Incidents like the following are straws indicating a dangerous current:

"A priest told me a short time after the close of the Thaw trial, that a woman of his parish came to him with a baby to be baptized. When they arrived at the church he asked her what the name of the child should be, and she answered with a certain touch of pride that they were going to call her Evelyn Thaw McGinty, or whatever the family name was. 'I remonstrated with my misguided parishioner', said the priest. 'I could read the state of her mind without the least trouble. She had undoubtedly absorbed every disgusting item and every vile phase of the Thaw trial, and Evelyn had become her idol, her heroine. The name of the Blessed Virgin, and of all the holy women which had been inscribed by the Church in the calendar of saints, were forgotten. Now, this woman was a good Catholic, faithful to her duties, and all, but see how her mind had become warped by reading the unwholesome stuff that she gets out of the daily penny paper.' "[4]

Dr. Scharf has come to the conclusion that the main cause for this deplorable state of affairs is the deterioration of the taste for good reading wrought by the regular absorption of the sensational stuff dished up by the daily press.

This discovery is too old and has been made too often before to be copyrighted by Dr. Scharf, whose letter we have quoted only because it confirms our own oft-expressed conviction, and because it shows that one member at least of the great and boastful "order" of the "Knights of Columbus" is not afraid to charge

[3] The *New Century*, with the exception of the local page, is identical in contents with the Milwaukee *Catholic Citizen*.

[4] See the Dubuque *Catholic Tribune*, No. 449.

"the first and foremost of all Catholic societies" with flagrant disregard of a sacred duty.

Some of the valiant Knights pretended to be unutterably shocked when, in our issue of April 15, 1907, we quoted facts—notorious and undeniable facts to show that in one of our largest cities (Chicago) Catholics are largely responsible for the "yellow" press, inasmuch as the Hearst papers there enjoy Catholic patronage to such an extent that they would probably cease to be profitable, were they entirely deprived of Catholic support. It is characteristic, by the way, that the article mentioned, entitled "Catholics and 'Yellow' Journalism," and published on April 15, did not attract much attention among Catholics generally, and the "Knights of Columbus" in particular, until it was reproduced in part by a prominent secular review, the *Literary Digest*, more than three months later. Then there was a slight stir among our coreligionists, from the bishops down. Most of our weeklies commented on the sad revelation. We ourselves were able to print two or three vigorous communications on the subject from prominent pastors. But did any one of our struggling Catholic newspapers gain a subscriber in consequence of this discussion? Was even a line of advertising patronage withdrawn from any one of the many financially prosperous "yellow" dailies? Did any K. of C. lodge or court, or any other Catholic society, rally its members, not a few of whom can afford to spend from fifty to a hundred dollars a year to "keep up" with their fellow-members at banquets and in various games and sports, in *practical support* of the Catholic press?

We do not know of a single instance.

If things go on like this, we wonder what will be the posture of Catholicity in this great and glorious country, when Miss Evelyn Thaw McGinty, in 1930 or thereabouts, appears before Squire Couplemquick to be married to Mr. Dudley Stanhope Morton, thrice divorced, and a Freemason of the 33rd degree, whose father had attended school with Miss McGinty's mother, and for a number of years served as Supreme High Muck-a-muck of the Knights of Columbus, but unfortunately, with thousands of his fellows, drifted away from the Church after the order's final condemnation and became affiliated with the Masons.

Race-Suicide in the United States

While Richard Harding Davis was making his long and perilous journey to the Congo Free State in order to expose the alleged cruelties suffered by the natives at the hands of King Leopold's officials, and a powerful society, backed by ample funds, was organizing to disseminate through the United States and the world a knowledge of these atrocities, the Chicago *New World* (July 6) called attention to atrocious practices at home that pale into insignificance the alleged horrors of the Congo,—practices which it rightly describes as a gangrene that is mortifying the very vitals of society in every city of our great commonwealth and, we may add, in every village, hamlet, and town as well.

In Chicago alone, according to prominent physicians, 50,000 criminal operations are performed annually. "Even in its baldest significance," says Rev. Dr. Judge, "the destruction of 50,000 infant lives each year deals a deadly blow to the legitimate growth of the city's population. If immigration were to cease—and we know what strenuous efforts are being made in certain quarters to check the human tide that flows to us from Europe—we should soon be reduced to the paralysing conditions that prevail in many cities of France. It is notorious that in what are called the more fashionable residence districts of Chicago the birth rate is abominably low. It is only when we get behind the overt aspect of the evil, however, and reflect on the moral degradation of physical degeneracy of the men and women who are the principals in the lust and carnage which threaten to turn Chicago into a Sodom and Gomorrah, that we begin to realize the depth and dimensions of this cancerous growth in our social organism. For the time being the citizens of Chicago, without distinction of class or creed, are horrified by the recent revelations and their just indignation seeks every legitimate means of protest and repression".....

"The only possible remedy with enduring results for the awful disease that has attacked our city life, is the elevation of the moral tone of the people. How can this be brought about? It may be of general interest, extending even to Protestants, to learn that Catholic theologians have always taught—and the Holy See through one of the Roman congregations has endorsed their teaching—that the criminal operations to which we refer are most heinous offenses against the moral law. Certain doctors, woefully ignorant of anatomy and physiology, have from time to time piled up harrowing details of the sufferings accompanying difficult parturition, of the value of the mother's life as contrasted with that

of her unborn offspring, of the alternative in certain cases of sacrificing the one or the other, or it may be both. The Church, guided by the unerring principles of the moral law, has always put under her severest ban craniotomy and abortion. How completely time has vindicated her attitude! We believe that all medical men of high standing are now convinced that in every case, provided the surgeon is sufficiently expert, the mother's life may be safeguarded without the destruction of the fœtus. How the looser theory so glibly advocated by raw graduates has polluted the sanctity of the home with the waters of Acheron! And how rapidly the diabolical practice spreads among indulging epicures, and how prolific it is in multiplying them by the seeming guarantee which it offers of immunity from detection. Our public educational system is rotten at the core. The Hyde Park high school authorities have endeavored to secure by multiplied electric lights what only the light of an educated conscience can achieve. The elemental passions of human nature, as history abundantly proves cannot be repressed either by act of Parliament or public vigilance. A sensitive conscience and a healthy public opinion, a soul attuned to spiritual aims, and firm faith in a Just and All-Seeing Governor of the Universe who will give to every person according to his merits or demerits, will alone accomplish the regeneration of human society. The three great agencies that can bring this about, agencies that ought to be allied in closest co-operation, are the home, the church, and the school. Divorce any two of them and the consequences are ultimately as dangerous and as far reaching as dissolution of the marriage bond."

The Oldest City in the United States

Some time ago it was alleged, on the authority of a Dr. Alexander Craig, who claimed to have documentary evidence in the shape of a time-worn vellum found in the archives of the ancient church of St. Xavier, nine miles south of Tucson, Arizona, that Tucson enjoys the distinction of being the oldest city in the U.S. Rev. Fr. Zephyrine Engelhardt, O. F. M., the noted historian of *The Franciscans in Arizona*, corrects this statement in a letter to the *Church Progress* (xxx, 14), in which he says:

"About twenty years ago I looked for ancient manuscripts at that same church. There was not a scrap to be found, nor were there any archives; the very baptismal and other records of the Indian mission connected with that church had disappeared so

long ago that even Bancroft's men were unable to trace them. But just think of it. Ferdinand, who died in 1516, and even Isabella, who passed away twelve years before, (1504), signed a document which was countersigned by the viceroy (which one?) and General Coronado, who was scarcely born, proving that a spot in a territory which Marcos De Nizza, a Franciscan Father, was the first white man to discover thirty-five years after Isabella's death, existed as a pueblo half a century after the same queen's death!

"Craig makes Coronado raise the Spanish flag over Tucson and with his own hands lay the cornerstone to the first mission in 1552! There was a mission ten years before that date, but it stood away off in New Mexico, where now Bernalillo or Pecos are situated. It was in charge of two Franciscan Fathers and one Brother, whom Coronado had left behind, because he and his men had not come to save souls, but merely to dig up gold. As the latter was not found in sufficient quantities or not at all, Coronado, disgusted with the whole territory, returned in 1542, (not 1552), on the same road he had come two years before. Passing through the region of Tucson he was in no mood to lay the cornerstone for anything, least of all for a mission. No priest undertook missionary work anywhere near Tucson until more than a century and a half later. Considered merely as an Indian gathering, Tucson consisted at most of a cluster of brushwood or tule huts, the kind you will find among the Pimas and Papagos of Arizona to this day, but in New Mexico and among the Moquis of Northern Arizona there were at Coronado's time populous towns, pueblos, of solid stone or of adobe, just as today, much more entitled to the claim of priority. St. Augustine retains the honor of being the oldest white settlement in the United States; Santa Fe, fifty years younger, holds the second place; whereas Tucson cannot compete with even San Antonio, Texas."

Decretum de Sponsalibus et Matrimonio

Iussu et Auctoritate SS. D. N. Pii Papae X. a S. Congregatione Concilii editum[1]

Ne temere inirentur clandestina coniugia, quae Dei Ecclesia iustissimis de causis semper detestata est atque prohibuit, provide cavit Tridentinum Concilium, cap. I, Sess. 24 de reform. matrim. edicens: "Qui aliter quam praesente parocho vel alio sacerdote de

[1] By request we publish the authentic Latin text of the important new marriage decree of the S. Congregation of the Council.

ipsius parochi seu Ordinarii licentia et duobus vel tribus testibus matrimonium contrahere attentabunt, eos Sancta Synodus ad sic contrahendum omnino inhabiles reddit, et huiusmodi contractus irritos et nullos esse decernit."

Sed cum idem Sacrum Concilium praecepisset, ut tale decretum publicaretur in singulis paroeciis, nec vim haberet nisi iis in locis, ubi esset promulgatum; accidit, ut plura loca, in quibus publicatio illa facta non fuit, beneficio tridentinae legis caruerint, hodieque careant, et haesitationibus atque incommodis veteris disciplinae adhuc obnoxia maneant.

Verum nec ubi viguit nova lex, sublata est omnis difficultas. Saepe namque gravis exstitit dubitatio in decernenda persona parochi, quo praesente matrimonium sit contrahendum. Statuit quidem canonica disciplina, proprium parochum eum intelligi debere, cuius in paroecia domicilium sit, aut quasidomicilium alterutrius contrahentis. Verum quia nonnunquam difficile est iudicare, certo ne constet de quasidomicilio, haud pauca matrimonia fuerunt obiecta periculo, ne nulla essent: multa quoque, sive inscitia hominum sive fraude, illegitima prorsus atque irrita deprehensa sunt.

Haec dudum deplorata, eo crebrius accidere nostra aetate videmus, quo facilius ac celerius commeatus cum gentibus, etiam disiunctissimis, perficiuntur. Quamobrem sapientibus viris ac doctissimis, visum est expedire, ut mutatio aliqua induceretur in iure circa formam celebrandi connubii. Complures etiam sacrorum Antistites omni ex parte terrarum, praesertim e celebrioribus civitatibus, ubi gravior appareret necessitas, supplices ad id preces Apostolicae Sedi admoverunt.

Flagitatum simul est ab Episcopis, tum Europae plerisque, tum aliarum regionum, ut incommodis occurreretur, quae ex sponsalibus, idest mutuis promissionibus futuri matrimonii privatim initis, derivantur. Docuit enim experientia satis, quae secum pericula ferant eiusmodi sponsalia: primum quidem incitamenta peccandi causamque cur inexpertae puellae decipiantur; postea dissidia ac lites inextricabiles.

His rerum adiunctis permotus SSmus D. N Pius PP. X, pro ea quam gerit omnium Ecclesiarum sollicitudine, cupiens ad memorata damna et pericula removenda temperatione aliqua uti, commisit S. Congregationi Concilii ut de hac re videret, et quae opportuna aestimaret, Sibi proponeret.

Voluit etiam votum audire Consilii ad ius canonicum in unum redigendum constituti, nec non Emorum Cardinalium, qui pro eodem codice parando speciali commissione delecti sunt: a quibus, quemadmodum et a S. Congregatione Concilii, conventus in eum

finem saepius habiti sunt. Omnium autem sententiis obtentis, SSmus Dominus S. Congregationi Concilii mandavit, ut decretum ederet quo leges a Se ex certa scientia et matura deliberatione probatae continerentur, quibus sponsalium et matrimonii disciplina in posterum regeretur, eorumque celebratio expedita, certa atque ordinata fieret.

In executionem itaque Apostolici mandati S. Concilii Congregatio praesentibus litteris constituit atque decernit ea quae sequuntur.

DE SPONSALIBUS.

I. Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus, quae contracta fuerint per scripturam subsignatam a partibus et vel a parocho, aut a loci Ordinario, vel saltem a duobus testibus.

Quod si utraque vel alterutra pars scribere nesciat, id in ipsa scriptura adnotetur; et alius testis addatur, qui cum parocho, aut loci Ordinario, vel duobus testibus, de quibus supra, scripturam subsignet.

II. Nomine parochi hic et in sequentibus articulis venit non solum qui legitime praeest paroeciae canonice erectae; sed in regionibus, ubi paroeciae canonice erectae non sunt, etiam sacerdos cui in aliquo definito territorio cura animarum legitime commissa est, et parocho aequiparatur; et in missionibus, ubi territoria necdum perfecte divisa sunt, omnis sacerdos a missionis Moderatore ad animarum curam in aliqua statione universaliter deputatus.

DE MATRIMONIO.

III. Ea tantum matrimonia valida sunt, quae contrahuntur coram parocho vel loci Ordinario vel sacerdote ab alterutro delegato, et duobus saltem testibus, iuxta tamen regulas in sequentibus articulis expressas, et salvis exceptionibus quae infra n. VII et VIII ponuntur.

IV. Parochus et loci Ordinarius valide matrimonio adsistunt,

§ 1. a die tantummodo adeptae possessionis beneficii vel initi officii, nisi publico decreto nominatim fuerint excommunicati vel ab officio suspensi;

§ 2. intra limites dumtaxat sui territorii: in quo matrimoniis nedum suorum subditorum, sed etiam non subditorum valide adsistunt;

§ 3. dummodo invitati ac rogati, et neque vi neque metu gravi constricti requirant excipiantque contrahentium consensum.

V. Licite autem adsistunt,

§ 1. constito sibi legitime de libero statu contrahentium, servatis de iure servandis;

§ 2. constito insuper de domicilio, vel saltem de menstrua commoratione alterutrius contrahentis in loco matrimonii;

§ 3. quod si deficiat, ut parochus et loci Ordinarius licite matrimonio adsint, indigent licentia parochi vel Ordinarii proprii alterutrius contrahentis, nisi gravis intercedat necessitas, quae ab ea excuset.

§ 4. Quoad vagos, extra casum necessitatis parocho ne liceat eorum matrimoniis adsistere, nisi re ad Ordinarium vel ad sacerdotem ab eo delegatum delata, licentiam adsistendi impetraverit.

§ 5. In quolibet autem casu pro regula habeatur, ut matrimonium coram sponsae parocho celebretur, nisi aliqua iusta causa excuset.

VI. Parochus et loci Ordinarius licentiam concedere possunt alio sacerdoti determinato ac certo, ut matrimoniis intra limites sui territorii adsistat.

Delegatus autem, ut valide et licite adsistat, servare tenetur limites mandati, et regulas pro parocho et loci Ordinario n. IV et V superius statutas.

VII. Imminente mortis periculo, ubi parochus, vel loci Ordinarius, vel sacerdos ab alterutro delegatus, haberi nequeat, ad consulendum conscientiae et (si casus ferat) legitimationi prolis, matrimonium contrahi valide ac licite potest coram quolibet sacerdote et duobus testibus.

VIII. Si contingat ut in aliqua regione parochus loci vel Ordinarius, aut sacerdos ab eis delegatus, coram quo matrimonium celebrari queat, haberi non possit, eaque rerum conditio a mense iam perseveret, matrimonium valide ac licite iniri potest emisso a sponsis formali consensu coram duobus testibus.

IX. § 1. Celebrato matrimonio, parochus, vel qui eius vices gerit, statim describat in libro matrimoniorum nomina coniugum ac testium, locum et diem celebrati matrimonii, atque alia, iuxta modum in libris ritualibus vel a propio Ordinario prescriptum; idque licet alius sacerdos vel a se vel ab Ordinario delegatus matrimonio adstiterit.

§ 2. Praeterea parochus in libro quoque baptizatorum adnotet, coniugem tali die in sua parochia matrimonium contraxisse. Quod si coniux alibi baptizatus fuerit, matrimonii parochus notitiam iniri contractus ad parochum baptismi sive per se, sive per curiam episcopalem transmittat, ut matrimonium in baptismi librum referatur.

§ 3. Quoties matrimonium ad normam n. VII aut VIII contrahitur, sacerdos in priori casu, testes in altero, tenentur in soli-

dum cum contrahentibus curare, ut initum coniugium in praescriptis libris quam primum adnotetur.

X. Parochi qui heic hactenus praescripta violaverint, ab Ordinariis pro modo et gravitate culpae puniantur. Et insuper si alicuius matrimonio adstiterint contra praescriptum § 2 et 3 num. V, emolumenta stolae sua ne faciant, sed proprio contrahentium parocho remittant.

XI. § 1. Statutis superius legibus tenentur omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate conversi (licet sive hi, sive illi ab eadem postea defecerint), quoties inter se sponsalia vel matrimonium ineant.

§ 2. Vigent quoque pro iisdem de quibus supra catholicis, si cum acatholicis sive baptizatis, sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.

§ 3. Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad catholicam sponsalium vel matrimonii formam servandam.

Praesens decretum legitime publicatum et promulgatum habeatur per eius transmissionem ad locorum Ordinarios: et quae in eo disposita sunt ubique vim legis habere incipiant a die solemni Paschae Resurrectionis D. N. I. C. proximi anni 1908.

Interim vero omnes locorum Ordinarii curent hoc decretum quamprimum in vulgus edi, et in singulis suarum dioecesum parochialibus ecclesiis explicari, ut ab omnibus rite cognoscatur.

Praesentibus valituris de mandato speciali SSm. D. N. Pii PP. X, contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus.

Datum Romae die 2. mensis Augusti anni 1907.

† VINCENTIUS Card. EP. PRAENEST., Praefectus.

C. De LAI, Secretarius.

Strikes, Their Causes and Settlement

From a bulletin of the U. S. Bureau of Labor (Department of Commerce and Labor) we gather that 40.72 per cent of all strikes in the U. S. from 1881 to 1905 were undertaken for increase of wages, either alone or in combination with some other cause, and 32.24 per cent were for increase of wages alone. Disputes concerning the recognition of union and union rules, either alone or in combination with some other cause, produced 23.35

per cent of all strikes and were the sole cause of 18.84 per cent. A reduction of wages was the cause, wholly or in part, of 11.90 per cent of the strikes, and 9.78 per cent were to enforce demands for a reduction of hours. Only 3.74 per cent of the strikes were sympathetic.

Of the total number of establishments involved in strikes 57.91 per cent were involved in strikes undertaken wholly or in part to enforce demands for increase of wages.

The most important cause of lockouts was disputes concerning recognition of union and union rules and employers' organization, which alone and combined with other causes produced nearly one-half of all lockouts and included more than one-half of all establishments involved in lockouts.

The percentage of strikes for each of the leading causes has varied largely from year to year, but in every year save 1884 and and 1904 strikes for increase of wages have outnumbered those for any other one cause.

Strikes for increase of wages have been more successful than those for any other cause, having entirely failed in only 31.36 per cent of the establishments involved in strikes for that cause, while the next most successful, those against increase of hours, entirely failed in 37.09 per cent of the establishments involved. Strikes concerning recognition of union and union rules entirely failed in 42.88 per cent of the establishments involved, and sympathetic strikes, the most unsuccessful of all, entirely failed in 76.53 per cent of the establishments involved.

Within recent years the effort to bring about the settlement of strikes and lockouts by joint agreement of organizations representing the parties or by arbitration by a disinterested third party has been attended with considerable success. During the five-year period 1901 to 1905, 5.75 per cent of all strikes and 12.20 per cent of all lockouts were settled by joint agreement and 1.60 per cent of the strikes and 2.03 per cent of the lockouts were settled by arbitration. These methods of settlement have been thus far largely confined to a few industries, practically one-half of the strikes and two-thirds of the lockouts settled by joint agreement being in the building trades, and about 14 per cent in the coal and coke industry. Of the strikes settled by arbitration more than one-fourth were in the building trades and 13 per cent in the coal and coke industry. "These figures do not fully represent the progress of these methods of settlement of disputes between employer and employee," says the Bureau, "for both methods are being used to a large and increasing extent to settle disputes before a stoppage of work occurs."

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.)

VI.

VIGAN, October 28, 1905.

I send you a few lines from Vigan, the scene of my labors at present. Though Vigan numbers 15,000 souls, it bears to Manila the same relation that one of the little New York State towns bears to New York City. As far as I have seen, it shows few signs of American influence. There are about two dozen Americans here, all of them government officials.

At the urgent request of Bishop Dougherty, our Fathers consented to take charge of the College and Seminary. The Bishop hoped thus to destroy the evil influence of the anti-Catholic and practically infidel Ilocano University and he has succeeded to a great extent. We have now 185 boys, of whom fifty are boarders and ten seminarians, just beginning their studies. Our community numbers six — three priests, one scholastic, and two brothers. Father Torra, the first Superior, failed in health and had to return to Manila; we are still awaiting his successor. I have two classes in English and am "Operarius"...

In the High School there are about 200 boys and girls. There are also three or four preparatory schools. In these public schools I have noticed the bad effect of American influence. Vigan is still a religious city; the throngs that crowd the Cathedral on Sundays, their respectful salutations to the priest, their love of devotions prove it; yet I passed through the High School and one of the municipal schools, meeting in all three hundred or three hundred and fifty children, and I was saluted by only half a dozen. One or two hands went half way up to the hat, but no further. *This negative influence of the public schools, that are spreading throughout the Islands, will do more to diminish and even destroy Catholicity here, than all the efforts of the most violent Protestant ministers.* Many of the young boys and girls now understand English, and I have arranged with the parish priest of the Cathedral to give them an instruction in English at the seven o'clock Mass on Sundays....

Meanwhile I have begun the study of Ilocano, the dialect spoken in this part of the Islands. It is wonderful how the sound of their own tongue wins the natives. I said "Good morning" to one of them the other day in Ilocano, and he nearly lost his breath, he was so surprised. Here (must we not blush to admit it?) the Protestant minister leads the way. My last visit to Bilibid

prison in Manila was saddened by the sight of a Protestant minister, who has made a special study of Tagalo, the Manila native dialect, in order to preach in that tongue; and one of the first things I heard on my arrival here, was that another American Protestant minister was preaching in Ilocano to the natives of this place. Unless this section of the Islands be soon supplied with priests speaking the native dialects, hundreds, nay thousands, will be lost to the Church.

It is sometimes asked: What is the need of priests in the Islands? What have they to do? I shall answer the question for the Diocese of Vigan; premising that, when I speak of a parish I mean a whole section of the country. The Diocese of Vigan occupies the northern part of the Archipelago and contains nine provinces and eleven districts. The provinces are: Ilocos Norte, Ilocos Sur, Abra, Union, Pangasinan, Tarlac, Cagayan, Isabella de Luzon, and Nueva Viscaya. Three of the districts, Benguet, Lepanto, and Bontoc are about to be formed into a province. Map 5 of Father Algué's Atlas shows these provinces very well. The latest census that I have at hand, taken in 1897, counts 1,026,270 Christians, 170,630 Igorrotes, 1,420 Chinese. The number of infidels today is probably much greater. For these million souls there are today ninety-five priests. Many of them are old, and the Bishop says that in five years the total will be in all likelihood but fifty.

Ilocos Norte is the birthplace of Aglipay and the hotbed of his schism; in 1897 there were 147,107 Christians in the province; for all these thousands there is but *one* Catholic priest. All the rest are Aglipayan, men who, the Bishop fears, are without a particle of faith. He has just ordained two priests and will send one to help the lonely worker in Ilocos Norte....

In the new province Lepanto-Bontoc, which numbers 11,000 Christians, there is only one priest, nine parishes are vacant. Do not forget that the parishes are extensive sections of the country.

To make matters worse, there are two Anglican ministers in Bontoc, who go in cassocks, say Mass (?), ring the Angelus, offer their hands to the people to kiss and follow our customs, deceiving these poor people. When Bishop Dougherty went to these provinces to confirm, these men announced that any one who was confirmed by the Bishop need not look for their protection any longer. In consequence many absented themselves from Confirmation. The sad, the very sad condition of these Islands becomes more apparent every day and almost tempts a man hopelessly to throw down his hands. But the Apostolic Delegate said: "If even

one soul is saved for whom Christ died, is it not worth it all?"

When we recall the unrest, the insurrection, and the revolution that in succession have harmed religion here during the past twenty-five years, when we add even immorality among the clergy and the Aglipayan tendencies of many priests in this diocese, and when we consider the present activity of the various sects and the bad influence of the public schools; we may well wonder at the deep foundations on which the religion of these people was built by those who converted them from paganism, since it shines forth so beautifully today in the lives of those whom I see around me in Vigan. But even these foundations may me sapped, and the cry goes forth from this wasted and still ravaged vineyard of the Lord for priests to repair the damages of the past and to ward off the ruin that threatens them in the future.

(To be continued.)

Some Recent Church Music Publications

Kirchenmusikalisches Jahrbuch, 1907. Edited by Dr. F. X Haberl. Pustet and Co. Price 75 cts.

The 1907 number of this important magazine is fully as interesting and instructive as those of previous years, and no student of music in general, and of Church music in particular, ought to be without it. Of surpassing interest are the five different articles (covering seventy pages) under the general heading "Choralia," by the learned Jesuit, G. Gietmann. He who wishes to be abreast of all questions relating to Gregorian chant cannot afford to pass them by. In the *Jahrbuch* for 1903, J. Quadflieg had an exhaustive treatise on the treatment of the text in the works of the old masters. In the present number he passes in review the modern composers in a thorough and erudite manner. These two contributions to the *Jahrbuch* deserve special mention because of their practical import. Besides there are numerous other treatises, studies, and criticisms of new publications, each one of which is worth more to the musician than the price asked for the whole publication.

* * *

Sammlung ausgezeichneter Orgelkompositionen für die Kirche von Stephan Lück. 3rd edition. 4 parts in two volumes. Pustet and Co. $3.75 net.

The first edition of this comprehensive collection was published in 1859. In the course of the introduction to the first edition

the author says: "I have transposed all of the compositions into such keys as are better adapted to our present conditions, changed the long (half) notes into quarters and, in some instances where it could be done without detriment to the work, transformed the alla-breve into four fourths measure by combining two measures into one. I have endeavored to determine more precisely the movement and interpretation of each number, added chromatic alteration signs and a German translation of the texts. By these modifications it was thought that the practical utility of the collection would be enhanced and the re-introduction of these wonderful compositions would be made easier. The latter consideration ought to be sufficient to meet any objections which may be made against these modifications."

The path-finding methods of Stephan Lück have found many imitators, notably Dr. H. Bäuerle, who has followed in his footsteps by giving Palestrina's works a modern dress. Schumann used to say that one way of judging of a composition was by its architecture. There is no doubt but that the stately loftiness of the works of the old masters is to some extent conveyed to the imagination by means of the notation used, even before the sense of hearing is appealed to. But it is thought that the change in notation and the substitution of the bass and treble for the treble, alto, tenor and bass clefs formerly used, makes the compositions more accessible to our present-day choirs. Lück's collection is exceedingly valuable, not only for practical purposes, but also to the student, in as much as it presents an epitome of classic Church music in the shape of typical compositions, masses, and motets, for from three to eight voices by over forty composers from Palestrina down to those of more recent date, Lotti, Casali, Galuppi, and Martini. The collection is gotten out in attractive and convenient form.

* * *

The Roman Vesperal according to the Vesperale Romanum for the Entire Ecclesiastical Year, for the Use of Catholic Choirs and School-Children. By Rev John B. Jung. 5th edition. Pustet and Co. 75 cts.

The first edition of this Vesperal was published at the suggestion and with the official approbation of the late Rt. Rev. Bishop Gilmour of Cleveland, in 1886. The antiphons, their execution being left to a select choir, are omitted. Otherwise the book conforms to the *Vesperale Romanum* except that the titles of the feasts and directions are given in English instead of in Latin, which feature will be found a convenience to singers.

Laudate Dominum. A Collection of Asperges, Vidi Aquam, Veni Creator, Graduals, Offertories, Hymns for Benediction, etc., for two, three, and four female or male voices. 3rd revised and enlarged edition, compiled by J. Singenberger, Sacred Heart Sanitarium, Milwaukee. Price $1.50.

The compositions contained in this collection are by some of the best modern writers. The volume ought to be even more widely used than it is, especially in our numerous religious communities.

* * *

Requiem with Libera. Gregorian Melody (Solesmes Version). Arranged for Children, with an Easy Organ Accompaniment by J. Singenberger. Price 30 cts.

Comparison of this version with the typical Vatican edition of the *Missa pro defunctis* recently published reveals numerous melodic differences. This circumstance will make Professor Singenberger's work less available than it otherwise would have been. For, those learning a new mass for the dead will wish to learn that offered by the pontifical commission for the preparation of the official version of the Gregorian chant.

Pittsburg, Pa. JOSEPH OTTEN.

PARERGA AND PARALIPOMENA

The Holy Father's New Plan of Studies for the Seminaries of Italy is very interesting from many points of view.

First of all the general principle is laid down, that ecclesiastical students all over Italy are to follow the curriculum and to pass the examinations prescribed for the lay students of the government colleges, and this is to continue not only during the junior college course, but all the way up to the final examination, which decides whether a young man is fit to enter the university and qualify himself for one of the liberal professions. According to the instructions of the S. Congregation of Bishops and Regulars, the ecclesiastical students, while following the government course in philosophy as well as in everything else, are to receive special instruction which will deepen their knowledge of true philosophy and thus prepare them for the study of theology.

After they have thus finished their course of the "lyceum," as it is called in Italy, they will according to circumstances either be drafted at once into the theology classes or begin a year of "Propedeutics" to theology, of which philosophy is to form a considerable part. It is rather curious that throughout the entire document of the Sacred Congregation not a single word is said about the study of Scholastic philosophy—although the occasion might have seemed

call for some mention of this, considering that the philosophy which the young men must study for their "licenza liceale" is not the Scholastic method, nor have text-books in general use much to say about the principles of the Angel of the Schools. No doubt, however, the supplementary instruction in philosophy, which is laid down as a requisite for ecclesiastical education, will consist precisely in Scholastic training.

Bishops and rectors of ecclesiastical seminaries outside Italy will no doubts can with interest the time-table for the theology course suggested (not ordered) for the new Italian seminaries. As a rule the theology course in Italy has lasted for four years, but rarely has any of these years contained more than eight full working months. Under the new *régime* they are to consist of nine. As heretofore, Thursday, as well as Sunday, is to be a "vacanza" in the sense that no lectures are to be assigned to it, but on each of the other five days of the week the lectures are to occupy four hours of the student's time. The nature of the study and the amount of time to be devoted to each branch of it, as indicated in the time-table of the lectures, will be found very interesting.

How many dioceses will be left with their purely diocesan seminaries when the new *régime* comes into force, is not yet known; but it seems to be clear that, at least for Italy and for the present, the recommendations of Trent with regard to the necessity of establishing a seminary in every diocese, have been revoked by this latest act of legislation of Pius X.

Another Ex-Priest has rushed into print to denounce the "Romish" Church; but, strange to tell, our enemies do not welcome him so cordially as they are wont to receive men of his caliber, because he is sufficiently honest to confess that he is a drunkard and a libertine. Says the *Independent* (No. 3060):

"A very strange character is confessed in this little book. [*The Curse of Rome. A Frank Confession of a Catholic Priest and a Complete Exposé of the Immoral Tyranny of the Church of Rome.* By Very Rev. Canon Joseph F. McGrail, former Chaplain United States Navy. 12mo, pp. 96. New York: J. F. McGrail, 242 West Forty-first street.] The author was chaplain in the navy and was court-martialed in the Philippines for drunkenness and licentiousness. He admits that the charges were true and the sentence just. He feels humiliated, but does not pretend to have repented and reformed. He tells how honestly he entered the priesthood, how soon he fell into unbelief and sin, what a hypocritical life he then led and continued, while acting as a chaplain. He puts the blame of his fall on the Church which put him in fetters which were too strong for him [*sic!*]. He believes confession to be a help to character and faith. Here turned to this country after his court-martial, and although his record was known to his ecclesiastical superiors, he was not suspended from his priestly functions, but was sent to a temporary service at Oxford, Mass., with clean papers and then left the Church on his own volition. He owns that he was a 'coward' and a 'hypocrite' while in the Church, and that the last year in New York he has been more than once arrested for drunkenness.

This is not an agreeable confession. If he has any religious sympathies they are still with the Catholic Church. He has no bitterness against other priests, no scandals other than his own to intimate, and he seems to plume himself that now he is at last an honest man. He appears to be selling the book and lecturing for a living."

Ex-priest McGrail apparently differs from others of his stripe only by honestly confessing that he is a poor fallen wretch, for whom the ideal of the priesthood proved unattainable. Catholics have nothing but pity for such unfortunates.

A Welcome Reform.—It is announced that Secretary Cortelyou intends to reform the methods of handling passengers' luggage on ocean steamers and docks. Some time ago it was stated that Mr. Cortelyou would endeavor to abolish the existing habit of outraging American citizens who have dared to expend from $10 upward during their sojourn in Europe. The chief result of his study of the manners and methods of his subordinates is his doing away with the requirements that a passenger be made first to swear to his declaration, and then be examined with a view of proving him a liar. No oath will be required of the criminal American tourist hereafter, nor will he be forced to spend the last two hours of his voyage sitting in line in the steamer's saloon waiting his turn to be cross-examined. He can sign his declaration at any time on the way over.

The examiners in the past have evidently believed that every one of their victims was at heart a smuggler. In this they were often right; the existing barbarities would make an apostolic delegate hide his episcopal ring in his shoes, and the most respectable Methodist bishop alive conceal his new London clothes at the bottom of his trunk, while the most saint-like of women would smuggle with all the ardor, not of a law-breaker, but of an outraged soul. The whole miserable, picayune, personal baggage law ought to go. In the hope that it will, travelers to Europe will henceforth gratefully wear a Cortelyou presidential button in the lapels of their coats.

President Roosevelt as a Writer of English and as a Historian.—We had just laid aside volume VI of *The Winning of the West* by Theodore Roosevelt, wondering at the sentence (p. 46): "The Secretary of War reported to the President that *the offenders were doubtless merely a small banditti of Creeks and Cherokees*" (Italics ours), when the *New York Times Saturday Review of Books* came to hand (edition of August 24) with the gratifying assurance that "Mr. Roosevelt's English improves..... Mr. Roosevelt has always been an exceedingly loose writer—discursive and inaccurate. His style, however, is steadily gaining, his faults are less frequently evident....." We are sorry to be compelled to say, however, that our confidence in Mr. Roosevelt's authority has been somewhat shaken by the very same address (delivered at Provincetown, Mass.) to which the *Times* refers. The President there called the Pilgrims of the Mayflower "Puritans." That is "enough to make Colonial genealogists and the New England historian turn up their

coat collars." If there is one thing that the Mayflower descendant abhors, it is to hear the Pilgrims called Puritans. Here is the President, who glories in the reputation of a historian, speaking in a great public address of Provincetown as "the shrine of Puritanism" and of its people as "sons of Puritans." O ye shades of Brewster and Bradford!

"Plymouth," says an Eastern daily, "has now a suspicion that the authority of the President is not unassailable on all historical and literary matters. He has violated their sanctuary; he is ignorant of a fundamental colonial distinction. What he may say about the Irish sagas will no longer interest them; no partisan feeling will they show about nature stories, and Dr. Long may be right for ought they care; indeed, is there not some question about what did and did not happen at San Juan Hill?"

The distinction marks a real historical difference and not a mere verbal one. The Pilgrims and Puritans represented two distinct tendencies. The Pilgrims were separatists from the Church of England and had sojourned many years in Holland, whence they came to America. The Puritans tried to purify the English Church: they failed and came from England to New England. The Pilgrims settled in Plymouth; the Puritans in Boston and Salem. The Pilgrims never persecuted persons for differing religious beliefs. The Puritans were religious bigots and carried their fanaticism into their politics. The compact the Pilgrims signed in the Mayflower cabin in the Harbor of Provincetown is a model of liberalism.

Rev. L. Kenny, S. J., of St. Louis University, writes to us as follows:

The following taken from John G. Shea's *Life of Archbishop Carroll*, is another way of stating the "Catholic Witchcraft" story which you quoted from President Roosevelt's *Winning of the West* in your No. 18: "The Illinois country..... was..... part of Canada..... Virginia assumed to annex it to her territory, and in 1778 organized it as the County of Illinois..... Under this extension of Virginia rule some of the barbarous punishments, hitherto unknown to the French Catholics and never witnessed in Canada, were inflicted. Slaves or servants convicted of killing or attempting to kill their masters were burned alive. Two such cases are recorded in a volume kept by Todd, the Virginia commandant. Gross dishonesty in a modern writer has attempted to make the Rev. Mr. Gibault, the only priest then in the Illinois country, and the Catholic Church at large, responsible for this hideous Virginia system, and to transform it into a case of witchcraft punished through the influence of the Catholic Church: but Todd's record says nothing of witchcraft. The Church had nothing wathever to do with the matter."

Of course Pres. Roosevelt is not the author here accused of "gross dishonesty"; but that author is evidently the parent of Mr. Roosevelt's facts.

It is to be hoped that Mr. Roosevelt, on presentation of the true state of the case, will see that the next edition of his work

will drop the Catholic witchcraft story, for which there is no evidence, and merely say that a Virginia officer used this severe mode of punishment of murder or attempted murder.

Loreto and Nazareth.—Under this heading Rev. Ernest R. Hull, S.J., writes in the Bombay *Examiner* (lviii, 22):

"Until quite recently, critical repudiations of the Loreto legend were confined to certain select works written for erudite circles. Of late, however, the publication of Canon Chevalier's book has given the topic a wider circulation; so much so that the Catholic papers and magazines have been full of it. Besides an article by Father Taunton in the *Fortnightly Review* for October 1906, the *Tablet* of October 27 and following issued a series of articles from the pen of Mr. Edmund Bishop. The *Catholic World* (American) had already openly discussed the matter in November 1905, drawing for its materials on the *Rassegna Nazionale* and the *Revue du Clergé Français*. The theme has also been frequently pursued in the columns of the *Catholic Fortnightly Review*; while the book of Canon Chevalier has been noticed favorably, and its general contention (we think) accepted, by the *Revue Bénédictine*, the *Revue Augustinienne*, the *Analecta Bollandiana* and the *Stimmen aus Maria-Laach*—so much so that, 'as far as scientific authority is concerned (thinks the *New York Review*) the question may be considered as settled.' Besides this, allusions constantly appear in the current press, so as to bring the matter before the notice of all. As the book of Canon Chevalier claims to demolish the legend as unhistorical, efforts are, we believe, being made to work up the subject anew from the other side.

Being a pure question of historical fact on which nothing of faith or morals depends, the belief in Loreto is one which must stand or fall according to the evidence for or against it. Although this was always acknowledged on all sides, there was once a time when the old belief was so firmly in possession that to throw doubt upon it almost seemed to savour of impiety. By this time, however, the 'shock stage' seems to have passed away, and given place to a spirit of calm research. 'Let the matter be thoroughly investigated. Let both sides of the case be fully worked out and weighed. All we want is the truth. If the Loreto tradition is a fiction, the sooner we get rid of it the better; if a fact, it has nothing to lose but every thing to gain by undergoing the ordeal of criticism.' Such seems to be the attitude in which the question is now being viewed; and in consequence, it is gratifying to think that much light and little heat is likely to be engendered by the controversy."

Anecdotes of Vischer have been appearing in German newspapers, apropos of the hundredth anniversary of his birth. At the time when he was busy with his famous treatise on æsthetics he was much annoyed by an American girl, who had a room next to his, and played the piano at all hours. A polite request for quiet was met by the retort that if he didn't like his abode he was at liberty to change it. As he had occupied his apartments fourteen years and did not like to move, he tried an experiment. One day he sud-

denly began to howl and yell like a madman. The girl fled at once, and the next day moved to another house. On one of his trips to Italy he was angered by the impertinence of a waiter, and wanted to call him a rascal; he could not, however, recall the Italian word, and the waiter was moving away when Vischer took hold of his coat and held him with one hand, while with the other he turned over the leaves of his pocket dictionary. The situation, as he himself remarked, was one which seemed predestined to find a place in a comedy.

His letters from Italy to relatives and friends, by the way, have been edited by his son and printed as a centenary gift. There is also a new edition of his satiric book on the "third part" of Goethe's "Faust" which enraged the Goethe pedants when it appeared, in 1862, under the name of "Deutobold Symbolizetti Allegoriowitsch Mystifizinski."

A Methodist Bishop Against Revivals.—A Coffeyville, Kansas, dispatch to the *St. Louis Globe-Democrat*, dated July 22, said:

"Bishop John H. Vincent of the Methodist Church created a sensation among the ministers in attendance at the Chautauqua by attacking the evangelistic system now in vogue in most of the churches of his denomination. Bishop Vincent believes that revivals produce only temporary good, and that on account of the sensational methods used in so many of them, the bad effects more than offset the good. The venerable bishop expressed himself as standing 'for genuine evangelistic effort under discreet direction, but protests with emphasis against all sensational and spasmodic efforts to create an ill-balanced emotionalism and mere temporary devices for exciting enthusiasm.'

"The week-day power of the church lies in the continuance through the week of the impulses and the high motives of Sunday instructions, dreams, and visions. It expresses itself in consistent every-day life in home teaching, example, and unconscious influence; in business honesty and fidelity; in an enterprising, thoughtful, inspiring prayer meeting; in pastoral fidelity and visits of mercy, and in social good will by the private members of the church."

It almost seems as if good "Bishop" Vincent has permitted himself to be led by such an infidel as Professor William James to apply to revivalism the criterion of modern psychology: If the fruits for life of a sudden conversion are good, we ought to idealize and venerate it, even though it be a piece of natural psychology; if not, we ought to make short work with it, no matter what supernatural being may have infused it. (James, *The Varieties of Religious Experience*, p. 237.) Twentieth-century Methodists may justly ask themselves: Whither are we drifting?

A Forty-Seven-Story Building.—All other skyscrapers in New York City are being overtopped by the Singer Building, now in course of construction.[1] Over two-thirds of the steel frame are already

[1] A picture of it, with surroundings, was published in *Benziger's Magazine* for September.

completed. The last of the forty-seven stories will give it a total height of 612 feet and one inch. A reporter of the *Evening Post*, who the other week climbed to a height of 500 feet among the huge steel girders, in company of the assistant superintendent of construction, reports (Aug. 27) that a look from the thirty-third story over the city was inspiring. "Far below lay ten and fifteen story buildings. They seemed to be squatting in the streets like shanties. Below and around crouched the twenty-story skyscrapers that had formerly been marks of wonder. They looked scarcely higher than toyhouses.... Then he peered over the brink of the narrow structure—it is but sixty-three feet square—into the street, and the sickness that comes to those who are unaccustomed to look down from great heights came over him, and he clutched a steel girder for support."

It is always cool up there, even on the hottest days, and many of the men wear heavy coats all the time. Four hundred men work in this dizzy height, where a fall means certain death. But they are as unconcerned as though they were stationed on *terra firma*. "The whole secret of the thing," the superintendent explained, "the shield that guards the steel-worker from death, is that which every one is taught when he learns the business. It is not to look out or down. Their work is on the building. They look toward the center of the structure. The girders lie a few feet beneath them, and it is no more different to them than working on the ground floor. You never see a steel worker on a tall building looking down to the street or away from the point of his work. This is what saves him. It gives the cool nerve and steady foot and head that are necessary to save him from destruction."

The superintendent of the Singer Building said it was no harder to construct a forty-seven story building than it was to put up one of ten. "The only difference is that we have to hoist our heavy beams in two relays! They are first lifted to a scaffolding on the fourteenth floor, and then another hoisting engine brings them up here." Moreover, the corner columns are braced with crossing girders to resist the wind pressure. The foundations of the Singer Building extend ninety feet into the solid rock below the street curb. They are anchored in concrete with heavy beams attached to great chains to offset the effect of high winds. The building is expected to prove as safe and solid as a ten-story one.

The Educational Possibilities of the Public Library have been extolled so highly and so generally by the American press, that as the *N.Y. Evening Post* recently remarked, there is a growing feeling on the part of many that practically all the avenues of culture and science are open to them in its book collections, and that the part of the book in education is the all-important part. Thus the library is frequented by people who think there to solve for themselves important questions of law, to find a diagnosis and prescription for various physical ills, to master the various arts and crafts, or even to fit themselves for the learned professions.

We have repeatedly pointed to the fallacy and the danger of this notion. We are glad to be able to quote today such a high authority as Mr. C. W. Andrews, of the John Crear Library, Chicago, in support of our view. "It is possible," he says, "that some of these things can be done by a careful study of books alone, but I for one should hesitate to consult a lawyer or physician so educated." If this estimate of what the library can do were held by the ignorant alone, he says, it would not be serious, but it is a widespread fallacy of the day, held by persons of good education, and "apt to establish itself insidiously in the minds of those who have much to do with books." For example, he cites a recent critic of American library methods who makes the statement that if libraries furnished the books published by the various correspondence schools, the readers would be saved the need of paying fees to these schools. "I hold no brief for the correspondence schools," he says, "considering them unsatisfactory substitutes for real schools; but I am sure their undeniable success is not due to their books, but to the personal guidance which they furnish."

So with the library, he argues; it is not its book collections, however excellent these may be, but the personal and expert guidance that inquirers there may find, that entitles the library to be called an educational institution, and the supply of such guidance is one of the great problems of library administration today.

It is a problem indeed, and an unsolved one; for so far, at least, as our observation has extended, the "personal and expert guidance" without which even the best library is practically valueless, not to say dangerous, for the average mortal, is conspicuously and wofully absent in our public libraries. The average attendant is so dull and ignorant that he cannot even assist the educated reader with bibliographical pointers.

Protestantism, Not Rome, the Primary Bar to Christian Unity.—Commenting on a recent utterance of the P. E. Bishop Johnston, the *Living Church* (Episcopalian) of Milwaukee[1] makes the following note-worthy admissions:

"Suppose that by some mighty movement of the Spirit of God, representatives of dissevered Christendom were brought into friendly conference with the Pope; what practical ground would there be, upon which those who might conceivably be represented by the Bishop of West Texas could offer peace? 'This [the Protestant Episcopal] Church,' in its Chicago-Lambeth pronunciamento—which it valiantly proclaimed to all the world in the interest of peace until one poor, humble, discouraged, oppressed servant of Jesus Christ accepted its terms for himself and a few thousand of his colleagues, and then the Church through her bishops ignored it—this church disclaimed any intention to seek unity by means of individual proselyting. Would Bishop Johnston suggest to the Pope to become a Protestant? But against what would he protest? Against himself? The question shows the innate limitation of the Protestant position. That position presupposes a papacy against which it may protest. It

[1] Quoted in the *New York Evening Post* of July 27.

makes itself perpetually a 'party of the opposition' in Christendom. Bishop Johnston might accept the Pope's position and become an adherent of the Holy Roman Church, but the Pope could not become a Protestant without overthrowing Protestantism. Thus Protestantism, and not Romanism, is the primary bar towards unity. Protestantism can only exist so long as there is a Pope against whom to protest; but so long as there is a Pope on the one and a mass of Protestantism on the other, there cannot be unity. Therefore, if there is to be unity, Protestantism must first become affirmative and cease its attitude of protest. If, therefore, Bishop Johnston would enlist his head as well as his heart in the propaganda of unity, he must first set his face against all that is distinctively Protestant, especially in his own communion."

Danger of Modern Warships.—Sixty-one officers and men killed in five accidents since January 17, 1903—this is the sad story of our navy's battleships. In each case the scene has been the turret. Nine men were killed on the Massachusetts, five on the Iowa, thirty-two on the Missouri, seven on the Kearsarge, and recently eight or more on the Georgia. In addition, the muzzles of three guns of the Iowa were blown off on two occasions, fortunately without loss of life.

This is a sickening record, particularly by contrast with the navy's immunity during the war with Spain and the hostilities in the Philipines. The heavy-armored cruisers and the monitors have gone through their target practice unscathed, and, what is even more striking, accidents of just this kind do not seem to occur on foreign battleships. We do not recall a similiar disaster in the German or French navies, and the English service has been nearly as exempt. All three have had their losses of life in other ways—by the explosion of a magazine on the French battleship Jena, by the sinking of torpedo-boats, submarines, etc. Obviously, the new type of warship menaces those who control its terrible forces, as well as possible enemies.

The Problem of "Double Personality." Dr. Pierre Janet, of the Collège de France, in his latest book, *The Major Symptoms of Hysteria. Fifteen Lectures Given in the Medical School of Harvard University.* (x & 345 pp. 8vo. New York: The Macmillan Company. $1.75), which the *New York Times* in its "Saturday Review of Books" supplement (July 27) calls "the most readable and interesting book on clinical psychology since the days of John Abercrombie and his 'Intellectual Philosophy'—devotes a chapter of great interest and medico-legal importance to "Double Personalities." Dr. Janet thinks the authentic and well-studied instances are infrequent in number—not more than twenty-five or thirty at the present time—and gives full credit to well-known American investigators in this field, notably to Drs. Charles L. Dana and S. Weir Mitchell.

The basis of these double existences he considers to be "a kind of oscillation of mental activity, which falls and rises suddenly. These sudden changes, without sufficient transition bring about two different states of activity—the one higher, with a

particular exercise of all the senses and functions; the other lower, with a great reduction of all cerebral functions. They (these two states) become isolated from each other, and form these two separate existences. There is dissociation, not only of an idea, not only of a feeling, but of one mental state of activity."

MARGINALIA

The mode of selecting a new coadjutor archbishop of San Francisco, according to Rev. Dr. P. C. Yorke's paper, the *Leader* (vi, 34), was "a decided innovation." At the meeting of the consultors and irremovable rectors, "Archbishop Riordan presented the names of the Rev. Dr. E. J. Hanna [Rochester, N. Y.], the Rev. Richard Neagle [Malden, Mass.], and the Rev. J. J. Lawler [St. Paul, Minn.], as candidates for the vacant coadjutorship. None of the three is from California. His Grace provided printed ballots with these names and distributed them to the ten clergymen present. Eight of the ballots were returned unscratched, so that the names of the three Eastern clergymen were presented to Archbishop Riordan and the suffragan bishops as the choice of the ecclesiastical primary."

According to the official organ of the Archdiocese of San Francisco, the *Monitor* (xliii, 17), Dr. Yorke himself received one vote, Archbishop Christie two, Bishop Keane two, and Dr. Moynehan, of St. Paul, one.

The new foreign postal rates go into effect on October 1. The old rate of five cents for the first half ounce and five cents for each additional half ounce is reduced to five cents for an ounce and three cents for each additional ounce. A system of return postage coupons will also be established. Persons wishing to enclose return postage to their correspondents abroad will be able to purchase at American post offices a coupon for six cents, which will be redeemed in certain foreign countries and converted into five cents worth of foreign stamps.

Reviewing the Bollandist Fr. Delehaye's *Légendes Hagiographiques*, now also published in an English edition, in the *Tablet* (No. 3510), Rev. Father W.H. Kent says:

"Critical accuracy in history and orthodoxy in doctrine are not merely perfectly compatible, but may even be said to have a real connexion with one another. Thus, the possibility, if not the necessity, of a critical revision of religious histories and legends, and the rejection of venerable fables and errors may be proved from some of the elementary principles of faith and morals. It would surely be a grave error to ascribe to pious preachers and historians a greater immunity from error than that which has been vouch-

safed to popes and oecumenical councils. But unless we postulate some general gift of wholesale infallibility *de omnibus rebus—et quibusdam aliis*, there must be many mistakes in the writings of the best historians and hagiographers. And, on the other hand the moral law that we must tell the truth and avoid all falsehood, seems to involve the necessity of some attempt to correct these mistakes as far as this may be possible—which is the task undertaken by the Bollandists and other masters of historical criticism."

In the *Bullettino Senese di Storia Patria* (xiv, 1) some curious details are published touching the status of the Jews in the fourteenth and fiftteenth centuries under the penal law. The nature of the article will, perhaps, be best indicated by an example. It appears that in 1348 a certain Jacob Daltali, a Hebrew, "homo male condicionis, conversationis, vite et fame," was condemned to death by the Potestà for adultery, theft, and highway robbery. After his sentence the convict expressed willingness to embrace Christianity and was thereupon baptised. His case was once more brought before the Potestà, who now held that he must be forthwith liberated on the ground that "Jacobus ebreus" had absolutely ceased to exist, and that his crimes could by no means be visited upon Lorenzo Domenico, the Christian, "aqua sacratissimi baptismi renatum." In 1472, two other Jews escaped punishment under like circumstances by a similar timely conversion. The documents in both cases are published *in extenso* and are worthy of study.

Speaking of the Jesuits "policy of silence," Rev. Thomas Hughes, S. J., says in the recently published first volume of his *History of the Society of Jesus in North America* (Longmans. 1907. $4.50 net):

"There were [in the controversy with Lord Baltimore] deeper reasons for such a policy of abstention; but they were not always discernible at the time by men who, being on the spot, were blinded by the dust of the affray. Indeed, this is one of the prudential reasons in sound organization for having men placed higher, to see further, and to check the movements below. Beyond the actual issue, there was always another practical question—how far or to what extremities your opponents would go. And, if they would go any lengths whither you could not follow them, it were as well not to start out with them" (p. 71).

We have no doubt the great and shrewd Jesuit order continues to act on the same prudent principle. Hence most probably its attitude e. g. in the Tyrrell case.

It is a rule, by the way, which Catholic editors might profitably follow.

LITERARY NOTES

—*Die Beziehungen des klassischen Altertums zu den hl. Schriften des Alten und Neuen Testamentes. Für die Freunde der antiken Literatur aus den Quellen dargestellt von Michael Kröll, Pfarrer a. D. zu Hönningen a. Rh. Erster Band. Zweite, vollständig umgearbeitete und vermehrte Auflage.* (xx & 231 pp. 8vo. Bonn: Carl Georgi. 1907. For sale by B. Herder, St. Louis. $1). The learned author, after devoting a few introductory Chapters to primitive revelation, the origin of paganism, und the assiduity with which the Church has preserved and utilized the literature of classical antiquity, proceeds to point out in detail the traces of primitive revelation running through practically all the ancient authors, comparing them carefully with the pure deposit as found in the Bible. Thus we obtain a collection of all the references found in these authors, e. g. to the creation of the world, the fall of the angels, the deluge, Abraham's celestial visitors, Josue's long day; and well drawn out parallels between the Biblical account and certain allusions in the classics, such as Samson and Hercules; Seila, the daughter of Jephte, and Iphigenia, the daughter of Agamemnon; and others of equal interest. The author's method is not above criticism, and he is too prone to ramble. Nevertheless his volume contains much valuable material that one could hardly hope to find collected elsewhere, and his frequent excursions into the fields of modern archæological research, the "Higher Criticism," etc. make the book rather more readable for the average mortal than otherwise.

—*The Life Around Us. A Collection of Stories by Maurice Francis Egan* has recently appeared in a fifth edition. (Fr. Pustet & Co. $1.) We are glad the author's "Confidential Chat with the Reader" has been permitted to stand. It is to our taste cleverer than any of the stories which it serves to introduce, though several of these are among the best productions of Dr. Egan's pen.

—We are pleased to see Mr. James J. Treacy's two useful companion volumes: *Tributes of Protestant Writers to the Truth and Beauty of Catholicity and Conquests of Our Holy Faith; or, Testimonies of Distinguished Converts*, come out in new editions;—in the case of the former work, the fourth; in the case of the latter, the third edition. The contents of both collections are sufficiently indicated by their titles. Both are well printed, in large type, and tastefully bound. The price asked ($1 per volume) is commendably moderate. An alphabetical index of names and topics would render them still more useful for reference.

—*Forty-Five Sermons Written to Meet Objections of the Present Day. By Rev. James McKernan, of the Diocese of Trenton, N. J.* (291 pp. 8vo. Fr. Pustet & Co. $1 net) seems to be a reprint o. a volume issued six or seven years ago. If it is, the fact ought to be stated on the title-page.[1] The sermons themselves are, on the whole, vigorous and well written. They would prove more serviceable, to the average priest, however, if each had the disposition prefixed. Two or three, notably that on "Agnosticism," do not do justice to the subject which they treat.

—Mr. E. H. Francis, in a little volume entitled: *Have Anglicans Full Catholic Privileges?* (vii & 77 pp. 8vo. Benziger Brps. 1907, 30 cts. net), to which the Rev. Norbert Jones, C.R.L., has written a brief Introduction, looks at the great question at issue between the Catholic Church and Anglicanism in the light of the recently published report of the Ritual Commission and shows from this documentary evidence that Catholicity is not a feature of the Anglican Church: first, because this Church lacks the essential feature of Catholicism, authority; and secondly, because in regard to such essentially Catholic doctrines as the Eucharistic Sacrifice, the Real Presence, the Sacrament of Penance, etc., and the various Catholic devotions and practices whereby real belief in these doctrines is shown throughout the whole of Catholic Christendom, the Anglican Church takes an attitude merely tolerant to some extent, while towards every phase of the disintegrating Protestant theory and practice of most of her members, both clerical and lay, she is distinctly sympathetic. The author draws the inevitable conclusion that Anglicanism has really no part with Catholicity, but is merely one

1) Also, such as phrases as (p. 178), "Not until the second half of the *present* century, "should be brought up to date.

of the many phases of the so called Protestant Reformation. His argument is all the stronger from the circumstance that nowhere in the pages of his booklet is there the least trace of bitterness.

—When our *Catholic Encyclopedia* is once completed, its editors should proceed to mint the bullion of precious information which its fifteen volumes will contain, into current coin for popular circulation, by issuing an abridged edition after the manner of the *Kirchliches Handlexikon: Ein Nachschlagebuch über das Gesamtgebiet der Theologie und ihrer Hilfswissenschaften unter Mitwirkung zahlreicher Fachgelehrten in Verbindung mit den Professoren Karl Hilgenreiner, Joh. B. Nisius, S.J. und Josph Schlecht, herausgegeben von Professor Michael Ruchberger*, of which the first volume, (1036 pages in royal octavo, comprising the letters A to H), has just been published by the Allgemeine Verlagsgesellschaft of Munich. This finely printed, sparingly illustrated, and substantially bound tome offers condensed information on no less than 12,000 subjects in sacred theology and its auxiliary sciences. The second volume, which will complete the work towards the end of 1908, is to treat of 12,500 topics more. The two together will constitute an ecclesiastical dictionary unparalleled in any literature for comprehensiveness, accuracy, and up-to-dateness. Few of those, who need a Catholic reference work have the means to purchase or the time to study a fifteen-volume encyclopedia. A two-volume ecclesiastical dictionary such as this of Buchberger, which will not cost over fifteen dollors, in most cases would just "fill the bill." From the material stored up in our great *Catholic Encyclopedia*, with the *Kirchliches Handlexikon* as a model, such a work in English could be easily compiled. We are sure that it would prove a godsend to thousands and carry the truth into many a home and small library whither a big cyclopedia can never penetrate. Barring ("Americana" the work was not, of course, written primarily for *American* Catholis). Buchberger's *Handlexikon* is astonishingly complete—it contains dozens of titles for which one may look in vain even in Herder's great *Kirchenlexikon*—and, so far as our tests have gone, it is thoroughly accurate and satisfactory for purposes of reference. Until we get an English work of this kind, those able to read German, who need a Catholic dictionary on a smaller scale than the *Catholic Encyclopedia* or the *Kirchenlexikon*, will make no mistake if they buy Buchberger's *Kirchliches Handlexikon*. (American agent: B. Herder. Price of volume I, $7 net.)

—Besides *St. Michael's Almanac*, already noticed, we have received *Der Familienfreund* and *St. Antony's Almanac* for 1908. The former is in its twenty-third, the latter in its fifth year. *Der Familienfreund* is published by the *Herold des Glaubens*, St. Louis, Mo.; *St. Anthony's Almanac* by the Franciscon Fathers at Paterson, N. J. Both these Catholic year-books are finely printed and richly illustrated. *St. Antony's* is more devotional in content. Both deserve hearty recommendation.

—It is not Catholics alone who deserve blame for clinging to untenable legends. Swan Sonnenschein, of London, has just published a (typographically magnificent) volume on *St. George, Champion of Christendom and Patron Saint of England*, in which Mr. E. O. Gordon naively rehearses all the old exploded stories of how St. George on one of his warlike expeditions came to England, how he made a pilgrimage to Gladstonbury, where lay buried Joseph of Arimathaea, the first Apostle of Britain, etc., etc.

—*Tironibus*, by Harold Henry Mure contains what its subtitle indicates, "Commonplace Advice to Church Students." The author, who seems to be an Anglican minister, has compiled it with the purpose of instructing young church students in some of the little things of everyday life which the office boy, the apprentice, the youth who learns his profession in the world, have all opportunities of picking up, but which the ecclesiastical student for one reason or another seldom has an occasion to learn, because, though all men are supposed to know them, nobody in particular makes it his business to teach them. These "scraps of useful knowledge," as the author calls them, range from the proper way of brushing one's teeth to the advisability of eschewing popular novels. The style is brisk and the advice itself, though "commonplace," mostly sound and useful. In the section "Periodicals" the author's flippant remarks might profitably be replaced by a few words of advice with regard to the clergyman's duties towards the religious press. (B. Herder, net 30 cts.)

—Katharine Tynan has written a *Rhymed Life of St. Patrick*, which Lindsay D. Symington has illustrated with appropriate pictures. The book, which Burns & Oates bring out in royal octavo has an enthusiastic "Foreword" by Lieut.-Gen. Sir William Butler and can be had from Benziger Brothers for 40 cts. net (in paper covers). It is dedicated:

"...to exiled folk that roam
And to the happier ones at home,
To Patrick's children little and great,
— — — — — — — — —
But chiefly to the little ones,
Dearest among his daughters and sons
Whose voices called him to deliver
Them from the dark for ever and
[ever."—

and it is the little ones who will enjoy it most.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Geschichte der katholischen Kirche in der freien Reichsstadt Mühlhausen in Thüringen von 1525—1629. Nach archivalischen und andern Quellen bearbeitet von Philpp Knieb. (V. Band, 5. Heft der "Erläuterungen und Ergänzungen zu Janssen's Geschichte des deutschen Volkes. Herausgegeben von Ludwig Pastor.") xiv & 140 pp. 8vo. (unbound.) B. Herder. 1907. 90 cts. net.

A Spiritual Retreat by Fr. H. Reginald Buckler, O.P. viii & 256 pp. 8vo. London: Burns & Oates, Ltd.; New York, Cincinnati, and Chicago: Benziger Brothers. $1.25 net.

The Love of Books. Being the "Philobiblion" of Richard De Bury, Bishop of Durham. With a Foreword by George Ambrose Burton, Bishop of Clifton. xxi & 148 pp. 12mo. St. Louis: B. Herder. Net 60 cts.

The International Catholic Library: Edited by Rev. J. Wilhelm, D.D., Ph.D. Vol. X: The Finding of the Cross. By Louis de Combes. Authorized Translation by Luigi Cappadelta. ix & 282 pp. 8vo. New York, Cincinnati, and Chicago: Benziger Brothers. 1907. Net $2.

The Philosophers of the Smoking-Room. Conversations on some Matters of Moment. By Francis Aveling, D.D. 260 pp. 8vo. St. Louis: B. Herder. 1907. Net $1.

The Rhymed Life of St. Patrick. Written by Katharine Tynan. With Pictures by L. D. Symington. And a Foreword by Lieut. Gen. Sir William Butler, G.C.B. 32 pp. royal 8vo. London: Burns & Oates; New York, Cincinnati, and Chicago: Benziger Brothers; MCMVII. 40 cts. net.

Tironibus: Commonplace Advice to Church Students. By Harold H. Mure. 77 pp. 12mo. London: Sands & Co. St. Louis: B. Herder. 1907. Net 30 cts.

The Society of the Missionary Fathers of the Most Precious Blood. 32 pp. text and 32 pp. illustrations. Collegeville, Ind.: St. Jos. Printing Office. 1907.

Handbook of Ceremonies For Priests and Seminarians. By J. B. Müller, S. J. Translated from the 2nd German Edition by Andrew P. Ganss, S.J. xvi & 256 pp. 12mo. B. Herder. 1907. Cloth $1 net; flexible seal, $1.75 net.

Surplus Products of Missouri Counties for the Year Ending Dec. 31, 1906. Including Government Land in Missouri Subject to Homestead-Increase in Land Valuation. Compiled and Published by the State Labor Bureau, J. C. A. Hiller, Commissioner. Jefferson City, Mo. 1907.

The Blind Sisters of St. Paul. By Maurice de la Lizeranne. Authorized Translation by L. M. Leggatt. (Vol. V of the International Catholic Library, Edited by Rev. J. Wilhelm, D.D., Ph.D.) x & 303 pp. large 8vo. Benziger Brothers. 1907. $2 net.

Proverbs and Proverbial Phrases. By C. F. O'Leary. 195 pp. 8vo. B. Herder. 1907. $1 net.

A Christian Apology by Paul Schanz, D.D., Ph.D., Professor of Theology in the University of Tübingen. Translated by Rev. Michael F. Glancey and Rev. Victor J. Schobel, D.D. In three volumes 8vo.—Vol. I: God and Nature. 2nd revised ed. xii & 439 pp.—Vol. II: God and Revelation. 3rd revised ed. xxxvi & 616 pp. —Vol. III: The Church. 3rd revised ed. xxxv & 618 pp.—F. Pustet & Co. $6 net.

L'Action Sociale Catholique et l'Oeuvre de la Presse Catholique. Motifs—Programme—Organisation—Ressources. 44 pp. 8vo. Québec: Imprimerie Ed. Marcotte. 1907. (Brochure.)

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 20 October 15, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

"Modernism" in America



ommenting upon the Holy Father's Encyclical against Modernism, the Rev. William Starr, of Corpus Christi Church, Baltimore, according to the *Catholic Mirror* (Sept. 21, p. 21), gave it as his opinion "that the Encyclical will from the conditions at present existing, *have little or no effect in America—that it is not meant for Americans, and that the Church in America will not be affected by its provisions. Modernism has made little progress in this country.*"

We should not be quite so positive. To say nothing of "Americanism," which may, we think, in several essential aspects, be justly classed as "modernistic,' and of which Rt. Rev. Msgr. F. S. Goller truly observed in a spirited address to the Central Verein at Dubuque a few weeks ago, in the presence of His Excellency the Apostolic Delegate, that it is "by no means vanquished," (*vide Der Wanderer;* No. 2081, p. 4), it is a notorious fact that the heretical exegesis of the Abbé Loisy and the symbolism of Father Tyrrell, at both of which the Encyclical "De Doctrina Modernistarum" is particularly aimed, have obtained a foothold also among American Catholics. When Rev. D. S. Phelan of the *Western Watchman*, who surely cannot be classed among the "heresy-hunters," was lustily denouncing Father Tyrrell's later writings as unsound and dangerous, a prominent seminary professor defended them in the *Ecclesiastical Review*. And, as if directly to disprove Father Starr's assertion, the very same week that his above-quoted interview was published by the *Catholic Mirror*, there appeared in the New York *Independent* (No. 3069, of Sept. 26) portions of a "letter written by a scholarly Catholic priest in full canonical standing to a Protestant friend," the scandalous tenor of which can be inferred from the following specimen passages: "I can thoroughly understand your astonishment that priests should submit to the stringent code that now coerces us. I often wonder at it myself. But, with enlightened priests, this submission is not owing to vows and promises made in ardent and unthinking youth. We submit to a great deal in order by remaining in good standing within the Church, to help the movement for reform and change. If only we may spread a little light, and open a few eyes to see it, we are willing to take the buffeting of ignorant despotism. And then, besides, our wonder that more priests do not revolt against disgraceful intellectual Cæsarism is considerably modified when we discover how few priests are in the smallest degree aware of the results and tendencies of modern

scholarship.... Let the eyes of earnest and intelligent priests once be opened, however, and there will be on this side of the water an explosion that will shake Rome's seven Hills. But as soon as our few leaders—so mournfully few!—come to the conclusion that the needed reform is more than Rome will ever allow, they will cease throwing away their lives, cease living beneath the heel of ignorant medievalism, and will step forth into the liberty of a free conscience and an unshackled mind. Some of us, I think, are wondering if that day of sorrowful duty is not at hand.

"Really, the intellectual situation is very critical within the fold of Roman Catholicism. Pius X has brought in an era of reactionary repression which is worse than anything of the kind in the memory of living men. What will be the outcome for the Church, and for many individual children of the Church is a question which we are now asking with anguish. The *via media* between tradition and modern learning which Tyrrell and Loisy have thrown open to us is totally rejected by authority; and if we enter upon the road, our traveling must be done by night, so to speak; for a priest who would confess himself a disciple of this school would be summarily disgraced. If Loisy dies excommunicated I fear that not a few of his disciples will come to a similar end"....

Less than a year ago, in the same *Independent*, the apostate Father Slattery, ex-superior of a religious congregation, set forth how, in consequence of reading the books of Loisy and others of that stamp, "his priesthood had fallen from him."

It would be sad indeed for "the Church in America," if, in the words of Father Starr, it would "not be affected by [the] provisions" of the Encyclical of Pius X against "Modernism." That pontifical pronouncement, with its luminous exposition and its solemn condemnation of the most dangerous of current intra-Church errors, may not have been as badly needed in the United States as e. g. in Italy and France; but it was badly needed here too; and *pace* Father Starr, we believe that it is "meant for Americans" as much as for the Catholics of Europe, and trust that it will have its intended "effect" beneath the Stars and Stripes no less than under the *tricolore*.

The Secret of La Salette

Our highly esteemed contemporary *La Semaine Religieuse de Quebec*, reproduces (xix, 52), under the title "Le Secret de la Salette," an article from the *Bulletin des Oeuvres des Missionaires de la Salette*, in which we read:

"The secret of La Salette has not yet been authentically published. The miracles and revelations [of La Salette] are guaranteed by the authority of the Church. Thus we regard as genuine the fact of the apparition of the Mother of God on the mountain of La Salette, because the diocesan bishop, Msgr. de Bruillard, after a long and careful investigation, declared in a doctrinal mandement, that it has all the earmarks of truth and that the faithful have solid ground for believing it to be certain and indubitable. With regard to the 'secrets' we have no such authority. Msgr. de Bruillard transmitted them without comment to Pius IX, who consulted with Cardinal Lambruschini, then Prefect of the S. Congregation of Rites. Neither the Pope nor the Cardinal ever published them. The Church maintaining silence, there is no other source with sufficient authority to create certitude on the subject. Until those who have a right to speak tell us what we are to hold with regard to these secrets, we shall continue to consider them as though they did not exist, and pay no attention to whatever has been or may be said on the matter."

This is apparently a safe and shrewd position for the Missionaries of La Salette to take with regard to the alleged secrets which Mélanie Bergère and her companion Maximin claimed to have received from the lips of the Blessed Virgin. The good Fathers can certainly afford to ignore the phantastic ebullitions of such day-dreamers as the Abbé Combe in his recent brochure, *Le Secret de Mélanie Bergère de la Salette et la Crise Actuelle* (Paris 1906), which the S. Congregation of the Index has seen fit by decree of April 12, 1907, to put on the list of forbidden books.

It seems to us, however, that the sober account given by the Abbé Verdunoy in his Critical History of La Salette[1] cannot be brushed away with the cool dictum that the Church has not yet officially pronounced with regard to the alleged secrets.

Mélanie and Maximin each claimed to have received from the Blessed Virgin, a separate "secret," which up to the year 1851 they determinedly refused to divulge. At the beginning of 1851, Pope Pius IX directed Cardinal Bousset, who had called his attention

[1] *La Salette. Histoire Critique.* Paris: Gabriel Beauchesne & Cie. 1906. 70 cts. net.

to the matter by request of the Cardinal Archbishop of Lyons, to institute an investigation. The two children were induced to write out their "secrets," in the presence of the vicars-general and two canons, and Bishop de Bruillard forwarded the papers unread, in sealed envelopes, to His Holiness.

It is true that Pius IX never pronounced officially upon the nature of the alleged revelations. But we have the testimony of the Abbé Deléon (*La Conscience* etc. 1855, p. 143), that His Holiness repeatedly declared, to himself personally and to several French prelates and priests, that the pretended secrets of Mèlanie and Maximin were a "mondo di stupidità," and that he treated them with the utmost disdain. We have further the testimony of the Abbé Geslin, that the Pope gave it as his deliberate opinion that the vision of La Salette was a delusion; and that he threw the "ridiculous secrets" into the fire. At any rate, the original papers by Mèlanie and Maximin are no longer to be found in the Vatican.

When the Fathers of La Salette say in their *Bulletin*, that the "secrets" of the two shepherd children have not yet been "authentically published," they make a statement which requires some explanation. Maximin's "secret" was never published at all. Mélanie gave out hers piecemeal after the year 1858, and it was printed in its entirety in 1879, at Lecce, with the imprimatur of Bishop Zola. Our old friend Prof. August Rohling, D.D., under the somewhat sensational title: *Die grosse Neuigkeit oder das Geheimnis von La Salette*, issued a German translation at Iglau, Moravia, in 1895, which we noticed briefly and somewhat sceptically at the time.

We have since reread the "secret" and must say that we are more strongly inclined that we were twelve years ago to agree with the Abbé Verdunoy, that "the Blessed Virgin could not have used the language attributed to her by Mélanie," and that "the pretended secret must be rejected absolutely." The terrible events which it predicts, according to Mélanie's own statement, were to happen in the near future. (The "secret" was "revealed" in 1846). Yet Paris has not been burnt, nor has Marseilles been swallowed up by the sea. Mélanie's "revelation" refers to the successor of Pius IX as a pope who would "not rule long;" yet the pontificate of Leo XIII turned out a veritable record-breaker. It is superfluous to give further extracts.

We are not prepared to enter into a discussion of the famous "mandement doctrinal" of Msgr. de Bruillard; nor of the libelous story that the "belle dame" of the apparition was Mlle. Lamerlière, "une pieuse demoiselle de 56 ans, petite et obèse." The curious

reader is referred for information on these and other interesting points to the Abbé Verdunoy's *Histoire Critique*.

We are pleased to note, by the way, that this, really the first critical account of the whole matter, is fortified by an episcopal imprimatur. Though M. Verdunoy unfortunately does not succeed in clearing up the mystery, and, manifestly out of respect for the "mandement doctrinal" of Msgr. de Bruillard, does not impugn the reality of the vision, much less the devotional practices which have been built upon it, the impression with which one lays away his well documented book is that the whole story is improbable and suspicious, and that the Roman authorities have acted with their accustomed prudence in fighting shy of it in all its aspects.

Let us, after the example of Rome, also be cautious and critical in all such matters, lest, in endeavoring to advance the cause of piety, we draw ridicule upon our holy Church!

Undesirable Citizens

Under this title Rev. D. V. Phalen, editor of the Antigonish (N. S.) *Casket*, who is personally familiar with mining conditions in Colorado, comments trenchantly and luminously on the outcome of the Haywood trial as follows (*Casket*, Vol. lv, No. 32):

"The miners' secretary has been acquitted of the guilt of having hired the selfconfessed assassin, Harry Orchard, [to assassinate ex-Gov. Steunenberg], but the fact that federation men had openly declared that the ex-Governor 'only got what was coming to him,' and that the union engaged a lawyer for Orchard's defence as soon as he was arrested, gives the strongest reason for suspecting that the organization approved, if it did not actually instigate, the destruction of those whom it regarded as enemies and traitors. In all the world's records of crime no other man has revealed himself such a monster as Harry Orchard, and the union which employed him in various capacities for several years past,—at one time as bodyguard to one of its officers,—must surely have known something of his character. Of the many crimes of which he has accused himself the worst was the blowing up of the railroad station at Independence, Colorado, whereby a dozen men were killed and a half dozen others maimed for life. Orchard pulled the wire which exploded the mine a moment too soon, as his intention was to wreck a train containing a hundred 'scabs,' which was just coming into the station. He swears that he was sent to do this by officers of the union, and though their com-

plicity is not proved by the unsupported statement of such a fiend, there can be little doubt that they wanted something done which would terrorize strike-breakers. The counter-charge, that this atrocious massacre was planned by the mine owners in order to discredit the union, will be believed, perhaps by those who believe that William R. Hearst procured the blowing up of the 'Maine' in order to bring about war and win a wager. True, Orchard had dealings with the Pinkerton men; he played a double game at times; and his confession is due to the persuasion of a detective who did not scruple to profane the sacraments and become accessory to murders committed by the Molly Maguires in order to lead them into a trap and send them to the gallows. For this, and for the lack of corroborating evidence, the Boise jury did right in refusing to find Haywood guilty, but the Western Federation of Miners stands convicted of having counselled and approved the policy of violence to make its struggles against the greedy mine owners successful. It must not be forgotten, however, that Judge Lindsey of Denver, the cleanest public man in Colorado, has openly charged Simon Guggenheim, one of the wealthiest of these mine owners, with having bought his way into the United States Senate; and that President Roosevelt has linked railway King Harriman, one of the most notorious of those captains of industry who obey no laws except those which they find useful, with William D. Haywood as equally 'undesirable citizens.' During a two years' residence in Colorado we could not make up our mind whether the miners or the mine owners were the more guilty of lawlessness, but the lawlessness of the former was more exposed to view, and was of the kind which most quickly reduces society to anarchy. The miners' lawlessness could easily be suppressed, were it not for the public sympathy with their wrongs. The mine owners' lawlessness can never be suppressed while so many of the 'sovereign people' neglect to vote, sell their votes, or, for whatever reason, vote for men whom they know to be unworthy. Only the highest patriotism will make the electors perform their duty, and such patriotism can only be inspired by religion.

But religion was wounded in the house of its friends during the Haywood trial. The country was told that it was religion which inspired Orchard's confession, and the result is that tens of thousands of men are echoing Lawyer Darrow's words: 'If this is what getting religion means, I hope I may never get it.' When Darrow sneers at sudden conversions, when he denies that a soul like Orchard's could be transformed in the twinkling of an eye,

he blasphemes, ignorantly perhaps, by denying the omnipotence of God. But when he says that the marks of a true conversion are wanting in Orchard's case, he speaks the simple truth. Religion teaches the love of our fellowmen, and no man genuinely influenced by it would willingly send his fellowmen to the scaffold, even though they had been his associates in crime. He would never testify against them, unless the moral law,—God's law, not man's,—absolutely required him to do so. And if such were the case, he would discharge this painful duty in such a manner as would show it to be painful, not with the cool indifference displayed by Harry Orchard. The lawyers or detectives, whoever they may be, that suggested to this wretch to play the farce of religious conversion, have a great deal to answer for, for they have done more than a lecture of Ingersoll's to bring religion into contempt."

On the Juridical Import of the Socalled New Syllabus

After a thorough examination the Holy Roman and Universal Inquisition, with the approval of His Holiness Pius X, has issued, under date of July 3, 1907, a decree beginning with the words "Lamentabili sane exitu," in which it solemnly condemns sixty-five propositions drawn from the works of the Abbé Loisy and other "advanced" Catholic writers.

We shall probably have more than one occasion in the near future to comment on this important decree—wrongly called "The New Syllabus"—and on the opinions which it proscribes.

Today we will limit ourselves to a brief explanation of its juridical value.

The decree "Lamentabili" is a doctrinal decision of the Holy Office. As such, it must be distinguished from a dogmatic definition or an infallible *ex cathedra* pronouncement. The question of infallibility has no bearing on the subject in hand, because infallibility is a personal prerogative of the Sovereign Pontiff, and, therefore, incommunicable.

Nor is this decree strictly speaking an official act of the Pope; and here is the essential point in which it differs from the famous "Syllabus," which was a doctrinal mandement addressed by Pius IX to the universal Church.

The "Lamentabili" is merely a decree of the Holy Office, published under and by the ordinary authority of that Sacred Congregation; it is general in its nature, and therefore binding upon all the faithful.

The fact that the Pope has approved it and ordered it to be published, does not change its essential character, because the pontifical approbation is *in forma communi*. In the case of the "Syllabus," Pope Pius IX was the "*causa efficiens legis;*" in the case under consideration, it is the Holy Office. Hence the "Syllabus" has greater doctrinal authority than the decree "Lamentabili."

On the mode of assent which this decree demands the Abbé Lucien Choupin, whose excellent work *Valeur des Décisions doctrinales et disciplinaires du Saint Siège* (Paris 1907), was recently reviewed in this magazine, says in a paper contributed to the *Études* (August 5):

Doctrinal decisions of the Holy Office require the same religious assent as non-infallible decrees emanating directly from the Pontiff. In other words: though they do not constitute an absolute and definitive judgment, and are consequently not unalterable, we must obey them under pain of sin. The decree itself condemns as erroneous the proposition that "In proscribing errors, the Church cannot demand of the faithful that they receive its decision with internal assent. (VII. Ecclesia, cum proscribit errores, nequit a fidelibus exigere ullum internum assensum, quo iudicia a se edita complectantur.)"

But if the decree is not guaranteed by the infallible teaching authority, which alone could exclude all possibility of error, what is a Catholic to do who has difficulties or doubts regarding the falsity of the one or other of the condemned propositions, or who believes he has solid scientific reasons for holding it to be true?

In the case of difficulty or doubt the presumption is in favor of authority; hence when the Holy Office authentically and formally declares any proposition to be false, we must believe, not precisely that it is true or false absolutely, as though it had been so decided by an "irreformable" judgment of the Church, but that it is unsafe and foolhardy to hold and defend it.

If perchance—which is a rare case—a scholar has serious reasons for doubting, he can submit them to the Sacred Congregation; but for the rest he must observe what theologians call "a respectful silence."

It is incorrect to assert, as at least one American Catholic journal has done, that the propositions condemned in the decree "Lamentabili" are all heretical. The Sacred Congregation has not affixed to these sixty-five propositions, or to any one of them,

a "theological note." It remains for the theologians to attend to that. Yet while only a few may be called and treated as formally heretical, all of them are condemned and must be eschewed.

On Reprinting Articles Without Credit

Under this heading the *Pittsburg Observer*, which has had the by no means rare experience of seeing its editorials reprinted in other papers without due credit, remarks (Vol. IX, No. 10):

"Of such reproductions we do not complain. It gives us pleasure to see them. It is only when they are attributed to another paper that we feel like making a gentle protest. In this respect the editor of the *Observer* differs from a venerable cleric who has for many years been the accomplished editor of a deservedly popular weekly published in Indiana,[1] and who is so exceedingly sensitive on this question of 'crediting' that he has a printed letter, a copy of which he sends to every Catholic paper that inserts, knowingly or unwittingly, any paragraph, even the most trivial, which was first printed in the paper of which he has so long been the literary overseer. The letter is, figuratively, a threat that if the recipient thereof does not give the paper in question 'credit' for the item of news to which it alludes—well, dire consequences will result. On receipt of it one conjures up the figure of the late Abbé Liszt, the musical genius whose 'rhapsodies' ensure him a well deserved immortality as composer, in the imaginary role in which Jules Claretie, the 'spiritual' director of the Grand Opera in Paris, once painted him: a man whose priestly cassock conceals the sharp sabre of the Hungarian patriot, and who is just as ready to wield the sabre as the baton..... After all, what is the use of clerical Catholic editors being so supersensitive over such bagatelles? It is a manifestation of the 'odium theologicum' from which we laymen—although some of us are by no means innocent of all knowledge of theology—are entirely free."

We cannot conceive what the proverbial "odium theologicum"—the enmity supposed to be peculiar to theologians in controversy—can possibly have to do with this question of "crediting." There are lay editors who are just as finical and as exacting in such matters as the Reverend Father Hudson of the *Ave Maria*.

As for the policy of the CATHOLIC FORTNIGHTLY REVIEW, while we endeavor always conscientiously to give "*cuique suum*," we

[1] Rev. D. E. Hudson of the *Ave Maria*.—A. P.

have more than once invited our contemporaries to reprint whatever suits them in our pages, with or without "credit," as we write not for our own glory but for the advancement of the Catholic cause. It is annoying, of course, to see an article upon which one has bestowed much labor, reproduced from some journal which has taken it over without due credit, by another more conscientious journal, and ascribed by the latter not to the publication in which it originally saw the light, but to the one that filched it. The frequency of such mistakes is one reason which ought to induce editors whose work is not all done with the scissors, to be honest and careful about giving literary credit to whom it is due. "Hodie mihi, cras tibi."

The reading public, on the other hand, should be made to understand that not every case of reproduction without credit is prima facie evidence of dishonesty or carelessness. Quite frequently an editor is imposed upon by contributors and correspondents who copy an article more or less verbatim from some other newspaper or magazine, and, adding perhaps a sentence or a paragraph, send it in as an original contribution. Again, an editor finds in this or that obscure newspaper an article or *entrefilet* which for one reason or another he chooses to reprint. He is morally certain that it is not an original piece and that by ticketing it with the name of the journal from which he has clipped it, he will do the real author an injustice. Who can blame him if he decides to reproduce it without credit, just as he finds it?

There are cases in which it would smack of affectation to mention each individual newspaper from which the successive paragraphs of some matter-of-fact statement or report are taken. Articles appearing under "Parerga and Paralipomena" in this REVIEW, for instance, especially in their merely reportorial portions, are sometimes taken bodily (though rarely without abridgment and modification) from the one or other daily or weekly newspaper, or monthly magazine, or are pieced together from the editorial or news columns of several. There is no reason for interlarding such pieces with the names of the various sources, when the facts related are notorious and there is nothing distinctively original in the mode in which they are presented; wherever this *is* the case, however, or when it makes a difference on whose authority a statement or report is based, it becomes an editor's duty to "cite chapter and verse."

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Tompkins, S. J.)

VII.

For the seven weeks before Christmas, there were three hundred Filipino teachers here from the surrounding provinces, taking a seven weeks' normal course. As these are the professors of English, I undertook to give them a week's retreat. I could not arrange a favorable hour. Their classes began at 8 A. M. and ended at 11, and in the afternoon they were in class from 3 to 5. The Cathedral is locked about 5.30, as a rule,—night services being here hitherto unknown. When I spoke to the Bishop, just before his departure to the provinces, he was much pleased with the idea, but when I mentioned it to the pastor, although he approved of it, he said that the teachers could not come on account of their studies and classes. So for a while I had to drop the idea. When however the Bishop returned, he suggested that we might try five o'clock in the evening for the talk. I had no time to announce the retreat in the church, so on Monday morning, December 11, accompanied by Mr. Magel, the Protestant Superintendent of Schools, I went to the two buildings occupied as normal schools, and invited the teachers to the retreat about to begin that evening. The Superintendent announced in one of the schools, that there would be an entertainment in the High School at 8 P. M., to which all were invited; so I did not expect many at my 5 o'clock talk, and it was well I did not. Four young ladies and five or six young men were all the teachers who appeared. These with about ten of our day-scholars, who had gone to the Cathedral, constituted my first audience. The second night, however, I had about seventy, and this number continued to the end. I had not been very sanguine about the confessions and communions at the end of the retreat, and again it was well I did not expect much; I do not think that ten went to confession or communion. I am afraid there is a woful lack of these Catholic practices.

There seems, too, to be a deplorable lack of instruction in Catholicism. These people have grown up and are growing up without knowing their religion. One boy in my class—let me hope perhaps that he did not understand my question, though I put it twice—told me that Thanksgiving Day was the day on which Our Lord was born. In the case of those of about fifteen years or so, this ignorance can be explained. Catechism used to be taught in the schools; but times became troubled, and at least

since the American occupation there has been no Catechism in the schools, and very little if any in the churches. It is this ignorance that renders the condition of the Church here so precarious, and simplifies the work of the Protestant ministers.

One of the young lady teachers, who had been educated in a convent near Manila, came to me and asked to be instructed in the workings of the League of the Sacred Heart. I had already established the League in the convent here, and the Sisters sent this young lady to me. She had been teaching in one of the large towns near Vigan and took special care of the girls she taught, seeing that they said their rosary daily, attended Mass on Sunday, and so forth. But she complained that since they left her and began to go to the High School, they had lost all this, even showing little inclination for Mass on Sunday. These girls are now among the teachers or prospective teachers of the Islands.

Many of the young Filipinoes, men and women, are tempted to throw aside Catholicity and proclaim themselves Protestant. Almost everything American they see is Protestant, and they imagine it will be to their interest to turn Protestant too. One young Catholic teacher, an American and formerly a student of Holy Cross College, told me that, having been sent to teach in a certain town, he arrived on Saturday. That evening there was a dance, which he attended. Scarcely had he entered, when a young man, a Filipino teacher, came over to him and said, "I think the Protestant religion the best in the world." He looked very sheepish the next day, when he saw Mr. O'Malley in Church. Again, *some of our American Catholic teachers are almost a disgrace to the name Catholic.* The young lady above mentioned told me of one who ridiculed her for the custom she had of blessing herself on leaving or entering a house or room—with the effect of causing her gradually to drop the habit.

(To be continued.)

The Reorganization of Our Catholic Mutual Insurance Societies

The Order of the Catholic Knights of America, according to its official *Journal* (August, 1907), has been compelled by the insurance departments of several States to use its socalled sinking fund exclusively for the payment of death losses. Under the reorganization plan the older members were permitted to pay the new rates for age at entry, the deficiency thereby arising in

the reserve fund being charged against each individual policy. Members over 70 were transferred as of age 70. The interest on the reserve charges in the first case, together with the deficiency in premium rates for members over 70, were paid from the sinking fund.

This was done to make the bitter pill of higher rates more palatable to the older members.

In a speech before the recent Supreme Council of the Order, Actuary Landis admitted that, in view of the extraordinarily high mortality within the Order during the first years following reorganization, it had become necessary to devote the sinking fund to the payment of the excess in death losses, which is not covered by the new rates, though these are believed to be sufficient to provide for the normal mortality expected to prevail later. This will now oblige all members who have charges against their policies, to pay four per cent interest on such charges annually in cash, while the deficiency in rates for the members over 70 will be charged annually against their policies. Of course, these charges will form an annually increasing debt, which will diminish the actual insurance benefit in proportion. The longer such a member lives (and pays), the less his heirs will get.

It is not to be wondered at that this unpleasant measure, adopted so soon after the reorganization of the Order was supposed to have been successfully completed, is causing dissatisfaction among the rank and file of the Catholic Knights of America. While we find no reference to such dissatisfaction in the English portion of the *Journal*, it can be inferred from a complaint echoed in the German department from the columns of the Evansville *Sternenbanner*, which is edited by a prominent officer of the organization. Not that the *Sternenbanner* complains of the enforced change as unjust; but it keenly regrets that it was not made two years ago, when the whole insurance system of the Order was overhauled.

The experience of the Catholic Knights of America tends to confirm us in our oft-expressed conviction that it is sheer folly to temporize in the reform of our Catholic mutual life insurance societies. There is but one way in which such organizations can secure permanency (presupposing, of course, honest and competent management); and that is by *charging sufficiently high rates*. Fortunately, the correct scale is pretty well known by this time, it being nearly identical with the socalled stock rates of the regular insurance companies, with such modifications as are required by the difference in manner of payment, classes of occupation, etc.

Every reorganization, when undertaken, should be made

complete at once, in order to avoid the necessity of altering the conditions of policies every other year, which is apt to weaken confidence in reorganization methods and to multiply the army of the dunderheads, which is already too large in most of our Catholic mutual insurance societies![1])

The hierarchy, the clergy, and the press should join forces for the purpose of instituting a careful investigation, to be made by competent experts, of the insurance system of all our Catholic mutual insurance societies, and of compelling the adoption of safe rates. We feel it our duty to repeat once more what we have already said so often, that the honor of our Holy Church and the salvation of many souls is at stake in this matter.

Pastor's Latest Volume:—Adrian VI and Clement VII

When Pope Leo X died unexpectedly in the heydey of his life, on December 1, 1521, great confusion ensued. The victorious advance of the allied armies of the Holy Roman Empire and the Apostolic See in Lombardy was interrupted; the innumerable enemies of the Medici rejoiced; and revolution began to brew in Rome and the Papal States. The treasury was empty and the most necessary expenses could scarcely be met by the pawning of valuables. The Cardinals entered into conclave December 27, and soon found themselves at loggerheads. When, after lengthy discussions, the name of the absent Cardinal Adrian of Utrecht was cast into the debate, it was a great surprise to the cardinals themselves that he was elected, in spite of the opposition of the French party. This was on January 9, 1522. Rome and Italy were struck with consternation at this unexpected turn of affairs. But the advocates of reform throughout Christendom hailed the election of Adrian, who retained his name as pope, adding to it merely the number "VI," with great joy.

Adrian did not arrive in the Eternal City till August 28. The simplicity, piety, and strictness of the new pope were a new experience to the employees of the curia, forming, as they did, the sharpest imaginable contrast with the exaggerated pomp, the refined culture, and the worldly mode of living which had obtained under Leo X, the Medicaean. (Pastor, p. 49). Adrian VI knew nothing of ancient art or of that of the Renaissance; he despised the humanists; discharged most of the servants of his predecessor,

[1] Thus the Catholic Foresters have lately again voted down a proposition to increase their manifestly and disastrously insufficient insurance rates.

and thereby estranged the circle of his immediate surroundings, who beheld in him merely the foreigner and called him a barbarian. He drew upon himself their bitter hatred when he undertook in earnest to reform the Roman Court. Had it not been for his reform plans, the Romans would probably have put up with his Dutch manners as readily as they had condoned the Spanish customs and retinue of Alexander VI.

Being a native of Germany, the new Pontiff naturally turned his attention first to his native land. He sent Francesco Chieregati as his legate to the diet of Nuremberg, and in the instructions which he gave him frankly admitted the existence of damnable abuses at the Papal Court; at the same time announcing his firm purpose of abolishing them. It was in vain. Luther and his clique of false reformers had nothing in reply but contempt, mockery, and billingsgate.

Politically it was Adrian's supreme endeavor to preserve absolute neutrality between the contending powers, to restore peace among Christian nations, and to unite their forces against the common enemy, the Turks. But when he proclaimed universal peace, no one would listen to him; Rhodus, the last bulwark of Christendom in the Orient, fell after a most heroic defence; the Christian monarchs of Europe not having made the slightest attempt to save the island. Instead, "the Most Christian King" engaged in suspicious machinations under the very walls of the Vatican; and when they resulted in the arrest of Cardinal Soderini for high treason, he threatened the Pope with the fate of Boniface VIII.

Adrian VI died September 14, 1523, after a very brief administration. He was not only the last German, but also the last non-Italian pope. To judge his pontificate by the criterion of success would be to do his memory an injustice. As he was misunderstood in life, so he was misrepresented after his death. It was not until the eighteenth century that public opinion began to judge him more kindly. Today, historians agree that he was one of the noblest popes that ever sat in the chair of St. Peter.

His successor, Giulio de' Medici, who assumed the name of Clement VII, was in a certain sense the counterpart of Adrian. He was a political pope to the fullest extent of the term, but, despite his cleverness, proved so unsuccessful as a politician and a diplomat, that he was called "the most calamitous of all popes." Pastor is undoubtedly right when he says (p. 547): "Nothing but misfortune followed all the purely political endeavors of this Medicean Pontiff, so that one might be tempted to see in his pon-

tificate a providential warning calculated to bring back the papacy to its proper mission."

For fear of seeing the Papal States crushed by Emperor Charles V, Pope Clement VII allowed himself to be caught in the meshes of the French. It was his intention to free Italy; but he only succeeded in involving Rome and the Papal States in disaster; for France, after encouraging him to begin the war against Charles, failed utterly to support him. Thus came about the fateful "Sacco di Roma." With inconceivable shortsightedness the Pope had believed that the city was sufficiently secure. It fell at the first onslaught of the imperial army. Clement took refuge in the Castel S. Angelo, but he could not escape the humiliation of a formal surrender. The city was horribly devastated and the lansquenets committed the most frightful outrages. The fate of the inhabitants was most pitiable; worst of all was that of the many nuns in the various convents. The churches were turned into stables. When a certain priest refused to incense a mule and give him the blessed Eucharist, he was cut to pieces. The streets were strewn with corpses, so that soon the plague broke out.

Clement VII formally protested against being held responsible for the horrors of the "Sacco di Roma;" but Pastor insists, on the strength of all the documentary evidence, that he *was* to blame. Seven months the Pope remained a prisoner, and when he finally regained his liberty, it was only by paying a most extravagant ransom.

In 1529 Clement VII became reconciled to Charles V and crowned him emperor at Bologna. Then the Holy See again sent representatives to the German diets; but meanwhile the Lutheran schism had cut a wide swath and it was in vain that the Pope offered to permit the Protestants to receive holy communion *sub utraque* and to have married priests after the fashion of the Greek Church.

Under Clement's pontificate, in spite of heroic sacrifices made by the Holy See, Hungary was lost to the Turks. The northern nations adopted Lutheranism, and England was torn from the Church by Henry VIII. Pastor in this volume treats of this wretched monarch's divorce case with considerable detail, and we intend to revert to the subject in a separate article. Even Francis I repeatedly threatened to withdraw from the Roman obedience, while in Germany one country after another fell a victim to heresy.

Though the future looked dark, however, a regeneration was already preparing from within the Church through the instrumen-

tality of the Oratory of Divine Love, the newly established Theatine Order, and the reform of the Franciscans. Already the saintly Giberti was at work reforming his diocese (Verona) in the spirit which later bred the decrees of the Council of Trent; and it is to the credit of Clement VII that he not only did not obstruct, but positively encouraged all these reform movements. Pastor has forever destroyed the ancient calumny that this weak but well-intentioned Pope took no interest in, yea, that he opposed reform.

The above sketch, meagre though it be, is sufficient to give the reader an idea of the trend and importance of this, the second part of volume four, of Pastor's *History of the Popes*.[1] It is to be hoped that, like its predecessors, this volume will find a large circle of readers, in the Church as well as outside of its pale; that it will soon be followed by the fifth volume; and, lastly, that the English edition of this truly monumental work will be advanced a little more energetically.

A Strange "Medieval and Modern History"

The school histories by Myers and West have been shown to be unfair and entirely unsuited to Catholic schools. It was therefore in all probability with a great amount of expectation that the publishing of a new *Medieval and Modern History* by a Catholic professor was welcomed. Hinds, Noble & Elredge are the publishers. To give an idea of the author's attitude on vital phases in history we quote from p. 294, Luther's attack on indulgences:

"Whatever may have been the private opinions of Luther at that period, what brought him first of all into public notice was his attack on the practice of granting public indulgences. An indulgence is the remission of the ancient canonical penance imposed by the Church in ancient times by way of satisfaction for certain sins. This remission could only be granted on certain conditions, and in later times one of these conditions was the giving of money for pious purposes. It is easy to see that in degenerate times this practice might lead to abuses. And in Germany especially these abuses were of a very objectionable character. No one could blame Luther for protesting as he did against

[1] *Geshichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des päpstlichen Geheim-Archivs und vieler anderer Archive bearbeitet von Ludwig Pastor. Vierter Band: Geschichte der Päpste im Zeitalter der Rennaissance und der Glaubensspaltung von der Wahl Leos X. bis zum Tode Klemens VII. Zweite Abteilung: Adrian VI. und Klemens VII. Erste bis vierte Auflage.* xlvii & 799 pp. 8vo. B. Herder. 1907. Net $3.75.

these abuses. Nor did he exceed the limits when he indignantly affixed 95 theses to the door of the church at Wittenberg. But some of these propositions attracted attention for their intemperate character and the violence that they did to the doctrinal notions of those times."

The concluding paragraph of the book, p. 503, reads as follows:

"After a rapid survey of the industrial and material progress of the last century, one might be tempted to ask whether a like progress has been shown in the more important sphere of religion and morality. There is no doubt that keen competition and abundance of material comfort are not very conducive to the austere practice of religion, and that the meditative lives and severe penances of the middle ages are rare. But every nation and every age has its own peculiar type of sanctity. And in our modern times the spirit of philanthropy and charity and a zeal for the well-being of the whole community are very conspicuous. At the same time, there is a great improvement among the broad masses of the community, greater enlightenment, a wider view, and above all, a greater power of self-restraint. This last quality is a special feature of the American democracy and is a most sure guarantee for a prosperous future.

"Also the spirit of toleration is everywhere dominant. The obstacles of violence and persecution are removed, and the truth is allowed to appeal directly to the minds and consciences of men. 'The truth is mighty and shall prevail'."

Intelligent persons who carefully read these passages hold their breath and turn to the title page to learn the name of the author. Their surprise will increase if they examine the rest of the book. For they will look in vain for the origin of the Catholic Church or the important task assigned to the papacy. We refer the intelligent reader to the paragraphs on Gregory VII, p. 107, Abelard, p. 154, the only reference to St. Thomas Acquinas when treating on the intellectual labors of the Friars is contained in a relative sentence, p. 161: "The two hymns 'The Stabat Mater' and the 'Dies Irae' and are worthy to be placed on a level with the 'Panga Lingua' by St. Thomas Aquinas."

The mere tiro in history will stumble over statements of this kind almost on every page. Each chapter closes with a Topical Summary and General Reference. In the latter a number of sources is mentioned pellmel anti-Catholic writers in great number interspersed with some Catholic historians. Gibbon, Duruy, Cambridge Modern History, D'Aubigne, Emerton, Schiller, Milman

are placed side by side with Alzog, Pastor, Janssen, Hefele, without indicating in the least the value of the reference or the respective attitude of these authors. The list of the references is entirely incomplete. The author states in his preface, "Special attention has been given to the treatment of English History"; but Lingard's famous work is nowhere mentioned in the references. On Savonarola we find no reference to either O'Neil or Lucas. Among the illustrations the Diet of Worms (Luther defying the Diet) p.296, is noteworthy. The key to the mind of the writer, misinformed or misguided, may perhaps be found in a short sentence about the Reformation, p. 289. "There is perhaps scarcely any subject that has aroused so much controversy as the Reformation. Catholic and Protestant writers naturally take opposite views. Catholic writers regard it as an apostasy from the true faith while Protestants maintain that it was only a return to the belief and practice of primitive Christianity. *The historian, however has very little to do with this theological aspect of the question. His purpose is to investigate the historical narrative accounts of the Reformation, and after a careful investigation of written authorities to lay bare its causes and effects.*" (Italics ours.)

How different is this view from the conviction of the Catholic and enlightened Protestant historian who cannot help seeing the working of God's Providence in the development of the Catholic Church, as the true Church of Christ, the great civilizer of mankind, the city of God built on the mountain. The author speaks (on page 157) about the "result of a providential evolution." This seems to suffice to the superficial gleaner of facts. It is generally conceded that those who profess to be broad are by the nature of circumstances doomed to be shallow.

We regret to say, but we say it with all emphasis, that this book is a masterpiece of superficiality, a blind guide for students in any school, and would prove a calamity for any Catholic school that would introduce it as a class-book or a reference book.

The name of the auther, as given on the title page, is J. A. Dewe, A. M., Professor of History in the College of St. Thomas, St. Paul, Minnesota, U. S. A. The Catholic directory gives the gentleman the title Reverend. We learn, however, on good authority, that he is no longer on the staff of this college. M.

PARERGA AND PARALIPOMENA

Conversions at Ten Cents a Head.—An enthusiastic Protestant parson declared at Ocean Grove the other week, according to the *N. Y. Evening Post* (Aug. 13), that for "one hundred million dollars the entire world could be converted to Christianity in ten years." The methods to be pursued in gaining so handsome a profit on so comparatively limited a capital, were not specified, comments the *Post*;—but disregarding cost of first organization, and minor running expenses, we find that this estimate would allow a little over 10 cents for the conversion of each of the 1,000,000,000 heathen which authorities credit to the six continents. The magnificent prospect should appeal to Mr. Rockefeller, especially as it has been demonstrated that progress among pagan races conduces to an increased consumption of illuminating oils. In the absence, however, of any voluntary offer on the part of "some Christian multi-millionaire," it may be pointed out that no better suggestion has as yet been made for the disposal by the government of the Standard Oil fine. It might reconcile the head of the company to feel that his money went at least to the conversion of all the Confucianists in the world and some 36 million Hindus, or all the Mohammedans and Polytheists, or just half of the Hindus and all the Buddhists, Taoists, Shintoists, and Jews. The government might even make a concession to Mr. Rockefeller's feelings and please the stand-patters by stipulating that the conversion of domestic non-believers should be carried on at a minimum per capita of 12 cents, while the foreign maximum is put at eight and a half cents or nine.

Restoring the Pristine Text of the Vulgate.—Our readers have doubtless all seen the letter addressed by Cardinal Rampolla, as chairman of the Biblical Commission, to the Benedictines, commissioning that great and resourceful Order to finish the work left uncompleted by the learned Barnabite Vercellone, i. e. to gather and collate all the existing variants of the text of the Latin Vulgate, with a view of restoring that text as nearly as possible to its pristine form.

This does not mean that the Biblical Commission is about to introduce important changes in the *official* text of the Vulgate, which has now been in use for several centuries. Whatever its ulterior purposes may be, for the present it merely aims at compiling as correct and critical an edition as possible of the ancient Latin Bible.

The task confided to the Benedictine Order, of undertaking the preliminary work for such an edition, is one which Gregory in his "Prolegomena" to Tischendorf's *Novum Testamentum Graece* (p. 979) has justly called an "opus ecclesia et papa dignum,"—one which the twentieth century is far better equipped to perform than the sixteenth,—and one in which all competent Catholic scholars should cooperate.

It is only since the publication of P. Hetzenauer's excellent version, a few months ago, that we have a critical edition of the *official* text of the Vulgate.[1] But the official text, as put together in the sixteenth century, is far from being a faithful copy of the pristine Vulgate of St. Jerome. Hetzenauer himself has shown (*Biblia Sacra*, p. 167*) that there is no manuscript authority for at least two hundred lections incorporated in the official text.

It was the aim and object of the popes of the sixteenth century to restore the original text of St. Jerome, which was for more than a thousand years practically *the* Bible of western Christendom, and as such is of the highest historical and exegetical interest and importance. Let us hope that what the sixteenth, seventeenth, eighteenth, and nineteenth centuries were unable to accomplish, will be attained in the twentieth through the instrumentality of the Biblical Commission and the Order of St. Benedict.

The Japanese in California.—Mr. Ernest Bruncken, from whose history of the German "Fortyeighters" in the U. S. we recently gave copious extracts, is a resident of California. From Sacramento he writes to the *N. Y. Evening Post* (Aug. 15) a letter on "The Japanese in California," in which he says:

"It is admitted that the Pacific Coast stands very badly in need of laborers, especially agricultural ones, and those willing to do the heavy muscular part of railway, canal, and other construction work. The Japanese could furnish this labor, and to that extent they would be welcome. However, these immigrants by reason of their efficiency, are not content to remain laborers. From the very start they aim to become farmers, as tenants if necessary, as owners of the soil if they can. Now, that is precisely the class of immigrants we need in this country, you will say. True, provided the process of rise in the social scale takes place in the same manner as it does with the European immigrant, so that the alien becomes gradually absorbed in the general population. But nothing of the sort happens with the Japanese. They may adopt the American costume and learn the English language, but they remain aliens just the same, and, what is worse, they form an organized body of men antagonistic to their white employers. The farmers never deal with an individual Japanese. Behind the latter stands invariably the whole colony of Japanese. The way these obtain their success is by this time well known. For a few seasons the farmers of a neighborhood are delighted with their Japanese help. But one year they find that no more Japanese laborers are to be had. One and all they declare that they do not care to hire out for wages, but they will rent the farmer's land. What is to be done? The harvest season is at hand, and no other laborers can be found. The farmer agrees, has his fruit picked this year, but next season sees Japanese tenants in possession of his farm. This is no fancy picture; there are already quite a number of neighborhoods where almost all the land has

[1] See our article on "New Editions of the Vulgate," in the CATHOLIC FORTNIGHTLY REVIEW, Vol. xiv, No. 9, pp. 265—6.

gone into the possession of the Japanese under just such circumstances. It is especially the small farmers who are injured by these tactics. The large owners, who conduct grain, cattle, fruit, or truck ranches, according to a purely commercial system, and with large capital, may have their labor troubles, but they cannot be bulldozed into submission as the small farmers can. But every man acquainted with California conditions knows that the worst drawback to the development of the country is the existence of these large ranches. Anything which tends to retard their breaking-up and the increase of small agricultural holdings is a curse and a menace.

"That the Japanese, as a class, are unreliable in their business relations is universally admitted, and was discovered with pained surprise, especially by those who had become accustomed to the loyal and reliable ways of their Chinese house servants. But then, there is plenty of disloyalty and unreliability among white folks, native or immigrant, and perhaps the less said the better.

"To sum up: The Japanese immigrants tend to form rural colonies permanently alien to the American people, and therefore introducing new and formidable questions of race and culture antagonism. This fact seems to us, on the Pacific Coast, to justify a demand for the exclusion of those classes of Japanese which are likely to contribute to these alien colonies, even at the risk of temporarily losing a little Japanese trade, or incurring the enmity of Japanese jingoes."

Public Opinion and the Yellow Press. – Commenting on the "wave of unnatural crime" in New York recently, the *Independent* (No. 3062) says:

"At the present time we are permitting every possible incitement to crime to find its way into print. The very fact that most of the criminals escape only adds to the subtle temptation contained in these detailed descriptions. Undoubtedly our sensational newspapers must be held responsible for no small influence in these periodic epidemics of foulest crime that break over our communities. If legal regulation cannot be secured to prevent their criminal suggestions and connivance, at least the honest effort of every decent man must be aroused to prevent as far as possible the evil they are doing. If every man in the community who objects to sensational newspapers were from today to refuse to have anything to do with them, to discourage advertising in them, to use his personal influence against them, we would have the beginning of a movement that, felt in the pockets of proprietors, would do more to reform newspapers than all the legal regulations that could be concocted. Now is the accepted time."

But how can a public opinion formed by the newspapers reform these newspapers? It is like trying to expel the Devil by Beelzebub.

We hear a great deal about what canonists would call the "pars major et sanior" of our communities. If the majority of the people of New York or of any other large city were truly sane and sound, the yellow press would be impossible.

The Freedom of the Free.—According to *Il Momento* of Turin (June 19), the "Free"-thinkers and "Free"-masons of Aumont, in the region of the Jura Mountains, France, were lately very much incensed because one of their comrades had died reconciled with God and the Church. A certain Nicod, head of the Freethinkers there, and well known for his anticlerical tendencies, had the happiness of being "called at the eleventh hour." After having made his confession in full possession of his faculties, he most heartily deplored his inability to annul the act whereby he had provided for a civil, resp., unchristian burial. A kind neighbor with his motor-bicycle went with all haste in search of a notary public, who soon arrived, bringing with him four witnesses. Nicod in his last moments dictated a new testament, demanding a Christian burial with all ecclesiastical ceremonies. In a short time he was a corpse. The news of his retraction spread immediately over the town. The anger and indignation of the Freemasons may easily be imagined. They went so far as to bring the case before the justice of the peace, and spared neither labor nor costs to prevent Nicod being buried as a Christian. But all their efforts were in vain; the judge gave them to understand that they would have to resign themselves to the inevitable. And so the funeral was performed with all the ceremonies and rites of the Church.

Waning Protestant Prejudice in Regard to the Inquisition.—Mr. Stephenson Browne says in one of his literary letters from Boston to the *New York Times Saturday Review of Books* (Aug. 24, p.517):

"The new popular edition of Howell's *Letters* is also to come in September, and glancing through an advance copy the eye naturally falls on the closing passage of the first volume, and finds therein one of the most striking pieces of internal evidence of Howell's accuracy and fairness. Few Protestant writers on the Inquisition content themselves with confounding the tribunal of the Inquisition established in 1179 and the Sacred Congregation of the Universal Inquisition established in 1542, but attribute to both the doings of the Spanish Inquisition founded by Ferdinand and Isabella. The honorable exceptions, such as Ranke and Guizot, count for nothing in popular beliefs. Howell, a simple lay observer, writing in haste in answer to Lord Mohun's request for information about the Spanish Inquisition, not only attributes its foundation to the Spanish sovereigns, but says: 'When the ecclesiastic inquisitors have pronounced the anathema against the accused, they transmit him to the secular judges to receive the sentence of death, for churchmen must not have their hands imbrued in blood.' The last ten words evince knowledge which if generally diffused, would have prevented the writing of uncounted hair-raising passages in British and American fiction, to say nothing of sermons."

Remarriage Among the Russian Clergy.—Msgr. Nicodemus Milach, "Orthodox" Bishop of Damaltia, has recently published a brochure on remarriage among the "Orthodox" clergy, which has created quite a stir. It is entitled *Rukopolojenye kak smetnya braku* (Ordination as a Marriage Impediment) and has been immediately

translated into Russian. It seems that for several years there has been a growing demand among the "Orthodox" clergy in the Greek, Russian, Servian and other churches, in favor of permitting priests who have lost their wives after ordination, to remarry. "Orthodox" Canon Law, since the sixth general council, absolutely prohibits the remarriage of married priests, and up till now the "Orthodox" bishops have steadfastly refused to countenance any infraction of this rule. The demand for permission to remarry, raised by a large number of widowed priests, especially in Russia, finds a staunch advocate in Msgr. Milach, who is reputed to be the leading canonist of the "Orthodox" church. In his above-mentioned brochure he briefly sketches the history of marriage and celibacy in the Oriental Church and concludes that the laws against remarriage, being purely disciplinary, can at any time be abrogated or modified. His dogmatic position is that, marriage being a sacrament which confers grace, it cannot be excluded by any other sacrament. Msgr. Milach advises the authorities to grant the demand of the widowed priests.

Why Our Children are Instructed in the Faith of Their Fathers by Means of a Latinized Dialect.—The question is often asked: Why, in English, do we have to employ such a stilted Latinized dialect in order to explain the plain and homely truths of Christian doctrine?

Fr. Thomas Hughes, S. J., has a passage in the first volume, recently published, of his valuable *History of the Society of Jesus in North America* (Longmans. 1907. $4.50 net) which throws light on this matter.

"Our very language," he says (pp. 84—5), "has taken into its framework the concrete results of such [untrue and perverted] history. Its idiom is redundant with phrases, and its vocabulary is deficient in terms, according as the religious movement contemporary with its formation shaped and trimmed this modern English. Take the grafting on it of terms which are anti-Jesuit, all freighted with opprobrious meanings. They will occur to any one, or they may be seen at large in the solemn lexicons of the tongue, as a valuable part of the national patrimony.[1] Take the decline of idioms, which had so well expressed in English, no less than in other Christian tongues, the points of Christian doctrine encased in home-made phrases, as they had been embodied in domestic life and religious faith during a thousand years before. They disappeared; or they stood as archaic forms in Shakespeare, calling for an editor's footnote to explain them; or they are recovered today by students to enrich again a language which should never have been impoverished. The Catholic child thenceforth was foredoomed to be instructed in a large part of the faith of its fathers by means of a Latinized dialect invented for Catholic expediency."

[1] Similar invidious meanings may be seen attached to other names, but an apology also may be seen carefully appended by modern lexicographers. Cf. "Dutch auction," "Dutch courage," "Dutch defence,"—"probably due," say lexicographers, "to the animosity consequent on the long and severe contest for the supremacy of the seas between England and Holland in the seventeenth century." Cf. *Imperial Dictionary; Century Dictionary.*

Washington and the Foreigners.—In A. P. A. days much use was made by the members of, or sympathizers with, that very un-American movement, of the alleged order of General Washington: "Put none but Americans on guard tonight." Their inference was that these alleged words of Washington should express for all time native-American policy.

Mr. Griffin, in his *American Catholic Historical Researches* for July, 1907, repeats that no such order was ever issued by Washington or any other general of the Revolution; though there is an element of truth in the story.

Washington undoubtedly preferred natives of this country to foreigners. Mr. Griffin gives several proofs of this. One of them is this: On April 30, 1777, at Morristown, N. J., Washington ordered a reorganization of his body-guard, and, after describing the kind of men he wanted, continued: "I am satisfied there can be no absolute security for the fidelity of this class of people, but yet I think it most likely to be found in those who have family connections in this country. You will, therefore, send me none but natives. I must insist that in making this choice you give no intimation of my preference of natives, as I do not want to create any invidious distinction between them and foreigners." Mr. Griffin thinks it was most likely this order, which got perverted from, "Put none but natives in my guard," to, "Put none but natives on guard tonight." When a few years ago, the A. P. A. were repeating, *ad nauseam*, Washington's alleged order, some witty Irishman made a new version (or perversion) which is at least as reliable as the first. "Washington said, 'Put none but Americans on guard tonight. I want the Irish to have a good sleep, as they will do most of the fighting tomorrow.'"

MARGINALIA

Mr. Preuss finds fault with us for using the expression, "differ from" in this context: "But, in all candor, we must differ from him as regards the teachers in the parochial schools." We can find no authority to condemn us for the use of this expression. In the *Standard Dictionary* (Students') at the word "differ" (p. 208) we find "to have a dissimilar opinion; disagree, dissent, absolutely or with *from* or *with*. In the *Standard Dictionary* (unabridged) under "Faulty Diction" we read: "*Differ from, differ with.* While these phrases have both been used for 'have a different opinion' or the like, *differ with* is not so good as *differ from* in that use."

Thus the Newark *Monitor* (v, 3). Our esteemed contemporary emasculates the quotation from the "Faulty Diction" department of the *Standard*. There is a comma instead of a period after the word "use," and the text runs on as follows:

being rather reserved for "have a difference with"—expressing conflicting opinion to. *Differ from* is thus properly the correlative of *different from*, and is always to be used when the sense is "be different from." Say "Washington *differed from* Hamilton in temperament, but he did not *differ with* him in political theory."

While *differ from* in the latter sense would not today be considered absolutely incorrect by those who rely solely upon the authority of dictionaries, there can scarcely be a question among scholars that it is not consonant to the best usage. (Cfr. Dr. Murray's Oxford *New English Dictionary*, s. v. *differ*, vol. iii, p. 340.)

Our (purely *obiter*) reservation with regard to the *Monitor's* "defective English" (xiv, 18, 552 n.), by the way, was meant to apply to several other passages of the substantially excellent article which we quoted from its editorial page. We have not the space, nor would it serve any larger purpose, to point them out in detail. Father Cantwell is, we believe, a novice in the editorial profession. He wields a clever pen and will assuredly make his mark if he will go to the trouble of ruthlessly pruning his articles and applying to their outward surface liberal doses of that exquisite literary polish which used to make the editorial productions of his occasional contributor, Father Cornelius Clifford, such jewels of editorial writing, when that consummate stylist conducted the *Providence Visitor* some six or seven years ago.

Anna A. Rogers says in the *Atlantic Monthly* (Sept.) that the root of the divorce evil in this country is the fact that "the excessive education and excessive physical coddling of young women," and their devotion to physical culture and sports, has evolved a hybrid feminine who is a cross between a magnified, rather unmannerly boy and a spoiled, exacting creature who sincerely loves herself alone. Thus, she explains, "a slipshod, unchivalrous companionship" has grown up between the sexes which after marriage is found to be "a cause for tears or temper." One contributory cause, she says, is the existence of 2921 courts empowered to grant divorces.

We are indebted to Mr. P. J. Bourscheidt of Peoria for a copy of his annual report as corresponding and financial secretary of the German Catholic Central-Verein, submitted at that body's fifty-second general convention held recently in Dubuque. It is a pleasure to be assured that the Central Society, since its reorganizaton, has doubled its membership and now counts no less than 100,000 members. May it continue to increase and prosper, its young members standing up as valiantly as their fathers did for God and country. The language in which the various branches conduct their proceedings will in the course of time naturally change from German to English; but the Catholic spirit which has made the Central-Verein great,—the spirit of Windthorst, Ozanam, O'Connell—is bound up with no particular tongue—it is as catholic as the Church itself. *Prospere procede et regna!*

LITERARY NOTES

—We have received several volumes of the new "International Catholic Library," edited by our scholarly friend Rev. J. Wilhelm, D.D., Ph.D., and published in England by Kegan Paul, in America by Benziger Brothers. We shall notice them one after another as time and space allow. The purpose of the series is to strengthen the faith of English speaking Catholics by making them acquainted with the best foreign Catholic thought on a number of current questions, chiefly such as bear upon the apparent opposition between faith and science. Cardinal Steinhuber, the Archbishop of Westminster, the bishops of Southwark and Salford, and others, have signified their approval of the new undertaking. The first volume of the series contains part I of the *Hsitory of the Books of the New Testament* by E. Jacquier. With the exception of the two initial chapters, which introduce the reader to the general subject of the chronology and the language of the New Testament, it treats of *St. Paul and His Epistles*, The author aims to narrate the various circumstances that contributed to the writing of the books of the New Testament, with the view of showing in what environment they stand historically and dogmatically, and proving their authenticity. M. Jacquier, in the language of the *Tablet*, "is methodical, careful of detail, and sober both in criticism and assertion." The translation, which abridges the text somewhat, is by Rev. J. Duggan, and with the exception of a few slips, it is idiomatic and readable. (Price $2. net.)

—*The Philosophers of the Smoking-Room* in Rev. Dr. Francis Aveling's interesting new book of that name (B. Herder. 1907. $1 net) are a skeptical doctor, a fanciful but henpecked poet, a scholarly and quick-witted priest, and a somewhat dull and sleepy Anglican parson, who meet on Board the steamer Carinthia en route from Liverpool to Montreal, and fill their leisure hours with "Conversations on Some Matters of Moment," mostly religious (e. g., Suicide, Drink and Drunkenness, Deathbeds, Myths, Spiritualism). Occasionally, when they leave the smoking-room for the deck, the poet's glum and angular wife, and another, but more amiable blue-stocking, the parson's cheerful daughter, take a hand in the discussion. The priest, needless to remark, has the best of it all the way through. The characters are cleverly drawn and the arguments interspersed with interesting illustrations, witty *bons mots*, and incidental descriptions of sea and land, some of which are really masterful. Thus, for instance, we have never before read such a fine description of old Quebec or such a true and sympathetic delineation of the character of the Catholic French-Canadians as the reverend author—himself, we believe, a Canadian by birth and a convert to Catholicity—gives towards the close of his very readable volume; which by the way, reminds one a good deal of the Jesuit Father Morawski's brilliant book *Wieczory nad Lemanem*, brought out by Herder in a German translation (*Abende am Genfer See*) about three years ago.

—A third series has been issued of the "Westminster Lectures, Edited by Francis Aveling, D.D."—In *Socialism and Individualism* the Very Rev. A. Poock, D.D., Rector of St. Bede's College, Manchester, explains the aims of Socialism, the principles upon which its theories are based, and the methods by which Socialists hope to obtain the ends they propose. His plea, like that of all sensible men, is for "reform, not revolution."—Rev. J. Gibbons, Ph.D., gives an outline of some of the more general *Theories of the Transmigration of Souls*, followed by a brief statement of the Scholastic teaching on the nature of the human soul, from which we may infer its destiny. —*Authority in Belief* is the subject of another lecture, by Rev. A. B. Sharpe, M.A., who sketches the theory of authority held by the Church and sets forth the chief considerations by which it is supported.—The purpose of *Revelation and Creeds*, by the Very Rev. J. M'Intyre, D.D., is not to set forth the converging lines of proof for the Christian revelation, but to remove, or rather to lessen, an antecedent perplexity of mind, which too often prevents men from even wishing to give them serious attention. The author shows that a multiplicity of creeds does by no means destroy the valid claims of a divine revelation, and that the Christian revelation can easily

make good its own *prima facie* claim to be at least seriously studied.—In a paper on *Mysticism*, the Rev. R. H. Benson, M.A., indicates the relation of mysticism to dogmatism, showing that the Church has always recognized them as correlatives rather than irreconcilables, and, finally, pointing out what seems to him "a kind of ready reckoner," which may be usefully applied for the determination of the mystic's position among his fellows. —In *The Church versus Science*, Rev. J. Gerard, S. J., examines some of the grounds upon which it is assumed that in the frequent collisions between the teachers of religion on the one side, and the champions of (natural) science on the other, the former have always been the aggressors, and that they are animated by a spirit of inveterate and rancorous hostility to the progress of human knowledge. Special attention is paid to the case of Kopernikus, Galileo, and Giordano Bruno.—All these lectures are interesting and scholarly. They are, moreover, well printed and cheap at fifteen cents the copy in paper covers, or thirty cents bounds in cloth. (St. Louis: B. Herder. 1907).

—Rev. P. Dom. M. Prümmer, O.Pr., of St. Thomas College, Hawkesyard, England, has recently issued a *Ius Regularium Speciale* (xxviii & 357 pp. 8vo. B. Herder. MCMVII. $1.50 net). It is the second volume (the first to appear later) of a *Manuale Iuris Ecclesiastici in usum clericorum, praesertim illorum, qui ad ordines religiosos pertinent.* The author was led to undertake this grateful work by the consideration that, while the religious orders are continually spreading, the ancient rules under which they live have been so largely modified, and in dubious points cleared up, by authentic Roman decrees, that a new, concise, and up-to-date exposition of the whole subject of canonical regulations for regulars has become a real necessity. Fr. Prümmer certainly masters his subject and possesses, moreover, the rare gift of presenting all necessary information in the fewest words possible, yet with crystalline perspicuity. From our knowlegde of the literature of the subject we do not hesitate to say that both for seminary use and for purposes of general reference, his manual is superior to any *Ius Regularium* hitherto published. It is with genuine pleasure that we look forward to the appearance of the complementary volume, which is to treat of the general principles of Canon Law with special reference to the position and needs of regulars.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Die katholische Kirche eine verleumdete Mutter. Von Einem, der sie lieb hat. Herausgegeben von der St. Josefs-Bücherbruderschaft in Klagenfurt. 311 pp. 8vo. Klagenfurt (Austria). 1906.

Schöpfungsgeschichtliche Theorien. Von Dr. Albert Gockel, Universitätsprofessor in Freiburg (Schweiz). Mit vier Abbildungen. (2. Vereinsschrift der Görres-Gesellschaft für 1907) iv und 148 pp. 8vo. Köln: J. P. Bachem. 1907.

The History of the Diocese of Fort Wayne. 1857—September 22—1907. A Book of Historical Reference 1669—1607. By the Rt. Rev. H. J. Alerding. 541 pp. 8vo. Fort Wayne, Ind.: The Archer Printing Co. 1907. (With the Compliments of Rt. Rev. Bishop Alerding.)

La Crise du Clergé par A. Houtin. 346 pp. 8vo. pp. Paris: Librairie Critique Emile Nourry. 1907.

Die grossen Welträtsel. Philosophie der Natur. Allen denkenden Naturfreunden dargeboten von Tilmann Pesch, S.J. Dritte, verbesserte Auflage. Zweiter (Schluss-) Band. Naturphilosophische Weltauffassung. xii & 592 pp. royal 8vo. B. Herder. 1907. Net $3.

Das Leben Jesu von Dr. Alois Cigoi, O. S. B., Professor der Theologie in Klagenfurt. In vier Bänden. Klagenfurt (Astria): Verlag der St. Josefs-Bücherbruderschaft. 1903—6.

Acta et Dicta. A Collection of Historical Data Regarding the Origin and Growth of the Catholic Church in the Northwest. Vol. I, No. 1. 160 pp. large 8vo. Illustrated. St. Paul, Minn.: The St. Paul Catholic Historical Society. 1907. 75 cts. (Brochure.)

Twentieth Annual Report of the Diocesan Schoolboard for the Diocese of Leavenworth, Kansas. 22 pp. 8vo. Atchison, Kas.: Abbey Student Print. 1907. (Brochure.)

Arabella. By Anna T. Sadlier. 177 pp. 8vo. B. Herder. 1907. 80 cts. retail.

Thomas William Allies. By Mary H. Allies. vii & 208 pp. 8vo. London: Burns & Oates, Ltd.; New York, Cincinnati, and Chicago: Benziger Brothers. 1907. $1.25 net.

Souvenir of the Golden Jubilee of St. Anthony's Congregation at Cazenovia. Richland Co., Wis. 1857—1907.

Kurze Geschichte der Kirche Christi. Herausgegeben von J. M. Koudelka, Pfarrer der St. Michael's Gemeinde, Cleveland, O. Mit bischöflicher Approbation. 109 pp. 8vo. Cleveland: J. B. Savage Press. 1907.

Maynard's English Classic Series. —Special Number: Selections from the Prose Writings of John Henry Cardinal Newman. For the Use of Schools. 288 pp. 12 mo. New York: Maynard, Merrill & Co.

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The Chivalry of Ah-Sing. By Maud Regan.
Through Catholic Spain. By Mary F. Nixon-Roulet.
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Love is Young. By Jerome Harte.
The Land of the Tercentennial. By Ella Loraine Dorsey.
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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 21 November 1, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

E Canada Lux!



THE movement for social reform and for the support of the Catholic press, launched by Archbishop Bégin of Quebec, is gradually taking shape. A brochure just published by its director, the Abbé P. E. Roy—*L'Action Sociale Catholique et l'Oeuvre de la Presse Catholique* (Quebec: Ed. Marcotte. 1907)—gives an account of its inception and outlines its program.

M. l'Abbé Roy, in pointing to the example of what Catholics have done in other countries, politely mentions our American Federation of Catholic Societies, which, he says, "ouvre une ère nouvelle à l'action sociale."

The REVIEW has been and is an enthusiastic advocate of the Federation; but, really, if Federation has "opened a new era of Catholic social activity, or given succor to the Catholic press, the circumstance has escaped our notice entirely. We Americans love to toot our own horn—"lest it be not tooted"—but it is more than likely that, in the matter of social reform and a Catholic daily press, we shall have to go to school to our Canadian brethren, who, as the Abbé Roy's new office and comprehensive if succinct program show, have already established their "Action Sociale Catholique" as suggested by Msgr. Bégin, and are almost ready to launch at least one Catholic daily newspaper. In this country, what little has been done to interest Catholics in the social movement and to teach them to go at it practically, has been due to the initiative of a few enlightened members of the German Central Society, who have founded a Catholic "Volksverein" after the model of the great German organization of that name, which Pope Pius X last year recommended as an exemplar to the Catholics of Italy. And as for that other great object of the Quebec "Action Sociale," the establishment of Catholic dailies, and the encouragement of the Catholic periodical press in general, nothing has hitherto been done in a systematic way in this country. Such Catholic dailies as we have (there is notoriously not one English one among them) were all born of private enterprise, and with possibly one or two exceptions, are, and were from the beginning, primarily local business ventures. There is scarcely one among them today that can be called a Catholic daily in the full sense of the term, as understood by the projectors of the forthcoming *Action Sociale* of Quebec. And there is not one in the whole dozen of them that exerts any influence outside of a comparatively narrow circle of foreign-born Catholics and their de-

scendants of the first, and possibly a few of the second generation, who stick to the language of their forbears.

No, we have no "Action Sociale" and no "Denier de la Presse" in this great country with twelve million or more of prosperous Catholics! The CATHOLIC FORTNIGHTLY REVIEW spoke with deliberation when, commenting on Msgr. Bégin's splendid pastoral letter (xiv, 12, 355) it said: "It is sincerely to be hoped that some American Bégin will undertake with equal energy to advance the cause of Catholic social reform and to create a Catholic daily press in this country." Having preached the urgent need of organized Catholic social reform and of a strong Catholic daily press *opportune importune* for wellnigh a decade and a half,—unfortunately without success—this REVIEW is intensely interested in the "Action Sociale" inaugurated with the cordial blessing of His Holiness Pius X in the venerable city of Quebec, and it hopes that the progress and ultimate success of this admirable undertaking will bring the blush of shame to the cheeks of every loyal American Catholic and rouse our leaders, both clerical and lay, to the realization and enthusiastic execution of a most urgent and long neglected duty, which we all of us, individually and corporately, owe to Church and country.

The Dogma of the Infallibility and the Opening of the Vatican Archives

[Count Stanislaus von Smolka some months ago published an interesting little volume, entitled *Erinnerung an Leo XIII. Gedanken über die weltgeschichtliche Bedeutung seines Pontifikates* (vi & 108 pp. 8vo. B. Herder. 1906. 45 cts. net) formal notice of which has been deferred for the reason that upon perusal we made up our mind to give our readers a précis of the learned author's comments on the opening of the Vatican archives, viewed in the light of the dogmatization of the doctrine of papal infallibility. We print this précis below, confining our review of Count Smolka's dainty and precious booklet to the remark that it well deserves careful perusal.]

One day, in 1897, I was admitted to a private audience. The Holy Father listened with manifest interest to my report on the progress of our work in the Vatican archives; then he pondered a while and interrupted me with the question: "Are you satisfied with the arrangement of the Archives and with the conduct of the attendants?" When I had made reply that I was, Leo raised his voice, his eyes shone with that truly supernatural glow so peculiar to them in moments of particular animation, and I heard certain memorable words which I shall repeat as faithfully as I can:

"The men in charge of the Archives are well aware what my will is. I ask you this question to find out whether I am faithfully obeyed. There are many who cannot get used to the opening of the Archives of the Holy See and who, in good faith, ween it their duty to watch that no documents are given out which are apt to injure the Apostolic See or to cast a cloud upon the holiness of the Church. But it is my definite, firm command that nothing must be concealed, that every document in the Archives should be made accessible to scholars—no matter what the practice elsewhere may be. Secular courts may have good reasons for withholding their records; the Holy See can and should open its archives to all without limitation,—not that we do not expect that shadows hitherto unperceived should show along with the light; they *will* show no doubt. We need not and will not conceal the fact that there have been bad priests, bishops, and cardinals, aye, even bad popes. But while all other States have sooner or later been ruined by worthless rulers, the Church alone has held her own, stands and will stand unshaken and unshakable. Though it may occasionally sink to a low level, the Apostolic See always rises again—as has happened so often in the course of centuries—and then attains a splendor never known before, just as if the preceding periods of degradation were to serve only to intensify its glory. The more thoroughly historic truth is examined into, and the more frankly it is brought out, even though incidentally many flaws be discovered in the human figures of the popes and their co-rulers—the more unmistakably will the divinity of the Church shine forth."

It may be safely said that in no preceding pontiff did the living consciousness of the truth expressed in the above words manifest itself so clearly and irresistibly as in Leo XIII. He was the first pope who assumed the government of the Church after the proclamation of the dogma of the infallibility, which, while it was not of course a new doctrine, will nevertheless constitute for ever a decisive landmark in theology. The belief in the infallibility of the Pope, as defined by the Vatican Council had been alive in the Church from the beginning; but it had not previously attained to that clearness which it derived from its dogmatic definition by the Council. How often were the mistakes and sins of popes like Alexander VI marshalled as arguments against this doctrine! Before July 18, 1870, any loyal Catholic was free to doubt not only the infallibility of the pope in matters of faith and morals, but also the unlimited jurisdiction of the Holy See over the universal Church. And many did doubt them.

The socalled Ultramontanes, on the other hand, went to extremes in surrounding the person of Christ's vice-gerent with an undue halo. The clear-cut definitions of the Council established the true mean once for all. But it required the wisdom and the firm faith of a Leo XIII to bare the secrets of the Vatican Archives to faithful Catholics and unbelievers alike. This step could be taken only by a pontiff who was firmly convinced that even the bitterest enemies of the papacy would be unable to discover in its secret records anything which might endanger the faith.

There were not lacking those—we have Leo's own authority for the statement—who were terrified by his "imprudent" action. Nor were they all men of little faith and less courage. There was reason to fear grave scandal both from the discovery of disagreeable things in the life of this or that pope, or in the policy of the Vatican, and, what was worse, from documentary finds apt to raise doubts with regard to the dogma of the infallibility itself; such as, for instance, a papal bull containing manifest errors. This fear was probably shared by more than one prudent curialist who personally entertained no doubt whatever in the matter. There are numerous ancient documents which admit of diverse interpretations; every ancient collection contains forged documents of the kind which were composed so frequently in the early days, often in perfect good faith. Then there was the difficulty that the fragmentary knowledge of authentic documents might sometimes obscure instead of clearing up a historic problem, and lead to false conclusions.

Leo XIII was repeatedly warned against all these dangers. He was implored to limit access to the Vatican Archives to the select few. It was all in vain. Seemingly with the purpose of provoking his timid advisers, His Holiness cordially encouraged the publication of the *acta* of the pontificate of Leo X He never for a moment wavered in his firm conviction that, while documents might possibly turn up which could raise doubts in regard to the dogma of the infallibility, there were no authentic facts in the Church's history upon which such doubts might be based. He doubtless thought: If something should be discovered which is apt to complicate this or that historic problem, it will prove a trial for the faithful; one of the many trials to which faith is continually exposed; but a transient trial, because new documents will turn up to show the doubt was unfounded. All of which could but serve to enhance the final triumph of truth and the Church. It is pleasant to think that the great Pontiff was spared the affliction of being compelled to rue his magnanimous resolve

though for many years before his final demise there appeared in the Vatican Archives this inscription:

LEO XIII PONT. MAX.
HISTORIAE STUDIIS CONSULENS TABULARII ARCANA RECLUSIT
ANNO MDCCCLXXXI

The word "arcana" must here be taken in its primitive and literal sense, for previous to the year 1881 the secrets of the pontifical archives were for centuries carefully and religiously guarded from the eyes of all but a few favored scholars closely connected with the papal court. Nor is it many years since the archives of every government in the world were considered to be such *arcana*. Leopold von Ranke was the first who succeeded in breaking the spell. He enjoyed the special confidence and protection of the royal court of Prussia. But many a year passed after his death before the various governments became reconciled to the idea that the official archives of any State are a collection of historical documents to which every earnest scholar should have free access.

Count Smolka then shows how much more liberal and generous is the treatment accorded historians by the management of the Vatican Archives than any other similar institution in Europe. There is practically no restriction whatever imposed with regard to the use of documents. "The Vatican Archives are as freely accessible as any public library." And Pius X has promised that they will remain so.

We some time ago recorded a complaint by Professor Pastor, that he was not permitted to investigate the documents contained in the archives of the Inquisition. We have since been assured, on what appears to be good authority, that this collection too will soon be opened to scholars. We are confirmed in this hope by the fact, recorded in Count Smolka's above-quoted book (p. 19 f.), that he was allowed to delve into the important "Archivio Consistoriale," which contains the minutes of the papal consistories from the fifteenth century on, and the canonical proceedings with regard to the appointment of bishops.

If, as Professor Smolka justly observes (p. 23), the opening of the Vatican Archives may be reckoned among the several factors which have contributed most to strengthen the faith of Catholics in the infallibility of the Pope, there is no reason why this faith should not be further strengthened by the results of free research in the few still locked documentary treasure-troves of the Apostolic See, notably the archives of the Holy Roman and Universal Inquisition.

"Molesting the Advertisers" and Other Impediments to the Growth of the Catholic Press

The publishers of the *Extension* magazine (Chicago: The Catholic Church Extension Society of America) have recently inaugurated an aggressive campaign against the advertisers and agencies who refuse to patronize Catholic publications; and they announce in a circular to the clergy that, while they mean to keep up the fight, their ardor has become somewhat dampened and their enthusiasm humbled for the reason that there is another side to the story.[1]

"There is some excuse," the publishers of *Extension* "are sorry to say, for the general advertiser's discrimination against Catholic publications. He is not entirely to blame for his reluctance to give a portion of his business to Catholic publications..... To make a long story short, let us cite a few experiences. When we published the first number of this magazine, the President of the Society went to a friend whose advertisement appeared in the secular publications, and stated the object of his visit, which was to secure an 'ad' for this first number. He said, 'Father I will give you a donation, but do not ask me for an "ad".'

"He was handed a check for $25; but he had not come to him for a donation, and so he asked him *why* he was opposed to advertising. He learned to his dismay that his friend had tried advertising in Catholic publications, but no sooner had his 'ad' appeared, than his mail became flooded with begging letters from all sorts and conditions of people. Tickets for bazaars and fairs were sent him from over-zealous members of Catholic societies and some from the sisterhoods. He would have deemed this a singular experience—an exception, perhaps, but the same story has been repeated by a number of other national advertisers. The most recent experience was with the Egg-O-See people. Their contract for advertising..... had expired and the President of the Extension Society went to them in order to secure a renewal of the contract and they demurred. Why?

"They told him that they had excellent returns from *Extension*, in fact, *Extension* gave them better returns than any other magazine. That was very flattering—but they also told him that they had received some returns they had not bargained for; namely,

[1] "A side," the circular continues, "to which we cannot give general publicity, for it would surely defeat our aims." The publicity which *we* give it here, is, we believe, precisely of that limited and select kind which the publishers of *Extension* desire. Many a priest reads the CATHOLIC FORTNIGHTLY REVIEW who scarcely glances at any of the numerous circulars that come to him in his mail.

hundreds of letters from begging letter writers, and propositions of all kinds from dealers in church calendars, etc., convents, college papers, society sheets, etc., and others who asked for one thing or another without giving even the excuse of a business return. He examined a few of the letters to convince himself of the reasonableness of the position they took in the matter. One of these letters was a request from a well-to-do community of nuns in a large city for $12—*with offers of prayer.* He saw other letters which indicated that when such a request was made the writers did not hesitate to use vague threats of possible loss of business if their particular charity was not considered. I dare say these people meant well, but they do not seem to realize the damage they are doing to the cause of Catholic journalism."

It has become so bad, the circular continues, that "the moment a general advertiser gives his patronage to a reputable Catholic magazine or journal of good circulation, he is pestered with all kinds of propositions and demands, and we cannot really blame him if he withdraws his 'ad' and refuses to give his business—out of sheer self-protection." And it concludes with the sentence: "The matter is pretty serious for Catholic publications."

Father Kelly and his associates appeal to the clergy to induce those concerned to stop this abuse of "molesting the advertisers."

We think his appeal is well taken. We also think that it should be given the widest possible publicity in the interest of the Catholic press, which is continually losing a great deal of legitimate and profitable advertising in consequence of the practice which *Extension* deplores.

We may add as a further count in the indictment—so far as it is directed against college papers, church calendars, and other similar publications, most of which, outside of a very limited circle, are not legitimate advertising mediums at all—that they injure the Catholic press, properly so called, in two other ways besides the one mentioned: first, by robbing it of a certain amount of general advertising which in one way or other they manage to gobble up; and secondly by keeping the Catholic weekly newspapers and monthly magazines out of many homes. The church calendars especially, which are distributed gratis, good and recommendable though they are in themselves, prove the enemy of something better, in that they quite often take the place of, and furnish people an excuse for not subscribing to, the local or diocesan Catholic weekly or the Catholic magazine.

It is well that these things be spoken out openly and discussed

not only by the clergy but by well-meaning Catholics at large, with a view to remedying a condition of affairs from which our common cause suffers keenly.

The Unsatisfactory Insurance Plan of the "Knights of Columbus"

On page 7 of its edition of Aug. 23, the *Columbian and Western Catholic*, a K. of C. organ appearing in Chicago, printed a detailed and exceptionally clear explanation of the insurance plan of the "Knights of Columbus," beginning with this significant remark:

"So many inquiries have been addressed to the *Columbian* concerning the plan of insurance and *the manner of rating*[1] that we have asked Past State Deputy Joseph J. Thompson to prepare a detailed explanation, and we present it herewith." (Follow rates and explanation.)

As the CATHOLIC FORTNIGHTLY REVIEW has pointed out on a previous occasion, the insurance system of the "Knights of Columbus" is based on the step-rate plan, the rates increasing every 5 years until age 60, when the premium becomes level. This plan is scientifically correct and can be carried out so that the last man is protected. But, as we have repeatedly insisted, it is not the best plan for a fraternal organization: first, because it is liable to be misunderstood and misrepresented; secondly, because it is hard on members of advanced age, compelling them to meet heavily increasing premium rates at a time when their earning power is on the decline; and thirdly, because it is apt to lead to over-insurance by young men, who will later be compelled to lapse or reduce their insurance with advancing age, because they cannot meet the ever increasing charges.

That such is already the case in the Order of the "Knights of Columbus" appears from the numerous inquiries addressed to the *Columbian*, not only for information about the plan of insurance (which in itself might be a healthy symptom), but also with regard to "the manner of rating,"—a point which becomes interesting to members only when they begin to feel what a rapidly increasing burthen it was which in blissful ignorance they so cheerfully shouldered in the first year of their membership.

By way of illustration we will show the cost of $1000 of life insurance to a man joining the K's. of C. at age 20, if he lives

[1] Italics ours.—A. P.

fifty years longer to the Biblical limit of "three score and ten." This man will be re-rated every 5 years, until at age 60 he will have to pay as follows:

Age	Monthly rate	Paid yearly	Paid in 5 years
20	$0.74	$ 8.88	$ 44.40
25	$0.80	$ 9.60	$ 48.00
30	$0.85	$10.20	$ 51.00
35	$0.90	$10.80	$ 54.00
40	$0.99	$11.88	$ 59.40
45	$1.14	$13.68	$ 68.40
50	$1.41	$16.92	$ 84.60
55	$1.85	$22.20	$111.00
60	$4.52	$54.24	$271.20
65	"	"	$271.20
Total paid in			$1063.20

During 50 years, therefore, this K. of C. pays in premiums more than the amount of his insurance and is still obliged, after he has reached the age of 60, to pay $54.24 per annum (more than a dollar a week!) or forfeit his membership and lose practically every dollar he has paid in.[2]

To an outsider unfamiliar with the science of life insurance this plan must look suspiciously like a "game of freeze-out" for the old members.

If the member in question had, at age 20, taken a 20-payment life policy from a regular insurance company, he could have had $1000 insurance for 20 years, at about $23 a year, or at a total fixed cost of about $460, stopping payment at age 40. On a level premium basis $16 a year for life would be easier to pay than $54.24 at age 60—70, and the total expense would figure up over $260 less, since interest earnings would help considerably. Besides, a regular life insurance company would give some benefits in the shape of loans, cash values, paid-up or extended insurance in case of lapse, while the "Knights" can make no return whatever before the time of the level premium at age 60.

The cause of our Catholic mutual benefit societies, as we have time and again pointed out, has suffered much in the past from mistakes made by well-meaning men who were ignorant of the elementary principles of life insurance. The "Knights of Columbus" adopted "a scientifically correct" plan; but it is one which has been practically discarded by most life insurance companies as unsatisfactory. No doubt, ere long the older members of the

[2] Under the step-rate plan, reserves begin only with the level premium at age 60, so that even if it would, the Order *could not* return more than a nominal sum.

Order will re-echo the complaint which compelled the old-line companies to do away with the step-rate plan. And then what?

* * *

In the July number of the *Columbiad* the official organ of the "Knights of Columbus," appeared a letter from D. P. Fackler, Consulting Actuary, who prepared the insurance rates for that order. He says:

"Though I believed that the rates proposed in 1901 would in the long run prove sufficient for all contingencies, in case the policy of the order should continue to be as conservative as it had been in the past, I was aware that they were so little above what might be required to meet the death claims, that it would be some years before any considerable surplus would accumulate beyond the necessary reserve; so that, if there should happen to be any temporary excess in the mortality within the first few years, of which there is always a slight possibility, apprehensions might be excited by the depletion of the funds." And again further on:

"The existence of this surplus fund, accruing from the payments of the old members, was recognized in 1901 by the council, which, of course, consisted entirely of old members, when it was arranged that members over 60 years of age, of whom there was a considerable number on January 1st, 1902, should not be required to pay the level rate proper to their age, but only that of the age of 60."

This letter refers to the funds accumulated by the Order from the payments of members prior to January 1st, 1902, when the new step-rate plan went into effect. Evidently the new rates were closely figured to meet ordinary contingencies, making no allowance for accidental excessive mortality, which said surplus is expected to cover. More interesting is the reference made to a concession granted to members over age 60, "of whom there was a considerable number on January 1st, 1902," according to Mr. Fackler, who were certainly heavily taxed under the new adjustment, notwithstanding the special allowance made.

The Wisconsin Insurance report for the year 1905 is the only *official* authority on hand, to date, giving the number of members classified according to ages. According to the table shown therein the Knights of Columbus had on the 31 of Dec., 1905, just 115 members who were over 60 years old in 1902. There is no previous report showing the members classified in that way. So it is impossible to say how many old men left the order between the first of January 1902 and the date of the report, January 1905. As the total membership for the latter date is 49,475, of which

115 is but a small fraction, it seems reasonable to suppose that a good many old members dropped out in that period of three years, since, according to Mr. Fackler, the order had "a considerable number" of members over 60 on January 1st, 1902. This looks like an official verification of our view, frequently expressed, that the step-rate plan as adopted by the K. of C. may be very popular among the young men, who thus secure their insurance at very low figures, but is exceedingly severe for the advancing ages and puts insurance practically beyond the reach of people nearing the age of 60. The question naturally presents itself: Does the average brother knight, in joining the insurance branch, understand clearly that at age 60 or over it will be very difficult, if not impossible for him to pay the advanced premium rates? Would it not be better to pay a somewhat higher rate in the beginning, with the assurance that the same will remain stationary during life time?

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Thompkins, S. J.)

VIII.

VIGAN, March 26, 1906.

Two societies have been started here which promise to be productive of great good; one is the "Children of Mary" for the girls of the High School, the other the "Knights of the Sacred Heart" for boys. It really amazed one to see the zeal and enthusiasm with which the boys entered into the spirit of the society. The second article of their constitution says that the objects of the society are: "To develop a spirit of loyalty and personal devotion to our Leader Jesus Christ, to defend His rights, to advance His interests: to labor in union with our most Reverend Bishop to preserve and maintain in its vigor the true faith, which is the grand heritage left us by our fathers, to take an active interest in the spiritual and temporal welfare of the people of our city, to perfect its members in their study of English, especially by oratorical and literary exercises." The third reads: "As a constant reminder of the noble work in which it is engaged, the watchword of the society will be that proclaimed by our Leader Jesus Christ, 'Thy Kingdom Come,' and that of our Holy Father, Pius X, 'To renew all things in Christ'."

The society has become, and I hope it will continue to be, a bulwark against an active proselytizing movement that is afoot here in Vigan. One of the two Protestant ministers here has

living with him five or six Ilocano boys, students of the High School. These he has inoculated with all the extreme Protestant ideas, and they are his agents in proselytizing. He himself, though an American, speaks Ilocano. I met under peculiar circumstances the most stalwart of his young preachers. I had chanced across a boy from the Ilocano Universidad, who had not received his first Communion. I invited him to the house and made arrangements for instruction. The next day he brought another boy of his own age, about sixteen. Scarcely had I begun to speak, when the latter put some question about the Bible. Thinking he was becoming infected by Protestant ideas, I was proceeding to explain our use of the Bible, when he pulled a carefully wrapped Protestant bible from his breast. Meantime the "Knights" had begun to assemble, passing through the room where the three of us were talking. I dismissed the two boys, telling them to come the next day. I began the meeting of the "Knights" with the remark, that that little fellow seemed to have imbibed Protestant ideas. "Why," they said "Father he is a Protestant." I found later that he had visited the Fathers here three times in order to discuss the Bible with them and had even applied for admission in the beginning of the year. Needless to say, I did all the talking the next day, though he was ready at every point to offer some text from Scripture, if I had permitted. I had hoped to bring him back, but further experiences make me think his case is hopeless.

A curious incident or coincidence occurred on St. Patrick's Day. In the first lesson of the office of that day I read the words concerning bishops; "Oportet.....unius uxoris virum," and the thought or the distraction came to me, that that would be a fine text for the Protestants about here. That evening about half past five, I was returning to the house, and saw my young Protestant friend beneath the windows of our seminary, with a crowd of our boys around him; they were assembling for the close of school and distribution of prizes. I addressed Canuto (Canuto Pariñas is his name) and asked him when he was coming to see me again. He had called the preceding evening, asking for *Mr.* Thompkins, but I was out. I asked him if he was preaching to the boys, and he answered, "No," they had called him; he wanted to know why Catholics didn't print the Bible. I asked him if he could read Hebrew, the language in which the Old Testament was written. He answered, "no." I asked if he could read Greek. He again said, "no," but asked: "Can these boys?" My affirmative staggered him and I walked away, telling him to study a little

more. When I reached our entrance, about a hundred feet away I looked back only to see Canuto again addressing the boys with all the form of a preacher. As I began slowly to return, he as slowly moved away.

"Would you believe it, Father?" one of the boys said. "He says St. Paul said a Bishop should be a man of one wife."

(To be continued.)

Miss Smith and the Modern "Institutional Church"

Our daily papers have been paying much attention to the complaints of Miss Laura A. Smith in the *Ladies' Home Journal.* Miss Smith visited some of the principal Protestant churches of New York and other large cities. Her object was twofold: first, "to test the welcome given a stranger in the average church, to see what was meant by the invitation 'Strangers Cordially Welcome';" second, "to see how many of the preachers or the members of the congregations would, after the services," speak "a word of encouragement or greeting" to her. In order not to make too dazzling an impression, she laid aside, as it were, the uniform of the fashionable world, and went as a plain-clothes woman on her detective errand. In only four out of twenty-one churches visited in the Borough of Manhattan was she courteously treated or made to feel that she was welcome. At several of them she claims she met with actual rudeness. At one Episcopalian church she "did not encounter a friendly glance or smile," nor did two men and a lady, who left when she did, offer her an umbrella, although it was raining. At a fashionable Baptist church, possibly because she was "wet and shabby," she remained unnoticed. "I thought," she declares naïvely, "all would rush forward and shake my hand to gather me in." At a well-attended Presbyterian church, while a printed programme told her how courteous the "ushers" were, she "received not a nod of recognition, not a smile, not a passing word." At a Congregational "tabernacle," where "the bright sunshine accentuated" her shabby attire, no one smiled or spoke to her, although, as she went out, one woman took her hand. In some places where the seats were free and nobody molested her, she still felt aggrieved because she got no welcome from clergyman, usher, or woman.

The New York *Evening Post* has little sympathy for Miss Smith. It insists (Sept. 17) that in most cases, her tearful narrative notwithstanding, strangers receive almost too much attention in New York churches.

"Formerly people were taken to their seats by a gentleman whose business also was to take them to their graves; and there was little disposition on the part of any one to exchange pleasantries with him, or to elicit from him a wish for health or happiness. The new way is different. Upon reaching the entrance of the sacred edifice, the stranger becomes the cynosure of the eyes of several well-dressed young men, who take him in charge, even as the head waiter at the summer hotel subdues the will of the boarder. If the visitor wishes to slink humbly into a back seat, hoping to get out in case he should be troubled by his cough, he is taken up to the front, placed snugly in the inside corner of a pew, and at length wedged in by the owner and his family. Hymn books are thrust at him, even if he is not in voice. Places in the Psalter are found for him, although he may dislike responsive reading. After the service, the head of the family shakes hands with him and asks how he likes 'our minister.' Half-way to the door a deacon waylays him, and throws out a bait in the form of a church festival or illustrated lecture; for the net is no longer employed as in apostolic times. But in the vestibule the most energetic attack will be made upon him. A singular organization, known, we believe, as the 'Lookout Committee,' will be lying in ambush, and even the strongest will must yield to their importunity. Henceforth, if he returns to the church, he will be a marked man. He went to pray, but he has been benevolently assimilated. If, however, he at first succeeds in hiding in a back pew, he will be frequently approached and asked to 'go up higher'; and all the while behind him he will hear discreet and sibilant whisperings of those who are called 'workers.' It is almost like an afternoon tea. News may be had of Mr. A's rheumatism, of the disease from which Mrs. B died, and it may be learned why Gwendolen did not go to the missionary conference.

"For the idea of an *ecclesia docens* is fast disappearing from the Protestant world. Its place has been taken by a very bustling, small-talking, social organization known as the 'institutional church, which is really a very complex business enterprise. Its minister must be a man capable of doing almost everything but preach. The church is all machinery, and the main question is how to get up steam enough to make it go. Everybody is working at something, and for an outsider it is difficult to discover what it is all about. Yet, with its many eccentricities, we do not think that the average city congregation is discourteous. It is to be hoped that Miss Smith may try her experiment again. She has administered a sharp, if undeserved, reproof. Doubtless the next time she goes

to church, even if the day be wet, the pastor will shake her hand and ask her to Sunday dinner, the ushers will invite her to the young ladies' sewing society, and the Lookout Committee will not let her leave until her hands are filled with 'leaflets' and 'special appeals.' In short, she will be treated almost as well as if she wore an Easter bonnet."

It seems Miss Smith did not try a Catholic church. Of course, she would have been disappointed if she had. As a writer in the Cleveland *Catholic Universe* (No. 1733) rightly says, "Catholics would be as much surprised to be greeted as strangers in a Catholic church as if they were so welcomed in their own homes, and for the same reason. No Catholic is a stranger in any Catholic church in the world, He is at home wherever the central sacrifice of Catholic worship is offered—in his parish church, in St. Peter's at Rome, in a Hottentot mission chapel. His welcome comes not from the pulpit or the pew, but from the altar, and is as unfailing as any human attraction is accidental and capricious. Those Catholics who compare the superficial cordiality in Catholic and non-Catholic churches should also, to be fair, remember that it takes more than the courtesy of men to compensate for the lack of the presence of God."

PARERGA AND PARALIPOMENA

Is There Such a Thing as "the Jesuit Style" in Church Architecture?—It is a common notion among art students that there is a distinctive "Jesuit style" in church architecture, and that it had its beginnings in Belgium, where it was originated by the Fathers of the Society in the sixteenth century by "modernizing" a number of old Gothic churches.

This opinion, though it rests on the authority of such eminent writers as Gurlitt, is shown to be false by Father Joseph Braun, S. J., in *Die belgischen Jesuitenkirchen. Ein Beitrag zur Geschichte des Kampfes zwischen Gotik und Renaissance. Mit 73 Abbildungen*, which recently appeared as "Ergänzungsheft" No. 95 to the famous *Stimmen aus Maria-Laach*. (xi & 208 pp. 8vo. B. Herder. 1907. $1.05 net.) The author, basing upon careful researches among original and hitherto unpublished documents, establishes the following facts:

1. Up to the year 1620, thirteen Gothic churches were erected in the two former provinces of the Society in Belgium, the Flandro-Belgica and the Gallo-Belgica, and there would have been several more, as a number of unexecuted Gothic plans show, had the times been more propitious.

2. The only Belgian Jesuit church built in the Roman Baroque style, was begun in 1583 at Douai, in imitation of the Gesù in Rome. Not until 1605 was the first Renaissance church built by the Society in Belgium; it was a little college church at Maastricht. In 1625 the Renaissance style was adopted for the novitiate at Antwerp. Neither of these two buildings was ever duplicated. It was the Jesuit church at Brussels, designed and built by Francart, who was not a Jesuit, which became the model for the Jesuit churches at Bruges, Namur, Ypres, Louvain, Malines, and Cambrai.

3. There is no such thing as "the Jesuit style" in architecture. The Jesuits never had a distinctive style of their own. The late Renaissance style was adopted by the Fathers of the Upper German Province as early as the latter part of the sixteenth century; while the Fathers of the Rhine Province and Westphalia continued to build Gothic churches until the end of the seventeenth century, and the Belgian Jesuits, after adhering to Gothic for a long time, adopted a hybrid style of architecture, consisting of a mixture of Gothic and Baroque, neither of which had about it anything distinctively Jesuitic.

Father Braun's book is a valuable contribution not only to the history of the Society of Jesus, but likewise to the history of architecture, especially the development of church architecture in the seventeenth century.

Slavery in Cuba.—The part of the Spaniard in the establishment of negro slavery in the West Indies is grossly misrepresented in nearly all our school text books and popular histories. But the truth will out. In *A History of Slavery in Cuba, 1511—1868* (G. P. Putnam's Sons) Mr. Hubert H. S. Aimes makes it plain that the original deep reluctance of the Spanish government to slavery was only overcome by the crying need for labor in the island. Once the importation of negroes began, the economic conditions—since the negro was the only practicable laborer—conspired to make the removal of restrictions necessary. Also it was the scruple of the Spaniards about bringing in any but male slaves which prevented Cuba from building up a native supply of blacks, and, by making needful a continual replenishment of the negroes in the island, prolonged the slave trade, so reluctantly begun.

Mr. Aimes does not dwell especially upon the moral aspect of slavery. His book deals with history and economics. All the probably disinterested English efforts for the suppression of the slave trade are, however, duly set forth, as is the active part of Englishmen and Americans in carrying it on, in spite of those efforts. Mr. Aimes declares in one place that the whites "would" not work in Cuba. But is it not a physiological fact that in a region of such light and heat white men *can not* work in the fields? Practically, it is true, it was only by negro labor that such large use could have been made of Cuba's agricultural resources.

Why do Non-Catholics Look Unfavorably upon the Celibacy of the Catholic Clergy?—This question is answered in the *Extension* magazine (ii, 3) as follows:

It is hard to say what influence has most bearing upon the attitude of non-Catholics toward this feature of the discipline of the Church. The personal character and views of its opponents would perhaps offer some explanation.

Not all non-Catholics do look unfavorably upon the celibacy of the Catholic clergy. Some regard it as a noble sacrifice of a few for the greater good of the many; and in the conversion of pagan nations this abandonment of all family ties is a strong argument for the sincerity of those who come to preach "the Gospel of peace."

As for those who do regard the practice unfavorably, it is to some a standing rebuke against the calumny which asserts that man cannot be pure and woman chaste, and the spirit of the world is ever opposed to a standard of morality which runs counter to human passion.

Others, and they number many among the more ignorant, look upon the celibacy of the clergy as a mere pretence of piety without any real foundation—a public profession, serving perhaps to delude the people and augment the power of the priesthood. This prejudice is generally dissipated upon closer contact with the representatives of religion.

Some regard celibacy as unnecessary and uncalled for, as opposed to the command of God in the beginning of the world, "Increase and multiply;" they say men have no right to shirk the duties and responsibilities of civil society. They have not noted the sanction and encouragement of Holy Writ for this state of life, as evidenced by many passages in the new Testament (see Matt. xix. 11, 12; Luke xviii. 29, 30; I Cor. vii. 7, 8, 32, 33, 34, et al.), or the preference and promises of our Lord regarding the state of virginity, and they are for the most part ignorant of the duties and prerogatives of the Catholic clergy. They overlook the fact, also, that many who have embraced the state of matrimony persistently shirk its duties and responsibilities without incurring the censure of society.

There may be other reasons, but these seem to have widest application.

Our Unconstitutional Constitution.—J. Allen Smith, LL. B., Ph. D., has just written a book (*The Spirit of American Government.* New York: The McMillan Company, 1907) to prove that the spirit of the United States Constitution is inherently opposed to democracy. His "major" is that no political system devised for a society containing slaves and restricted in suffrage could be called democratic. The "minor" is patent. The author dwells at length on what some writers on the Constitution pass over lightly, namely, its "unconstitutional features.' He believes that a clear realization of the true nature of the document would explain many of our political evils, and show that not a few of them are traceable to the checks placed by the Constitution on popular government.

Among such checks he mentions the composition and nature of the senate, the manner of choosing the president, and the organization of the federal judiciary. He contends that the main pur-

pose of the Constitution was to limit the power of the people, and that true party government is impossible under our system. The influence of expanding democracy affects the Constitution mainly in our interpretation of it.

Certain Pseudo-Spiritistic Manifestations at Windsor, Nova Scotia, have recently been exposed by the Society for Psychical Research. The whole town had been stirred by the singular behavior of material things. Boxes and barrels were moved, chairs were rocked, and smaller objects flew through the air with extraordinary force. Upon hearing of this, Professor Hyslop dispatched his assistant, Mr. Carrington, to the scene, to investigate and report. The latter, who is something of a wizard himself, proved "that all the alleged phenomena at Windsor which excited public notice were frauds pure and simple." Great pains had been taken by those who perpetrated the tricks to escape detection. A mysterious hogshead, which was said to roll about the streets on its own motion and give forth oracular utterances, was found to have been propelled by two young Nova Scotians, while the voice was that of a boy who was concealed within. Strings had been attached to chairs, and secret openings made in walls and doors. A grocer was found to have been a ringleader in producing the phenomena, having thrown apples, broken eggs, and moved packing cases. It is a good thing to have deceptions of this kind discovered.

The Cake-Walk.—Some time ago (CATHOLIC FORTNIGHTLY REVIEW, xii, 8, 239) we quoted the *Strand Magazine* (No. 171) as asserting that the cake-walk was known to and practiced by the ancient Grecians. The Paris *Gaulois*, a short while before (see CATHOLIC FORTNIGHTLY REVIEW, xii, 3, 80) had discovered that the American cake-walk was originally "the national dance of the monkies" and that its popularity in twentieth-century America therefore indicated "atavism." It is hard to tell who is right. But the *Gaulois* is probably more nearly right than the *Strand*. That well-known Chicago anthropologist, Professor Frederic Starr, traces the cake-walk to Africa. "Had I been asked,"—he writes in his book *The Truth About the Congo* (Chicago: Forbes & Co. 1907. $1),—"before my trip to Africa [Prof. Starr spent a year there investigating] about the cake-walk—a form of amusement which I love to see—I should have said that it originated in America among the black folk of our Southern States. But no, the cake-walk is no American invention. In every part of the Congo one may see it—even in regions where white influence has seldom penetrated. The American cake-walk is an immigrant."

Modern Science and the Deluge.—In the *Bibliotheca Sacra* (July 1907) D. Gath. Whitley discusses "Noah's Flood and Modern Science" in the light of recent discovery.

As to the date of the flood period, which came at the close of the great ice age, Mr. Whitley thinks with Dr. Wright, that it could not have been more than from 7,000 to 10,000 years ago. A variety of proofs in Europe and in North America shows that the close of the glacial period occurred at a very recent date. Rivers

have cut only very shallow channels in glacial deposits; lakes formed in glacial clays are but slightly filled up by inflowing streams and the marks of the old glaciers on the rocks are as fresh as if yesterday.

"And now, what have the opponents of the Biblical flood to say to this long chain of facts and evidences? They may well be challenged to make reply. They cannot ignore the matter any longer; they cannot evade the question by vague statements about 'deluge myths.' They must meet the case. They must explain the *sudden* disappearance of the great Palæolithic mammalia, and they must say how the enormous beds of gravel and sand which have been described, were formed. They must explain how the Palæolithic man disappeared so suddenly, and how the fissures were filled with shattered bones from top to bottom. Their reply to these questions will be awaited with great interest. Meanwhile the devout student of the Bible may thankfully rejoice in the knowledge that fresh light has been thrown on the firmly established truth that science, rightly interpreted, powerfully testifies to the truth of the written Word of God."

A Congress of Catholic Editors?—*Extension*, in its handsomely illustrated August number, suggested "a Congress of Catholic Editors."

"Our Catholic press," it said, "is not united; the various papers seem to have nothing in common. There is a want of friendly feeling among the editors who too often carry their animosity so far as to open their columns to personal abuse and vilification. A 'getting together' for the purpose of standing on common ground and learning to know each other better would be productive of great good to the cause of Catholicism and Catholic journalism."

So far as we have noticed, this suggestion has not called forth much comment in the Catholic press. The genial Father Deppen, in the Louisville (Ky.) *Record* (xxix, 35), while inclined to agree with *Extension* that "a convention of Catholic journalists would be productive of great good and happy results," cannot bring himself to believe that there exists among them a spirit of animosity. "Now and then a few of them have tilted their pens at one another, but their tilting amounted to nothing more than the pommeling of boys. The more we have come to know our brother-editors, clerical and lay, the more we have learned to appreciate them, to esteem them, and to recognize in them men of staunch faith and edifying piety. As a whole, and taking into consideration the adverse circumstances under which many of them fill their editorial chairs, we have but fraternal words of praise for their ability, their fortitude, and their prudence and industry."

With the exception of one or two incorrigibles, who would probably refuse to attend any convention, the Catholic editors of the United States are brothers who have none but the friendliest feelings for one another personally. Closer personal acquaintance would probably increase rather than minish the spirit of innocent mischief-making which inspires the occasional tilts that scandalize

some of the unco-guid, but form the delight of all who believe that the evil most to be dreaded is stagnation. It is for this reason, and this reason only, that we did not promptly reject the suggestion of *Extension*. For unlike Father Deppen, we cannot see why and how a congress of Catholic editors could be productive of any particular good to the cause.

Old Catholic Jamestown.—Under this heading Rev. Laurence J. Kenny, S. J. contributes to the *Ave Maria* (lxv, 9) an interesting paper. He recalls that eighty-one years before the settlement of the Virginia colony of Jamestown, whose memory is this year being celebrated by an exposition, six hundred Catholic Spaniards settled there under Ayllon. This was in 1526, and the short-lived colony bore the name of Guandape. Father Kenny follows Shea in thinking it probable that it stood on the site of what later became the English settlement of Jamestown. Among the colonists was the famous Dominican Father Antony Montesinos, the first man who in America raised his voice against slavery. While it is not quite certain that Ayllon's colony of Guandape occupied the same spot an the James River which was later settled by the English under Capt. John Smith, (Shea bases his theory solely on Ecija's calculation of distances, when that Spanish pilot made his trip of exploration to Jamestown in 1609), it is highly probable that Guandape was somewhere in the neighborhood of Jamestown and the holy sacrifice of the Mass was offered up thereabouts for the first time within the limits of the thirteen original States, some eighty years before the settlement of Jamestown.

Against School Entertainments.—Rev. A. Fretz, pastor of the Church of the Holy Ghost, at South Bethlehem, Pa., writes to us:

"I fully agree with the sensible nun (C. F. Review., xiv, 17, pp. 537 sq.) who wishes a crusade to be launched against commencement exercises and school entertainments, and I would respectfully ask you to start the ball a-rolling. Apart from the loss of time involved many other good reasons can be urged against this prevailing folly. Only recently I again explained to my congregation my objections to it. Pardon me for stating them briefly: they cause a. loss of precious time; b. they tend to make children forward, bold, and vain; c. they arouse petty jealousies amongst the children themselves, and hard feelings on the part of the dear mammas, whose darlings have not been (and could not be) "produced"; d. they cultivate a taste in the pleasure-mad youngsters for show; e. a Catholic parochial school should not be made a training school for the stage. Last but not least, it ill becomes a priest to make himself and his teachers amusement purveyors for the people, whom he is bound to teach by word and example the fundamental (and essential) Christian principle expressed tersely by the little word '*abstine*'. Just think of the ridiculous position of a pastor, who, on Quinquagesima Sunday (as it often happens), announces a pre-lenten entertainment (show), encouraging his people to come, and a minute later preaches a thundering sermon on the absolute necessity of doing penance."

American Humor.—We think it was the late Professor John Nichol who observed that American humor was largely sheer burlesque and that some of the recent efforts of Yankee joke-smiths to be perfectly original resembled nothing so much as the wriggling of those who undertake to expose the manner in which the Davenport brothers freed themselves from the rope. We were reminded of this dictum when, recently, "The Apotheosis of Hank Edem" made the rounds of our daily press, credited to the *Chicago Post.* It is here reproduced as what the Germans call "ein abschreckendes Beispiel":

"In glancing over the account of the laying of the cornerstone of the temple of peace in Holland, we observe that this inscription has been carved upon the stone: 'Paci Justitia Firmandæ Hanc Aedem Andreae Carnegie Munificentia Dedicavit.' It had been many years since we saw Hank Edem. He was a stonemason then, and a good one, and after he passed from our daily view we heard from time to time that he had become a contractor and was putting up great buildings and bridges and monuments and things of that sort. But at that he was the same old Hank.

"We know that he built a good many Carnegie libraries, but we did not know that Hank had become so great that he would be called in to erect the temple wherein peace like a river is to be dammed by all the delegates until they can decide whether breakfast foods, shoes, dynamite, floor varnish, and arsenic are contraband of war, or whether or not it is conducive to the success of hostilities to shoot soft nosed bullets into your enemies' stomachs.

"Alas! Hank could not stand prosperity. In the old days he was content and proud to be known as plain Hank Edem. In those days he thought a manicure was some sort of medical school, and did not know whether or not water was used in a Turkish bath. Here he is mingling with the effete and the haut monde, and getting boarding schoolish about his name. Now he spells it 'Hanc Aedem.' We are sorry. Rameses is just being exposed, after four or five thousand years. Hank should have waited. Mr. Carnegie, of course, can spell his name any way he pleases—he advocates that—but when Hank Edem becomes 'Hanc Aedem' another boyhood idol is busted all to flinders. Hanc illae lachrymae."

Abstinence From Alcohol Instead of Meat.—In the *Tablet* of June 29, 1907, a prominent Irish lay Catholic, "The" MacDermot, suggested that Catholics should approach the Holy See, through their bishops, with the request that the law of abstinence be changed from meat to alcohol. "Alcohol is a subject-matter which a far larger numbr of people can do without than is the case with meat, and is therefore the better fitted to be the subject-matter of restriction. To promote self-control in the use of alcohol, if only for one day a week, would carry some of its lessons into the other six. No greater boon could the Church extend to her faithful children in our northern climes."

Mr. MacDermot has another letter in the *Tablet* of Aug. 17, stating that he has received a large number of communications earn-

estly in favor of the suggested change. Among them was one from Archbishop Walsh of Dublin, who wrote: "Personally, I am inclined to fall in with your view. Indeed I have more than once expressed myself in favor of an effort being made to have some change of the kind carried out, but not on quite so extensive a scale."

Mr. MacDermot is now busy trying to induce the Catholics of England and Ireland to petition their bishops to submit the suggestion to the Holy See. (Cf. the Tablet, Nos. 3512 sqq.)

Those American papers which have taken notice of Mr. MacDermot's suggestion, are nearly all, so far as we can see, in favor of it. However, there are objections. To teetotaler like Mr. MacDermot Friday abstinence from alcoholic beverages would mean nothing. What about *their* penitential discipline? Again: is the Church to pronounce what is or is not an alcoholic beverage? "Modern beer is so lightly alcoholized that it is only with extreme difficulty and inordinate interior capacity that a man can get drunk on it. On the other hand, many so-called temperance drinks—ginger-beer, for example—contain one per cent. of alcohol, and these drinks have a tendency to overstep the excise limit, so that the authorities often find work to do in keeping down the alcoholic percentage of temperance drinks. In point of fact alcohol is very general in articles of diet—new bread, for example. Is the Church to be made into a sort of excise authority, and determine the chemical standard of permissible drinks?" (Cfr. *N. Y. Freeman's Journal*, No.3412.)

Msgr. Justin Fèvre, editor of *La Revue du Monde Catholique*, formerly Vicar-General of Gap and Amiens, died at Saint-Dizier, France, August 30, at the ripe old age of seventy-nine. He was a most prolific writer, having edited Bellarmine, continued Darras, revised Rohrbacher, and published more than 100 volumes of his own (cf. *La Vérité*, Quebec, 27, 10). A disciple of Gousset, Parisis, and Freppel, and a companion-in-arms of Pie, Plantier, and Veuillot, he devoted his long and fruitful life mainly to the defense of the Church against Liberalism. The Quebec *Vérité* does not exaggerate when it says that "Christian France, the Church, and the papacy lose in Msgr. Fèvre one of their most courageous defenders." Ever since we studied his *Histoire Critique du Catholicisme Libéral en France* (Saint-Dizier 1897), we have esteemed him as a protagonist of sound ultramontane doctrine against modern Liberalism in any and every guise. Unfortunately he wrote too much and on too many subjects to be always thorough. Besides he was erratic. Both these defects mar the last book from his pen which which we had occasion to notice, *Vie et Travaux de J.-P. Tardivel.* (See the C. F. Review, xiv, 15, 478.) Regarding that notice, which caused some displeasure here and there, a very eminent, thoroughly anti-liberal, and exceptionally well-informed Canadian churchman wrote to us as late as Sept. 9: "J' ai trouvé que vous avez donné la note assez juste, relativement à la biographié de J.-P. Tardivel par Mgr. Fèvre."

It is, of course, too early to form a definitive and final judgment of the life and literary labors of Msgr. Fèvre. But unless

we are mistaken, it will sound something like this (we quote from a letter written by a distinguished French Catholic écrivain a few months before Msgr. Fèvre's demise): "Ce prélat est très meritant devant Dieu et Eglise. Il y a 50 ans qu' il travaille à la sueur de son front pour toutes les bonnes causes. Mais c'est un outrancier: il lui faut la bataille; il se jette dans la mêlée tête baissée, frappant d'estoc et de taille, non seulement sur les erreurs, mais sur les personnes.....C'est fatiguant même pour les amis de l'auteur....."

The State Historical Society of Missouri, with headquarters in the State University at Columbia, since its establishment nine years ago has already succeeded in gathering a large number of books,[1] pamphlets, manuscripts, newspapers, maps, paintings, photographs, Indian relics, etc., bearing on the history of Missouri, and is now entering upon a further division of the task mapped out in its constitution, viz., the publication of its accumulated treasures. We have before us the four first numbers of the *Missouri Historical Review*, a quarterly magazine published by the Society with the above-mentioned object, and of which the subscription price is but one dollar per annum. Among the subjects treated in these four numbers we will mention only a few: (No 1) Thomas Hart Benton by Thos. J. C. Fagg; Early Settlements of Missouri by Prof. E. M. Violette; The Beginning of Missouri Legislation by Prof. Isidor Loeb; The Lincoln, Hanks, and Boone Families by H. E. Robinson; (No. 2) Constitutional Conventions of Missouri (1865-1875) by W. F. Switzler; Historic Landmarks of Jefferson County, Mo., by John L. Thomas; (No. 3) Mo. History as Illustrated by G. C. Bingham, by Mary Simonds; The Pike County Circuit Court by Judge Thos. J. C. Fagg; (No. 4) Glimpses of Old Missouri by F. A. Sampson; etc.

We are glad to note that our reverend friend and occasional contributor, Rev. John Rothensteiner, of St. Louis, is among the trustees of the Society and hope that through his influence the early Catholic history of Missouri will by and by receive due and adequate attention in the *Missouri Historical Review*, which we hereby heartily recommend to the Catholic clergy and laity of the State, who in matters of historical research and publication ought to lead instead of lagging behind. The membership fee of the Missouri Historical Society is only one dollar a year and every member receives the *Missouri Historical Review* gratis.

The Modern Flaminius, Horace Redivivus, and the new Cathedral of St. Paul.— The principal document enclosed in the cornerstone of the new cathedral of St. Paul, Minn., is reproduced in its original Latin text in the *Acta et Dicta* of the St. Paul Catholic Historical Society (Vol. i, No. 1, p. 144). It contains the usual mention of the participators in the solemn act of its laying, and of the contempo-

[1] The Society's Library, Secretary Sampson tells us, has been built up more rapidly than that of any other historical society in the country, so that it now has a list of some 32,000 titles and, in addition, 40,000 duplicate books and pamphlets for exchange.

rary ecclesiastical and civil rulers, followed by this extraordinary and curious passage:

"Cui contioni maxime lubet inserere Jacobum J. Hill, virum benevolentissimum, Seminarii Sancti Pauli fundatorem[1] munificentissimum, Flaminium etiam[1] hodiernum qui regiones latas et longinquas commercio ac usui patefecerit humaniori."

Which is freely translated (ibid. p. 148) as follows:

"It is a special pleasure to connect with this historic meeting the name of James J. Hill in acknowledgement of his general benevolence and particular bounty especially with regard to the St. Paul Seminary, which he both founded and endowed; as well as of his public enterprise which entitled him to be styled the Flaminius[2] of our day in that, like the famous Roman of old, he has laid open, northwards from the city to the coast, regions far and wide-flung to the claims of commerce and the access of civilization."

This is an extraordinaty recognition for extraordinary services rendered to the Church by a Protestant millionaire.

The official document mentioned differs from most others of its kind also in that it includes (ibid p. 144) a quotation from a pagan poet: "Hoc templum....exstet monumentum," it says,—

> "Quod non imber edax, non Aquilo impotens
> aut fuga temporum diruere possit."

This is more glory than old Horace probably ever dreamt of, despite his "Non omnis moriar;" though there is reason for entertaining a slight doubt whether he would have read this twentieth-century document with unalloyed gratification. For there is a hoary tradition that he was sensitive in regard to having his exquisitely chiseled lines garbled. There doubtless was a reason, however, for not quoting him in full on this occasion—a motive which will immediately suggest itself to the reader if he will consider the ungarbled introduction to his famous ode (III, 30) "Exegi monumentum" which reads thus:

> "Exegi monumentum aere perennius
> Regalique situ pyramidum altius,
> Quod non imber edax, non Aquilo impotens
> Possit diruere aut innumerabilis
>
> Annorum series et fuga temporum."

While Archbishop Ireland, in a patriotic address delivered at the cornerstone laying, expressed his confidence that "founded upon American soil, the Cathedral confidently and hopefully uplifts walls and dome,—secure that no persecuting edict will wrest it from its sacred purposes; that no sacrilegious hand will loosen one single stone from its appointed place,"—he was well aware

[1] We have expunged a superfluous comma after "fundatorem" and corrected "etam" into "etiam."—A.P.

[2] Caius Flaminius, the classical student will recollect, was one of the pioneer road-builders of ancient Rome. In the year 566 ab urbe condita, according to Livy, he constructed the Via Flaminia, starting at Aretium in Etruria and reaching across the Apennines to Bononia. It is to be hoped that Mr. Hill's Great Northern Railway will not meet with the fate of this famous road, which eventually had to be abandoned. (Cfr. Mannert, *Geographie der Griechen und Römer*, vol. ix, part 1, pp. 214—5.)

that the magnificent temple he is uprearing is already the fourth cathedral of a diocese scarcely more than half a century old; that the coal smoke of our big cities rapidly eats up even the hardest stone; and that modern industrial development quite frequently, within an incredibly short space of time converts the finest cathedral site into a dingy and depopulated factory district.

The Curative Forces at Lourdes.—In a brochure written in French ("The Curative Forces at Lourdes and Miracle-Psychology." Paris: Bloud and Cie. 1907) Dr. H. Baraduc, who is apparently a Catholic and a student of the more occult forces of nature such as hypnotism and spiritism, describes a study made by him during a recent grand pilgrimage to Lourdes. Taking certain selected cures not capable of explanation by self-suggestion, he describes first the sick person, then the great body of prayer sent heavenwards by the crowd—as "a factor in the cure standing intermediate between the sick person and the force which is invoked under the title of the Blessed Virgin—the Virgin Providence fecundated from on high by the breath of the Spirit; the force which plays the part of formation, reparation, and dispensation in the phenomenal universe. It is (he says) this force which the evocative and invocative prayer of 50,000 pilgrims causes to descend in a rain of grace, in the form of little globules whose photochemical effect is imprinted on six photographic plates included in the brochure, and which were exposed during the procession and at the bathing place of Lourdes."

In consequence of the success of these experiments, he proposes that "a laboratory of religious psychology should be established at Lourdes, in order to study the sick before, during, and after the production of the miraculous phenomenon. By this means the sanctuary of faith, humanitarian clinical art, and the scientific laboratory will work hand in hand as a trilogy devoted to the study of the phenomena which, commencing in the supernatural or cosmogonic, pass downwards through the preternatural or cosmic order, and terminate finally in a natural or physical operation in which the miracle, viewed in its earthly aspect, consists."

Such is in substance the author's own summary. Rev. Ernest J. Hull, S.J., who calls attention to Dr. Baraduc's theory in the Bombay *Examiner* (lviii, 35), thinks that, "though strangely worded," "it contains a suggestive idea. Stated in our own terms, as far as we understand it,"—he says—"the theory, backed up by the experiments, is this: In the process of a curative miracle we have two ends and a middle. At the one end is the supernatural and spiritual power able to work the cure, and moreover, ready to do so in answer to the fervent collective prayer of the faithful on earth. At the other end is the diseased member, which is to be healed by some process of the natural or physical order—that is to say, by redistribution of the particles of matter of which the body is composed, so as to put the member into a healthy or normal condition—a process which in other cases takes place

suddenly by the application of the supernatural power just described.

"So far there is nothing new in the statement of the case. But the next question is: How does the supernatural power apply itself to the work of effecting the cure? Before the discovery of the more occult forces of nature—such as hypnotism, ions and electrons, helium, radium, X rays, N rays, and the rest—the ordinary idea was that the supernatural force (that is to say, a purely spiritual force) worked directly on the physical organism to produce the change involved in the cure. It was, however, admitted that some unknown forces of nature *might* also be made use of as an intermediary agent or second cause; but this theory was incapable of formulation because those forces were merely imagined and not known. Doctor Baraduc, however, had already made considerable progress in this delicate and mysterious department, and had discovered no fewer than five different fluid forces capable of acting on sensitive and nervous subjects—forces which he had demonstrated, lectured upon, and made use of in practice in his course of general biology delivered in the school of medicine in the Amphitheatre Cruveilhier in 1904 and 1905. It was these discoveries which suggested to him the idea of going to Lourdes to study the cures there, with the aid of photographic plates sensitive to these five kinds of occult forces. The experiments were to his complete satisfaction; and he claims thereby to have established the thesis that in the performance of these miracles the supernatural power does not act directly, but indirectly through ultra-physical forces lying latent in the universe. As before remarked, we report the discovery without pronouncing on its quality. Certainly as the matter is put here we do not find anything to object to in the supposition that such forces exist, and secondly, that they may be made use of as secondary causes or intermediary agents in the process of a miraculous cure."

MARGINALIA

It is interesting to note, from a paper contributed by Professor Isidor Loeb to the *Missouri Historical Review* (I, 1), on "The Beginning of Missouri Legislation," that when, in the early part of the nineteenth century, the District of Louisiana (comprising the present States of Missouri, Arkansas, Iowa, Kansas, Nebraska, the two Dakotas, and Indian Territory, with parts of Minnesota, Montana, Wyoming, Colorado, and Oklahoma) was governed by the territorial authorities of Indiana, from 1803—1805, "justices of the peace,, sheriffs coroners, etc., were required to perform the duties of their ep-arate offices under penalty of $100. Today," adds Prof. Loeb, "when the competition for public office is so keen, compulsory official service is rarely enforced. One hundred years ago, however, when public revenues and official salaries were very small, this method of securing public services was frequently resorted to."

Previously, under the Spanish régime, during which "French ideas and social institutions prevailed", "very little occasion [had] existed for legislation or governmental administration;" first, because social conditions were yet primitive; secondly and mainly, in the words of Prof. Loeb, because "the simple village life of the people, which was similar to that of a large family, was free from crimes and the few civil disputes were left to the arbitration of neighbors or the informal determination of officials."

It is well to recall that that early period of good order and tranquillity was essentially Catholic. The "movement of Americans across the Mississippi" did not begin till the last decade of the eighteenth century, and we have the express testimony of Thomas Ashe, who traveled through this region in 1806, that it was the coming of the Americans which first introduced the lawlessness characteristic of our frontier settlements. (Ashe, *Travels in America*, pp. 290—291.)

The London County Council, we notice from the *Tablet* (No. 3503), has been debating the question whether or no *Mary Barton* is a suitable prize book for school children. And, in spite of some spirited speeches in defense of Mrs. Gaskell's well-known novel, it was eventually decided that it should be struck out of the list of prizes. It was justly argued that a book may be excellent in itself, and yet treat of topics that render it unsuitable as a prize or present for young readers.

Opinions may differ as to the wisdom of the decision in this particular case. But there can be no question that the censors were right in their general principle that a book may be good literature and morally wholesome, and yet be unsuitable for young readers.

It may be observed in passing that this discussion is but a particular phase of the general question of the censorship of books—a subject which has given rise to a varied and voluminous litera-

ture, and has certainly excited considerable prejudice against the ecclesiastical authorities. But however little the modern world may like the old censorship exercised by the Church, its underlying principle is tacitly admitted in what might seem to be the most unlikely quarters.

Our friend and subscriber Rev. Jos. A. Thie, of Troy, Ind., who is deeply interested in American Church history, thinks there is some probability that the famous Jesuit Father Sebastian Rasle (variously spelled Rale, Ralé, Rallé, Rallée, Ralley, Rasle, Rasles, Racles. Cf. *Records* of the Am. Cath. Hist. Soc. of Phila. xvii, 2, 130 n.) was not a Frenchman but an Alsatian of German descent. He was born at Pontarlier in the Diocese of Besançon, Department of Doubs. Father Thie suspects that his true name was Räsle. Who can throw any light on this question?

The above-mentioned *Records*, by the way, are just now publishing an elaborate life of P. Rale by the Rev. H. C. Schuyler.

When it was reported, some months ago, that Mr. Richard C. Kerens, the Missouri Catholic millionaire, had bought a controlling interest in the New York *Evening Mail* and the *St. Louis Times*, a Catholic exchange asked: "Does this mean that we are to have a Catholic daily paper, or perhaps two of them?" And the Portland, Ore., *Catholic Sentinel* (July 11) answered: "Surely as much could be expected of a man who received the Laetare Medal from the University of Notre Dame, and who stood ready to buy a seaport for the Pope."

The news that Mr. Kerens has obtained control of the above-mentioned two papers has since been, at least privately, confirmed The New York *Mail* is showing indications of a change in its editorial management. If these two newspapers were made absolutely clean in their news and advertising, and sympathetic to the Church editorially, Mr. Kerens would have done as much as can be reasonably demanded of a Catholic millionaire politician.

Religious zeal of a certain type reached its climax the other day when a number of enthusiasts placarded and painted Pike's Peak, the most prominent feature in the mountain scenery of Colorado, with Biblical mottoes. It is reported that by the side of the whole length of the railway from Colorado Springs may now be seen a series of texts decorating the successive crags. The police of the district are attempting to discover the offenders. Meanwhile, a New York paper offers the consolation that the case might have been worse. "If glaring signs," it says, "cannot be banished from the sanctuaries of nature, we would far rather be adjured to make a choice between two alternatives in eternity than to use some special brand of collar-button or give up drinking coffee."

LITERARY NOTES

We have long wanted a good Catholic commentary on the so-called "pastoral letters" of St. Paul. Professor Dr. J. E. Belser of Tübingen supplies this want by his recently published book, *Die Briefe des Apostels Paulus an Timotheus und Titus übersetzt und erklärt* (viii & 302 pp. 8vo. B. Herder. 1907. $1.90 net). While the learned author has somewhat unduly abbreviated his introductory remarks—curtly referring the reader to his *Einleitung in das Neue Testament*—he takes occasion in the course of his exposition to consider critically nearly all the current objections raised by "Higher Criticism" against the authenticity of these three important Pauline epistles. The care with which he traces the traditionary exegesis and the copiousness with which he cites the views of the leading expounders of the past, such as St. Chrysostom, St. Thomas Aquinas, Cornelius à Lapide, and many others, not only lend enhanced interest and authority to his explanations, but render his commentary particularly well adapted to the needs of the pulpit.

—*The Love of Books* (B Herder. 1907. 60 cts. net) is a new edition, with a foreword by Bishop Burton of Clifton, of Mr. E. C. Thomas' English translation, first published in 1888, of the famous *Philobiblion* of Richard de Bury, Bishop of Durham (1281—1345). Preserving in its new garb all the quaint humor and beauty of the original, the *Philobiblion*, in the words of Msgr. Burton, "should win the eyes and hearts of many who are not professed bibliophiles," though, of course, "none but a true lover of books, and of the kind of books thumbed by bookworms of a vanished age, will relish to the full its quaint beauties, and understand its passion, and enjoy the perfume of the scriptorium which breathes from every page of it." Richard de Bury's humor is most delicious where he puts into the mouth of a whole chorus of books a recital of the woes and indignities they suffer from churchmen in particular, and from reckless maltreaters of books in general.

—*Proverbs and Proverbial Phrases. By L. F. O'Leary*, (St. Louis & Freiburg: B. Herder. $1. net) makes no pretense at being a book of reference. It is a collection of aphorisms and quotations, most of which are well known and the rest deserve to be. The explanatory notes and illustrative quotations are a pleasing feature, and if some of the theories of derivation seem a little improbable, that does not detract from their interest. Many of the sayings are of distinctly Catholic origin and application and will be looked for in vain, in standard English books of this character. They deserve recognition, having become current among English speaking Catholics. The volume as a whole will be found very useful and convenient for the general reader. We are sorry to note a number of misprints. To mention a few, *fratruum* for *fratrum* occurs twice (pp. 18, 114) and Aeneas' comrades in misery are made to float as "Rara nantes in gurgite vesto (p. 120). Moreover, we have (p. 61) *visions* for *orisons*. Temerarious novices in the devout life are supposed to prefer the former to the latter but there is no reason why they should be indulged.

—*Arabelia. By Anna T. Sadlier.* (St. Louis: B. Herder. 80 cts.) is a very pleasant story for children up to the age of fifteen. It is interesting without being sensational and instructive without malice aforethought, the characters unconsciously setting a good example to the reader. If Santa Claus is the wise and kindly person we have always thought him, he will put Arabella in a good many Christmas stockings.

—We are indebted to the Abbé J. B. A. Allaire for a copy of his *Histoire de la Paroisse Saint-Denis-sur-Richelieu (Canada)*—(viii & 543 pp. 8vo. Saint-Hyacinthe, Canada: Imprimerie du Courrier de Saint-Hyacinthe. 1905) which he at one time served as vicar. The parish of Saint-Denis on the Richelieu is one of the oldest in the Dominion, dating back to about the year 1730. In tracing its beginnings, the Abbé Allaire sketches interestingly, with one eye constantly on manuscript sources and the most approved printed literature, the discovery and conquest of the valley of the Richelieu, beginning with 1603. This sketch and the pages which he devotes to the patriotic uprising of 1837, constitute, for an outsider, the most in-

teresting and valuable portions of this book. Numerous explanatory maps, tables, and illustrations tend to vivify the impression made by the author's easy and simple style. We lay away the *Histoire de la Saint-Denis-sur-Richelieu* with a feeling of regret that we seemingly have no Allaires in this country to compile with such loving labor and methodical care the history of many an American parish which, while perhaps not quite so old as Saint-Denis, no less deserves to have its genesis and development recorded, if only for the sake of keeping the memory of our pioneers green, and of supplying the monographic material without which an adequate general Church history of the U. S. can never be written. (Copies to be had from Rev. J. B. A. Allaire, St. Thomas d'Aquin, P. Q., Canada, at $1.65, postpaid.)

—Reviewing Father Tabb's latest volume of *Poems* (Longmans, Green & Co.) in the literary supplement of the *New York Times* (Aug. 10), a clever critic who signs C. G. says: "On a first glance, Father Tabb seems to many merely to be freighting little nutshells with gold dust and setting them adrift. He has an illuminating gift of phantasy—one dare not quite call it imagination—and a selection like the present, made by that distinguished poet and critic Alice Meynell, shows that he possesses a large background withal and a mature outlook upon life. His pearls here have been beautifully strung, and they show him at his best. There is often a truly Franciscan simplicity and sympathy with living things, (and for him all things live,) as in the opening to his delightful Clover.

> Little masters! hat in hand,
> Let me in your presence stand,
> Till your silence solve for me
> This your three-fold mystery.

If he does not at tempt to express 'cosmic emotion' his perfect and thoughtful verse shows everywhere a clairvoyant sense of cosmic relations. Take, for instance, what seems only a trifle, his My Captive:

> I brought a blossom home with me
> Beneath my roof to stay;
> But timorous and frail was she,
> And died before the day:
> She missed the measureless expanse
> Of heaven, and heaven her countenance.

He has, too, in the face of the Divine, a beautifully mediaeval humility; just enough love of life to make earth's little things wonderfully precious, and enough faith, hope, and philosophy to fuse the whole and found his perfect world. His poems are like little drops of light, and the selections of Alice Meynell could hardly have been made with more careful discrimination."—Among Catholics, we regret to say, Father Tabb's muse is not yet properly appreciated.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Cousin Wilhelmina. By Anna T. Sadlier. 201 pp. 8vo. B. Herder. 1907. $1.

The Catholic Sunday School: Some Suggestions on its Aim, Work, and Management. By Rev. Bernard Feeney. With Introduction by Mt. Rev. John Ireland, Archbishop of St. Paul. xxii & 232 pp. 8vo. B. Herder. 1907. Net. $1.

Questions Capitales. Pourquoi l'on doit être Chrétien? Par M. Lepin, Professeur à l'École supérieure de théologie de Francheville (Rhône). 64 pp. 12mo. Paris: Librairie Gabriel Beauchesne et Cie, rue de Rennes 117. 1907. 0.50 fr. (Brochure.)

Saint Jean l'Evangeliste, sa Vie et ses Écrits. Par L.-Cl. Fillion, Prêtre de Saint-Sulpice. v & 304 pp. 12mo. Paris: Librairie Gabriel Beauchesne et Cie, rue de Rennes 117. 1907. 3 fr. (unbound.)

La Croyance Religeuse et les Exigences de la Vie Contemporaine par l'Abbé Ph. Ponsard, Professeur de Philsophie à l'École Massillon. xxi & 275 pp. 12mo. Paris: Gabriel Beauchesne et Cie, rue de Rennes 117. 1907. 3 fr. (unbound.)

The Life and Times of Margaret Bourgeoys (the Venerable). By Margaret Mary Drummond. Revised, with Preface by Rev. Lewis Drummond, S. J. xxvi & 275 pp. Boston: Angel Guardian Press.

Lehrbuch der Kirchengeschichte für Mittelschulen. Von Anton Ender. Mit 25 Abbildungen. xii & 195 pp. B. Herder. 1907. Net 85 cts.

A Martyr of Our Own Day. The Life and Letters of Just de Bretenières, Martyred in Corea, March 8th, 1866. Adapted from the French by Rev. John J. Dunn. 222 pp., with Frontispiece and 13 half-tone Illustra-

tions. New York: Society for the Propagation of the Faith, 462 Madison Ave. $1.

Des hl. Johannes Chrysostomus Büchlein über Hoffart und Kindererziehung samt einer Blumenlese über Jugenderziehung aus seinen Schriften übersetzt und herausgegeben von Dr. Seb. Haidacher. Mit einem Titelbild. viii & 134 pp. B. Herder. 1907. Net 95 cts.

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Der Kampf um das Entwicklungsproblem in Berlin. Ausführlicher Bericht über die im Februar 1907 gehaltenen Vorträge und über den Diskussionsabend von Erich Wasmann S. J. xii & 162 pp. Freiburg und St. Louis: B. Herder. 1907. 95 cts. net.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 22 November 15, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

The Vision of Constantine



TRADITION has it that, as Constantine was marching through France, from Treves to the Segusio pass, to give battle to Maxentius, and was moodily brooding on horseback over the uncertain outcome of the unequal struggle, he came to the conclusion that the pagan gods were an imposture and began to call upon the God of his father Constantius, praying Him to lend a helping hand. (Eusebius, *De Vita Const.* Migne P. G. xx, 942).

Thereupon a sign was seen in heaven. Above the orb of the setting sun appeared a fiery cross, before the brilliancy of which every other light paled, and on which was inscribed in Greek words: "In this sign thou shalt conquer." The soldiers too witnessed the sign and were astounded. (Ibid. i, 28, P. G. xx, 944).

The next night—we are told—Christ revealed Himself to the Emperor in his slumber. He brought with Him the sign which he had seen in heaven and enjoined on Constantine that he should have a standard made of the same shape, which might serve as a rallying-point in battle, and would be a pledge of certain victory. Constantine sent for jewellers, described what he had seen, and ordered them to reproduce it in the shape of a trophy, which should be adorned with gold and precious stones. (Ibid. i, 30; P. G. xx, 944.) This trophy received the name of "Labarum." Eusebius describes the Labarum at length. It comprised a high staff, the top of which was crossed by a bar. Above the junction of the cross-bar, in the place where the eagle should have been, was a crown encrusted with gold and rare pebbles, in the centre of which might be read the first two letters of Christ's name, XP—in other words, the monogram. From the cross-bar hung a kind of square-shaped banner of purple stuff. In the upper quarter were colored portraits of the Emperor and his children.

In his Church History Eusebius gives us to understand that immediately after this vision Constantine took by storm, one after another, the fortresses of Segusio or Susa, Turin, Vercelli, Brescia, Verona, and Milan. Soon after followed the great battle at the Milvian Bridge, which marks an epoch in the world's history.

The vision of the fiery cross is not, of course, an article of faith. Consequently it was to be expected that Catholic historians would examine the story in the light of modern criticism and, by the application of present-day historical methods, would endeavor to determine whether the event really occurred.

In his scholarly volume on *The Finding of the Cross*, of which

Rev. Dr. J. Wilhelm has recently given us an English translation, forming volume X of "The International Catholic Library,"[1] M. Louis de Combes sets forth some weighty reasons why, with all the respect due to a hoary tradition, he finds himself compelled to consider Constantine's vision apocryphal.

First, he says, "it is difficult to understand how a general, who had just arrived in one of the most forsaken spots in Gaul, could procure jewellers to design and execute in a single night a work of art of which both the embroidery and the jewelry would have required long and patient toil."

Again, in 312 the Emperor had only one child, Crispus. His second wife, Fausta, bore no children until 317.

Yet again, the only early testimonies for the alleged miracle are Eusebius and the Acts of the martyr Artemius. How can we explain the absence of any reference to it among the many panegyrics spoken before the Emperor and printed in volume VIII of Migne's Latin Patrology? The other chroniclers, Socrates (*H. E.* i, 2); Zonaras (*Annal.* xiii, 1; P. G. cxxxiv, 1097); Philostorgius (*H. E.* i, 6; epitome in P. G. lxv, 463); Cedrenus (*Hist. Comp.;* P. G. cxxi, 518); and Nicephorus Callistus (viii, 3; P. G. cxlvi, 16) do no more than reproduce Eusebius' account with fanciful additions of their own. According to M. de Broglie, who sums up their testimonies (*Constantin*, i, 458-9), they do not even agree as to the place were the miracle occurred. Philostorgius states that "at the height of the battle against Maxentius the sign of the cross was seen stretching far in the direction of the east, and formed by a wondrous light, with stars ranged round about it in the shape of a rainbow, and tracing certain characters." The various apocryphal writers locate the miracle in even more unexpected places.

The martyr Artemius, who had fought with Constantine, in the well-known oration which preceded his martyrdom, thus replies to Julian the Apostate (*Acta SS.*, 20 Oct. *Vita S. Artemii*, 45): "Thou dost object that Constantine allowed himself to be drawn over to Christianity by a ridiculous piece of superstition. Now I was in the ranks of his army at the time of his expedition against Maxentius. I saw with my own eyes a cross, more dazzling even than the sun, appear in midair about the middle of the day. I, and likewise the whole army, saw the Greek inscription in letters of fire which foretold our victory (*touto nika, hoc vince*).....If thou believest me not, there remain plenty of other eyewitnesses; ask them."

[1] *The Finding of the Cross.* viii & 282 pp. 8vo. Benziger Brothers. 1907. $2.

Is this document authentic? The best Catholic writers are of opinion that it is not. M. de Broglie writes: "We shall not dwell on the oration of the Duke Artemius to Julian, which was copied by Baronius from Surius. The acts of Surius are of a far too untrustworthy character." (*Constantin*, I, 458).

Man's eyes cannot bear to gaze at the sun; how then can we explain that Constantine's soldiers, without new and unwarrantable miracles—since the mircale would have to be repeated in some 90,000 instances—were able, without being blinded, to read a text of which the characters were "more dazzling than the sun"?

It is true that Eusebius, who saw nothing, adds: "Had a stranger recounted this wonder, the hearer would have been allowed to question his veracity; but it was our own invincible Emperor who told us of it, who told us who are now writing this history long after, at a time when we had the favor of his acquaintance and friendship, and who also confirmed the exactness of his narrative by a solemn oath. Who then can dare to doubt?" (Eus. *De Vita Const.* P. G. xx, 943).

But the worthy Bishop of Caesarea has told so many tales of Constantine that even the most credulous historian is bound to discount much of what he says. Was Eusebius not found to state that, after the battle of the Milvian Bridge, God, not content with inspiring Constantine by dreams, actually manifested Himself to him in bodily form and instructed him as to his future conduct? (Ibid. P. G. xx, 963). As the result was a series of summary executions, this strange piece of flattery on the part of Eusebius scarcely falls short of blasphemy. If Constantine really told him such tales as these, it must have been through a wish of spreading, on his own behalf, fables similar to those concerning Numa Pompilius and the nymph Egeria.

Exaggeration was the prevailing spirit of the time. Pagans and Christians vied with each other in inventing new wonders. The sovereign no doubt smiled at all this well-meant flattery. He had not a word of reproach when a pagan orator in his presence declared that Constantius Clorus had risen from the grave and, hovering in the sky, had led the troops to conquest. (Nazarius, *Pan. Const.* 14. P. L. viii, col. 593.) After a time Constantine grew weary of being compared to the poor heroes of the Iliad and the Aeneid; he wished to be made equal to the prophets of Israel.

The legend given by Eusebius is all the more suspicious because it disagrees with other contemporary records. Lactantius, the tutor of Constantine's son Crispus, and a familiar figure at the court, but a man who throughout preserved a moderation and

dignity of which the Bishop of Caesarea was quite incapable, has nothing to say of the appearance of a cross in the skies. In M. de Combes' opinion, his silence gives the death-blow to the miracle, for it must be recollected that he too believed in a divine intervention, but with this difference that it occurred the night before the battle and amidst other circumstances.

"*Touto nika*,"—is it not somewhat strange that Providence should thus have addressed in Greek the Latin legionaries and the Britons, Gauls, and Franks who formed their auxiliaries?[2] On the other hand, Greek was the daily language of Helena and Constantine, and M. de Combes thinks that the "*Touto nika*" was spoken not by the skies, but "by the angel, still clad in mortal flesh, who was soon to be the means of unearthing the Cross of Christ." It is not improbable that the Labarum, which consisted merely of a juxtaposition of elements that were already public property, was carefully and patiently prepared by St. Helena at Treves, in the quiet preceeding the war, and that it was through her influence and persuasion that Constantine in the supreme moment made an act of faith in the God of his pious mother,—a providential act which gave birth to the Christian empire of Rome.

If so, then, as M. de Combes observes, "God's intervention, though less dramatic, would not be less wonderful, for the most touching of all miracles are those which hide themselves under the form of grace."

School Hygiene

From a paper on this subject by William H. Allen, Ph. D., we quote the following passages:

To ninety-nine people out of a hundred familiar with the term, school hygiene means compulsory instruction in the evils of alcohol and tobacco; to many it means folk dances, delsarte, gymnastics, and breathing exercises; to a few it means a ventilating apparatus always out of order. To teachers generally, it means a "non-essential subject" forced into the curriculum by a composite demand

[2] Other reasons why the story of the vision is improbable, may be found in J. F. C. Manso's *Leben Constantins des Grossen* (published as long ago as 1817) pp. 82 sqq.—Of the attempts of Gibbon (III. 205 sqq.) and other writers to explain the miraculous vision by a dream or in some other natural way, Manso says (p. 83): "Offenbar ist auch hier eingetreten, was bei allen natürlichen Erklärungen stets eingetreten ist..... Um sie in die Sphäre des Begrifflichen herabzuziehen, muss man sich entweder Deutungen erlauben, die wunderbarer sind als das Wunder, welches man deuten will, oder zu gezwungenen Auslegungen und selbst Verunstaltungen der Begebenheit seine Zuflucht nehmen."

for total abstinence and text-book profits; to teachers in the New York public schools, it suggests a compulsory subject that they are not compelled to understand or teach. Fortunately, world-famed scientists at the recent International Congress of School Hygiene gave a more complete picture of what school hygiene includes. It includes:

1. Thorough physical examination of all candidates for teachers' positions and periodic reëxamination of accepted teachers.

Other ailments more serious than tuberculosis are passed from teacher to pupil. Slovenliness, ugly temper, inaccuracy, "bluffing," coarseness, lack of ambition, cynicism—these should be blackballed on hygienic grounds as well as consumption and contagious skin diseases. Nervousness of the teacher deranges the nervous organism of the child. Crooked thinking by teacher leads to crooked thinking by pupil. A man whose fingers are yellow, nerves shaky, eye unsteady, and mind alternately sleepy and hilarious from cigarettes cannot convey pictures of normal, healthy physical living, nor can he successfully teach the personal and social evils of nicotinism. A teacher who has never studied the social and economic injuries resulting from unsanitary conditions cannot properly instruct children in hygiene.

2. Thorough physical examination of every single child in every single school upon entering and periodically during school life.

We believe a vast number of things that "ain't so" about the health of country children as compared with city children, of private school as compared with public school children. Where do we find more degenerate men, physically and morally, than in so called "American settlements," where for generations children have had all outdoors to play in, except when in homes and schoolhouses that are seldom cleansed and seldom ventilated? Open mouths and closed minds clog the "little red schoolhouse"; there headaches do not suggest eye-strain; there deafness and running ears are frankly attributed to scarlet fever which everybody must have with all the other "catching" diseases, the earlier the better; there colds begin in December and run until March to the serious injury of attendance and promotion records; there bone tuberculosis is called "knee trouble" or "spine trouble in the family"; there boys like my little friend Charles count the bottles of cod-liver oil they take to cure adenoids that could be removed in two minutes, and fear "I won't be strong in spite of all the patent medicine I have taken."

3. Thorough physical examination of children when leaving school, or when passing compulsory school age, as a condition of "working papers" and of "coming out."

To give working papers to children seriously handicapped by physical defects is to buy future industrial trouble, hospital and poorhouse bills. A boy with adenoids, a girl with eye trouble should not be permitted to begin the fight for self-support without at least being clearly shown that correction of these defects will increase their earning power. At present a schoolgirl with incipient tuberculosis or predisposed to that disease, can get working papers, go to a hammock or tobacco factory, work long hours, breathe bushels of dust, deplete her vitality, spread tuberculosis among her co-workers and home associates, infect a tenement; and all this without any help or advice or any protection for society until she is too sick to work and her physician notifies the Health Department that she is a danger centre.

4. Supervision by physicians of hygiene practiced in schoolrooms and on playgrounds,

5. Restriction of study hours at school and at home to limits compatible with health.

6. Establishment of a "follow up" plan to insure action by parents to correct physical defects and to attend to physical needs.

7. Physiological age should be made the basis of heschool classification and the determinant of the school curriculum. On this subject the studies of Dr. Crampton are invaluable and as convincing as they are revolutionary. Scientists accept his proof that our present high school curriculum is ill adapted to a large proportion of children: the "physiologically too young" drop out; only the physiologically mature succeed. The two physiological ages should be given different work.

8. Construction of school building and of curriculum so that when properly conducted they shall neither produce nor aggravate physical defects.

9. Hygiene should be so taught that children will cultivate habits of health and see clearly the relation of health and vitality to present happiness and future efficiency.

10. Central supervision of school hygiene. In private and public, boarding and day, country and city, reformatory and military, commercial and high school, the index—physical welfare of school children—should be read and interpreted. Headquarters should learn whether or not physical examinations are conducted and whether harmful conditions are corrected. So far as public schools are concerned headquarters means for cities the fact cen-

tre that informs city superintendent or school board; for rural schools, it means the country superintendent's office.

Dr. Allen's "health program" is, of course, meant primarily for the public schools. That, with all its good features, it smacks decidedly of "paternalism" should serve as a renewed warning to those among us who are inclined to submit our parochial schools to a measure of State supervision in return for a pro rata share in the public school fund.

We have made the foregoing précis of Dr. Allen's article also for another purpose: viz. to draw the attention of those concerned to the need of attending more carefully than has been done heretofore to the hygienic condition of our parochial schools. No school can with impunity neglect to perform its share in cultivating in our children a "mens sana *in corpore sano*."

Two Protestant Views of the Encyclical on Modernism

The editorial comments of the American secular press—secular here, to all intents and purposes, means Protestant—are not all as unfavorable as one might have expected. We will reproduce two of the most striking, which are worthy of a place in some such collection as *The Catholic Church From Without* or Treacy's *Tributes of Protestant Writers.*

The New York *Evening Mail* (Sept. 18) says:

"There is nothing at all surprising or anomalous about Pope Pius X.'s encyclical denunciation of 'modernism' as the 'amalgamation of all the heresies'. By 'modernism' it is evident that the Pope means the present tendency to reduce all knowledge to a matter of physical demonstration—to put phenomena at the head of everything, and reject the idea of revelation. Naturally the Church is at war with this idea. If it were not, it would not be a church at all.

"When the Pope says that 'modernism is a synthesis of all heresy,' he simply proves that he is courageous enough to call a spade a spade.

"It all comes back to the philosophical foundation laid by St. Thomas Aquinas. There is more than one kind of knowledge. The knowledge that is derived from scientific experiment is by no means to be despised. It is, on the contrary, to be cultivated in the schools. But it is, in the view of the Church, to be subordinated always and entirely to that knowledge the source of

which is divine. The human reason, working along the line of experiment, attains only a lower form of knowledge. Revelation is vastly more important, as well as more certain. Therefore, in the ultimate reduction, there is but one science, and that is theology.

"When, therefore—speaking always from the point of view of the Church—modernism goes so far as to assume, in the pulpit itself, that the revelatory basis does not amount to much, and that theological dogmas have to be squared from epoch to epoch with the conclusions of physical science, it was time that the head of the Church spoke up, and recalled his scholars to the doctrine that knowledge flows from a divine fount, and that this fount is in the Church.

"Such, as we interpret it, is the meaning of the Pope's encyclical. From the standpoint of religion, the position taken seems to be unassailable. It is simply a matter of the individual taking his stand on the one side or the other as he chooses. If he stands with the Church, he cannot complain if the Church stands by its revelation."

The following is from the New York *Evening Post* (Sept. 19):

"The resistance of the Pope to those new views of man and the universe that are working like a ferment through Europe, America, and even Asia, is but another skirmish in the age-long struggle between dogma and science. The story has been told at length in Lecky's *History of Rationalism in Europe* and Andrew D. White's *Warfare between Science and Theology*. Here we need do no more than point out that Catholicism rests on authority, on divinely revealed dogmas which, once defined, cannot be changed, and cannot, without sacrilege, be tested by mere human reason. The Church of Rome declares that the deliberate judgment of its whole organization is infallible—*Securus judicat orbis terrarum*. This offer of certainty is the magnet which through all the centuries of Christendom has attracted wearied souls, who utter Thomas à Kempis's longing cry, 'Tu vera pax cordis, tu sola requies; extra te omnia sunt dura et inquieta'—Thou art the true peace of the heart, thou art its only rest; out of thee all things are full of trouble and unrest. It was this passion for some sure footing amid the flux of conflicting opinions in the encircling gloom that drew Newman to Rome. This is the thesis of Mallock's brilliant but meretricious *Is Life Worth Living?* It is worth living, he argues, only within the fold of that Church which lifts us from the waves of eternal doubt and sets us on the rock of eternal verity. But eternal doubt is the one essential to scientific

progress.[?] The postulate ofthe scientist—and the term includes the student of history, language, and theology—is *Dubito, ergo sum.* For him there are no certainties, no dogmas, nothing but temporary 'working hypotheses.' He accepts for the moment the hypotheses which explain the most facts, but he searches continually for the hypotheses which shall explain more. The dogmatist reposes in the faith once delivered; the scientist demands each day a new and larger revelation.

"As to the outcome of the collision between the present Pope and the forces of science, it would be idle to predict. He has seen the choicest pearls of Protestantism dissolved in the acids of the higher criticism. The awful deathbeds of Tom Paine and Voltaire no longer terrify the unrepentant. Our orthodox pulpits no longer thunder against Unitarianism; and were Channing to return to the scene of his labors we would find radical Presbyterians and Episcopalians regarding him as a reactionary. Bishops have long since ceased to explode at the mention of Darwin's *Origin of Species.* Matthew Arnold's *Literature and Dogma* and *God and the Bible* are relegated to the upper shelves, as containing only the commonplaces of conservatism. As this record has unfolded before the eyes of the Roman pontiff, he may well exclaim that admission of the right of private opinion is the beginning of the end. But his system of censorship is in danger of breaking down of its own weight. Can any hierarchy hold out against the remorseless sappers and miners of science? If we follow the analogy of Protestantism, we must answer no. The Roman Church, however, seems to bear a charmed existence. Its overthrow was predicted at the Reformation, but it has withstood that shock. We commonly think of it as Newman has described it in his *Apologia*—'a religion which has flourished through so many ages, among so many nations, amid such varieties of social life, in such contrary classes and conditions of men, and after so many revolutions, political and civil'; and we incline to agree with Newman that it can still 'subdue the reason and overcome the heart.' That is, though it may, if it go on in its present course, alienate men of the scientific temperament, men who cannot blindly accept any creed on authority, it may, with or without a successful censorship, always overcome the hearts of those who feel that life is empty and purposeless without a grasp on what they feel is absolute truth as opposed to absolute and fatal error."

American Doctoral Dissertations in Classical Philology

We find in the *Classical Quarterly* (July, 1907) a list of American doctoral dissertations in the field of classical philology, submitted to American universities in candidacy for the degree of doctor of philosophy. A study of the forty-six numbers suggests some interesting reflections.

First of all, it is noteworthy that Greek carries off the lion's share, having to its credit twenty-five dissertations. In view of the constant pressure upon Greek, and the steadily declining ratio of Greek to Latin in the number of students in school and college, this fact is significant. It plainly shows that those who are attracted to the classics, and are disposed from a love of the subject to devote their lives to them, are still most interested in Greek. Many, perhaps most, will undoubtedly end by occupying chairs of Latin, but this is not to be regretted. Indeed this is as it should be; for they will possess in their Greek studies the indispensable background for both their future studies and their teaching. One cannot help wishing, however, that more universities might follow the wise example of Harvard, which confers the doctorate in the classics, not in Greek or in Latin alone, recognizing them as coordinate and bound together in a higher unity. All scholars should feel that the classical languages stand or fall together, and that Latin without Greek is as impossible as it is illogical.

A survey of the range of studies represented by the dissertations proves that the classics are being taught in no narrow spirit. Only eight of the papers are devoted to syntax, whereas nine or ten may be counted for the study of institutions, six for rhetoric, and five for the archaeology of art. Besides, there are represented morphology, metrics, lexicography, semasiology, epigraphy, palaeography, textual criticism, literary and political history, religion and folk-lore, the study of nature, and the development of moral ideas.

Concerning the quality and value of the work, A. W. Heidel, of Wesleyan University, says that it may be compared confidently with that of the average German dissertation.

Ten or fifteen years ago an American dissertation was rarely noticed in a foreign review, or if noticed at all, then only in a tone implying doubt whether anything good could come out of America. In more recent years this has changed. The relatively greater age and maturity of the average American candidate shows to advantage in sanity of judgment and breadth of view. It is only fair, however, to add that apparently an American dis-

sertation often owes far more than the initial suggestion to the university professor, and that many an American scholar owes more to his teachers than he can ever fully realize.

There is, therefore, good reason for a favorable opinion of the average American doctoral dissertation, so far as scholarship is concerned; though a lack of literary form and finish mars to an appreciable extent the good impression produced by some of these papers.

It is of considerable interest to know that women constitute nearly twenty-five per cent. of the total number of authors of American doctoral dissertations. "In quality their work averages well with that of the men, and their subjects cover almost the same range. This is significant for the higher education of women which is having a growth in the United States without precedent. The General Education Board has recently called attention to the fact that, while colleges generally are attracting students in ever increasing numbers, those for women in particular are taxed beyond their capacity. As the policy of that influential body will favor the addition of more women's colleges, it is comforting to know that there is an increasing number of women admirably prepared to assume the office of instructors in the classics."

Teaching Journalism in a Catholic College

We are informed by the San Francisco *Monitor* (xviii, *20*) that Santa Clara College, at Santa Clara, California, "has established in connection with its literary course a department or school of journalism, and Mr. South has been appointed professor in charge. The new department is designed to furnish a practical course in both newspaper and magazine work, according to the best standards and models."

Mr. Charles D. South, we are told, "is rarely well equipped to take charge of such a professorship. He has served many years in [an] editorial capacity on various newspapers and has written extensively."

The newspapers on which he served are: the Seattle *Telegraph*, the San Francisco *Call* and *Bulletin*, and the San Jose *Mercury*—all of them secular dailies.

As Santa Clara College is a Jesuit institution, it is to be presumed that Mr. South, despite his long connection with the secular press, is a believing and practical Catholic.

We must also presume that there is need in at least one Catholic college in California of a "department of journalism." We do not think this need has so far been felt anywhere else. The college, generally speaking, aims at *preparing* young men for the study of a profession—journalism is a profession on the same plane with medicine and the law—and the professional training proper is left to the universities, in some of which chairs of journalism have been fitly established. There are no Catholic universities in the Far West, and hence it may be that the colleges are called upon to supply the want. They can do this but inadequately at the best; and the fact that one of them finds itself compelled to make the attempt, is not perhaps as complimentary as the esteemed *Monitor* seems to imagine. Unless the college is to lose its distinctive character and place in our educational system, and unless the general fundamental training of its pupils is to be seriously impaired, we cannot and must not saddle upon it even a portion of the specifically professional studies, be they medical, legal, or journalistic. The most the college can do towards developing a student's native talent for journalism—for like the poet, the journalist "nascitur, non fit"—is to enrich its literary course with some instructions on writing for the press—such as Father Coppens, S. J., has outlined in his admirable *Introduction to English Rhetoric*—and to complement these instructions with practical hints drawn from, and based upon, the perusal of various newspapers and magazines, as we understand is the practice in a Jesuit college of the Middle West. Mr. South no doubt has learned all that is worth knowing about the mechanism of the daily press during the years of his service on the Seattle *Telegraph*, the San Jose *Mercury*, the San Francisco *Call*, etc.; but unless he is a journalist of quite exceptional and altogether rare talent—"rara avis in terra"—we venture to say that any gifted student of Santa Clara College called to the profession of journalism, can lay a better foundation for his vocation by studying well his classics, together with Coppens' *Rhetoric*, and giving an occasional spare hour to Mr. E. L. Shuman's *Steps into Journalism*, than by taking Mr. South's course in journalism. Whatever else he needs after taking his A. B. the student can learn from the careful study of Thomas Aquinas, of our standard authors, and from practical experience, better than from college lectures. For the instructions and practical hints of the cleverest expert will spare no candidate for editorial honors the tedious but indispensable task of working himself up from the humble post of printer's devil and composi-

tor, or at least from that of proof-reader and reporter, through the successive stages of this arduous profession, to the lofty summit where the "great editors" throne on their tripods.

Communism in Early Virginia

Your true communist is the man who likes to live on the fruits of other people's labor. If you look for him in our days, you are pretty sure to find him in a beer saloon, talking over schemes for rebuilding the universe.

In the early days of Virginia the creature's nature was the same; under the communistic system that prevailed till the advent of Sir Thomas Dale as High Marshall (1611) about one fifth of the population had to support the whole, and it is truly wonderful that the colony survived as long as it did.

"One of the most serious difficulties under which the colony labored"—says John Fiske, *Old Virginia and her Neighbours*, I, 166 sq.—"was the communistic plan upon which it had been started. The settlers had come without wives and children, and each man worked not to acquire property for himself and his family, but to further the general purposes of the colony. In planting corn, in felling trees, in repairing the fortifications, even in hunting and fishing, he was working for the community; whatsoever he could get by his own toil or trade with the natives went straightway into the common stock, and the skilful and industrious fared no better than the stupid and lazy. The strongest kind of premium was thus at once put upon idleness, which under circumstances of extreme anxiety and depression is apt enough to flourish without any premium. Things had arrived at such a pass that some thirty or forty men were supporting the whole company of two hundred...."

In such circumstances it is not likely that the colony would have survived until Dale's coming in 1611, had not Capt. John Smith, and Lord Delaware himself, been able more or less to compel the laggards to work under penalties.

Dale did away with communism and thereby insured the success of the colony. "Dale's strong common sense taught him" —says Mr. Fiske, ibid. pp. 196 sq.—"that to put men under the influence of the natural incentives to labor was better than to drive them to it by whipping them and slitting their ears. Only thus could the character of the colonists be permanently improved and the need for harsh punishment relaxed. So the

worthy Dale took it upon himself to reform the whole system. The colonist, from being a member of an industrial army, was at once transformed into a small landed proprietor, with three acres to cultivate for his own use and behoof, on condition of paying a tax of six bushels of corn into the public treasury, which in that primitive time was the public granary. Though the change was but partially accomplished in Dale's time, the effect was magical. Industry and thrift soon began to prevail, crimes and disorders diminished, gallows and whipping-post found less to do, and the gaunt wolf of famine never again thrust his head within the door."

If today Socialism were to succeed in substituting for the system of private ownership and free competition, that saved the first English colony planted on American soil, and upon which our national development and prosperity rests, its own collectivistic communism, doing away with private landownership and private capital, thus abolishing competition and leading to ultimate complete centralization,—which is unquestionably its ideal and goal—we should soon revert, *mutatis mutandis*, to the conditions which threatened to stifle old Virginia abornin' in the days before Sir Thomas Dale, known in history as "The Starving Time."

American Blessings for the Catholic Filipinoes

(Extracts from Letters Written by Fr. John J. Thompkins, S. J.)

IX.

From this you may judge the problem we have to face, and the grief of heart it sometimes causes. The vast majority of the people of the Islands, at least those in parts distant from the larger centers, seem hopelessly ignorant of their religion; ten or twelve years, first of war and then of lack of priests, have brought about this sad state. The young people are Catholics and still attend the Catholic church, because three centuries of Catholicity have made this religion almost part of their being. But the storm has come and the people are not really prepared to meet it.

The priests have not been educated to the very active life that the interests of the Church now demand. When I urged one of the best sodality girls to have a sodality established in her home town, she answered: "Oh, our priest is too lazy." In this particular instance, however, it is not laziness, but old age, which has incapacitated nearly one-half of the priests of this diocese. Now with this ignorance of catechism on the part of the

young, and with the intense activity on the part of the American Protestant ministers and their Filipino allies—an activity that, I fear, is exerting itself in every part of the Islands—you see the great danger that threatens the old faith. The boy, Canuto, preaches here in Vigan in the open market place, and also in his own town, seven or eight miles distant, Magsingal. It is in this town the old priest lives, whom my sodality girl thought lazy. I heard later that the brother of this girl is a Protestant, and that there are many more Protestants in Magsingal.

The Society of the Knights of the Sacred Heart has arrested, I hope, to some extent, the evil of Canuto and his Protestant friends. I thought there would be some trouble in gathering the boys, but at the first meeting we had thirty, and at the second fifty. The success of the Society is due in very great measure to the President, Teodoro Pasion. The father of this young man has a small private school, where he gives an excellent religious training to his pupils. He is an excellent Catholic and is known as "the Saint;" he has three sons in whom the father's careful training clearly shows. I have the youngest of the boys in my class, a model student in every way; the Fathers do not hesitate to say that he is another Aloysius. Teodoro, the next brother, is in the High School; I met him, and after several talks urged him to get some of the best boys and we would form a society. In this I was aided by Mr. O'Malley, one of the Catholic teachers, who was for a while at Holy Cross College. The first boys that Teodoro brought were among the best in the school. Thanks to some Sacred Heart badges which Father McGrath sent me, and some prayer-books, distributed to the boys, the numbers increased at each meeting. Pasion was elected president.

When the Delegate came, the Knights wearing a Sacred Heart medal hanging from a red ribbon, called on him, and he gave them an eloquent talk on the necessity of openness and manliness in the practice of their religion. He and the Bishop are much pleased with them. In the following meeting, when the names of two or three were proposed for membership, I was surprised at the vehemence with which they voted "No" to the first one. Of course I did not interfere, but I learned later that the aspirant to knightly honors had been distributing Protestant and Aglipayan tracts that very morning among the boys of the High School. With equal vehemence five or six others have been rejected. The Society is really little more than a Christian doctrine class. With the *Catholic News* I received from America, the *Catholic Standard and Times* I got from the Bishop, the *Messenger* and the *Messenger of the*

Sacred Heart sent by Father Wynne, some papers Father Finegan sent me, and some ten magazines sent by a Catholic lady of Manila, we had a circulating library. Meagre as was the matter, the boys read with the greatest interest. I am now writing to some of our sodalities in the States to help on the good work by sending us books.

It is most consoling to see the desire these boys have to know Catholic truth, proving as I said above, that they are deeply Catholic at heart. Yet their very questions show that Protestant doctrines were taking root in their minds. One touching incident came to my notice. A boy from Magsingal came to me one day and asked me to explain Purgatory. This I did, and then he asked about the Saints or some other doctrinal point. I noticed that while I was explaining, the little fellow was crying; when I asked him what the matter was, he answered; "The Protestants are always putting difficulties to me."

PARERGA AND PARALIPOMENA

How the Holy See was Excluded from the First Peace Conference at the Hague, eight years ago, was laid bare recently by the *Tribuna*, the organ of the Italian Foreign Office.

Both Russia and France [we quote from a précis of the *Tribuna's* article in No. 3502 of the *Tablet*] were strongly opposed to the exclusion from the Conference of the Sovereign who represents the greatest moral force in Christendom. Italy's own allies, Austria and Germany, were not unfavorable to the claims of the Vatican. But Italy objected. Her opposition might have been overborne, had not the diplomacy of England intervened and sustained the objection. The Italian threat to withdraw from the Conference had to be taken seriously when she was able to make it clear that in that event Great Britain would follow her. And this threat on the part of the British government to stab the Conference in the back was due, we are told, not to the blinding effects of the sort of honest bigotry which may sometimes lead the best judgments astray, but to the coldest calculation as to what was most likely to give pleasure to the Italian court, and so score a point in the great game of European diplomacy. It seems that the Italian sympathies for England had been a little chilled by the then recent arrangements with France in regard to Northern Africa; and the English government thought a slight to the Pope a cheap price at which to buy back the good will of the Italian people.

So far as we are aware, these statements of the semi-offical organ of the Italian government, have been neither challenged nor denied.

William Henry Thorne, the well known convert, who between 1890 and 1900 achieved considerable notoriety by means of his (quarterly) *Globe Review*, and finally landed in an insane asylum at Chester, Pa., died there a short time ago. He was a brilliant and well-meaning but erratic man. Our older readers will remember how for a while—so long, namely, as we agreed with him and praised his magazine—he lavished upon us all manner of compliments. There was no greater Catholic editor in America (Thorne himself of course excepted) than Arthur Preuss. I met him by telegraphic appointment one day in Chicago—if I remember right it was in 1893 or '94, and he surprised me by offering to consolidate his *Globe* with my own REVIEW, then just beginning to gain a degree of prominence. Of course the proposition was absurd; but although I refused absolutely to consider it, Thorne remained my friend, until one unlucky day three or four years later—I have forgotten the occasion and the subject—I ventured to contradict him, and from that moment his vitriolic pen turned against me and I became one of those upon whom he loved to pour his picturesque billingsgate. For once, as one of my confrères facetiously put it, "Editor Preuss had a Thorne in his flesh." To one even moderately versed in the principles of psychiatry it was already then apparent that Thorne was gradually losing his reason. That was why I persistently ignored his scolding. Last year, when one of his most faithful friends sent out an appeal for funds to make him somewhat more comfortable in the public asylum into which, for lack of personal means, he had been placed, this REVIEW was, so far as I am aware, the only journal which printed it.

Now the poor man has found that peace which the world gave him not, and which, had it been offered him,—such was his unfortunate temperament,—he would have spurned. Many a reader of the defunct *Globe Review*, in remembrance of the good work he did in his saner days, and of the ardent love of truth and justice which was one of his most pronounced characteristics as an editor, will no doubt join us in offering a prayer for the repose of the soul of William Henry Thorne, quondam editor of the *Globe Review*. R. I. P.

Clairvoyants and Psychic Healers.—A Catholic professor, whom Rev. Dr. Thomas E. Judge describes as a "graduate of a famous university, who has specialized in science and is noted for his thorough methods of investigation and inquiry," recently visited a number of seeresses and clairvoyants in Chicago in the interest of the *New World*. He found their magnificently furnished waiting rooms literally crowded with men and women of the "better classes" from the fashionable residence districts of the city. On the methods of these fakers he reports as follows (*New World*, XV, 52):

"Having come into the mystic chamber, whose occupant, with a far-away look in the eyes, claimed not merely to interpret, but to control cosmic forces unknown to men of ordinary mould, he paid his fee and forthwith was subjected to a fusilade of questions. The resources of the clairvoyant are manifold. In the first

place the face of the visitor is carefully scanned for any revelation of habits or character which it may disclose. The practiced charlatan acquires great skill in interpreting facial expression. Then questions artfully designed to extract suggestive information, are fired with remarkable rapidity, until the visitor, without being aware of it, has furnished sufficient data for a lengthy biography to the clairvoyant, who has promised to reveal the past and foretell the future. It is in prediction, however, that these fakirs revel. Time is always on their side, and they will have transferred their cozening of the public to another city before the dupes of their prophecies can discover the trickery. Our representative refused to be enmeshed in the tangle of questions that were thrown at him with the result that every attempt to tell him anything of his past was in every instance a ludicrous failure. His own developed insight into charlatanry and its methods enabled him to lure the clairvoyants into prophecies that were mutually contradictory, and, therefore, taken collectively, utterly impossible."

The Professor made one discovery which surprised and shocked him. Some of the female charlatans used language in their sittings with men that would disgrace the haunts of vice in the First Ward. Nay, more, they recommend to men venereal immorality as one of their means of so-called psychic healing. Do married ladies, he asks, "approve of their husbands having recourse to these unscrupulous priestesses of Aphrodite and Astarte?"

It would be interesting to learn the psychic remedies recommended to their female clients by male clairvoyants.

American Tourists in Europe.—Here is the latest contribution to this perennial chapter of disgrace. Miss (or Mrs.) Lucile Erskine writes from Rome to the *St. Louis Globe-Democrat* (Sept 22):

"To convince yourself that we are the most uncouth people in the world, and in spite of Carnegie libraries and wealth-dowered universities, hopelessly illiterate—I refer, of course, gentle reader, to the average American, not to you or me—all that is necessary to test the truth of this unpatriotic statement, is to get in the way of a 'caravan,' as the Europeans amusedly characterize the hordes of 'personally conducted' that sweep over Europe during the summer, and leave heaps of ridicule if not of devastation in their train. There was the query propounded by an inquisitive fellow countrywoman, whether St. Peter's was built before or after Christ, that broke in upon our admiration of the fragile beauty of Michael Angelo's 'La Pieta.' Her insatiate thirst for information reminded us of another equally insistent compatriot, who blocked the way of a group of people trying to mount the steps of the gallery at St. Mark's, while she demanded of the doorkeeper the most expeditious means of obtaining an audience with the Doge. But the picture that will hang the longest on memory's wall is of the prim little school teacher from Massachusetts—not St. Louis—who, on being confronted by Canova's 'Three Graces' in the Duke of Portland's house, frowningly inquired, 'Which one is her present grace?'"

Fidelity of the Church of France.—Discussing M. Paul Sabatier's recent sensational letters to the London *Times*, in which that writer criticized severely "the reactionary policy of Pius X, who, he declares, should concede more to "modernism,"[1]) the *Tablet* (No. 3512) says: "The world is witness of the fact, and history will be its memorial, that the Church of France, in the hour of her trial, has given to all Catholic Christendom a glorious example of fidelity to principle, and of unalterable loyalty to the Chair of Peter, such as could not be easily paralleled in the Church history either of France itself, or of any other nation. Catholics the wide world over, and in the generations to come, owe to her a debt of gratitude and of admiration. Amid all the facts of the situation, the one which stands out in relief, and which cannot be called in question, is that the French episcopate, with the clergy and the faithful, have been true to the Pope, and have bravely faced every sacrifice rather than disobey his behests. If, then, at this hour of the day, Rome has still such a firm grip upon the conscience and hearts of French Catholics that she can hold their Church from Dunkerque to the Pyrenees in close unity with herself and with itself—closer perhaps than at any time in past history—and that when all the manifold powers and the ingenuity of the most anti-Catholic government of our time were exerted for their severance, we may well feel that there are aspects, and those the most essential, under which it can hardly be said that Rome's influence is declining."

Gregorian Rhythm.—*On Gregorian Rhythm. I. The Old Manuscripts and the Two Gregorian Schools. By Alexander Fleury, S. J., translated by Ludwig Bonvin, S. J. II. Rhythm as Taught by the Gregorian Masters up to the Twelfth Century and in Accordance with the Oriental Usage. By Ludwig Bonvin, S. J.* For Sale by the Author, Canisius College, Buffalo, N. Y., Price, 10 cts.—The theory that up to the twelfth century the Gregorian melodies were *measured*, has been defended by A. Dechevrens, S. J., for a number of years and has been set forth in his compendious works, *Études de science musicale* and *Les vraies mélodies Gregoriennes*, and since January 1906, in his own periodical *Voix de St. Gall*, with an erudition, force, and logic which are gaining for it more and more adherents. That this theory is founded upon indisputable historical evidence any one reading Fr. Bonvin's pamphlet will readily concede. Even Dr. Peter Wagner (see *Monthly Journal of the International Musical Society*, August, 1906) and Dom André Mocquereau (see *Rassegna Gregoriana*, July 1906), two of the chief defenders of the oratorical rhythm, now admit that the original melodies had a definite *musical* rhythm.

[1] An unreasonable demand, which led a secular American newspaper, the N. Y. *Evening Post* (Sept. 7), to say: "Even if it were possible for the Pope to break with the traditions of the Latin Church, and encourage a crusade in behalf of liberal thought, he could take no such step without being wholly inconsistent with his formal utterances, such as his letter to Cardinal Svampa, in 1905, prohibiting the Congress of Bologna, and his recent bull directed against Biblical critics. If modernism is to prevail soon [*sic!*] it must be without, not within, the Catholic Church."

Savants like Lutschounigg, Houdard, and Riemann hold to the same theory but differ with Father Dechevrens and among themselves as to the mode of rhythmical reconstruction of the chant.

To Father Bonvin is due the credit of having brought to the attention of the English speaking musical world the result of forty years of investigation and study on the part of Father Dechevrens, who is the pioneer in this field. The object aimed at is to restore, in accordance with the oldest manuscripts, not only the melodies, i. e., the mere succession of notes, but also their original, life-giving principle, their rhythm.

Fathers Dechevrens, Fleury, Gietmann, Bonvin and other students of this important subject are chiefly concerned with the historical side of the question. As to what practical bearing their efforts will have or what disposition will be made of the results of these studies is for the supreme authorities to determine. In this as in all other fields of research scholars make use of the perfect freedom accorded them in endeavoring to ascertain the real nature of the chant at its origin. Every thinking musician should read and ponder this pamphlet. It will widen his horizon and give him food for thought.—JOSEPH OTTEN.

High-School Fraternities.—The question of secret societies in our public high schools, to which we have devoted more or less space in nearly every one of the fourteen volumes of this REVIEW, two years ago became serious enough to invite inquiry by the National Educational Association, who adopted resolutions condemning them for many reasons, The attitude of public educators generally throughout the country is well summarized in the *American Review of Reviews* for September. The facts are that 128 out of 185 principals addressed replied in terms of unqualified disapproval of the fraternities, while fifty-three viewed them with greater or less disfavor. They create cliques, foster undemocratic and unkind feelings between members and non-members, and interfere with discipline. In forty-three out of forty-nine schools interrogated, the fraternities and sororities were said to be detrimental to scholarship; in some cases gambling and immoral practices have been traced to them. School boards that have enforced certain regulations against them have been enjoined by legal processes brought by parents of the boys concerned; but the courts have uniformly upheld the right of the board to make such regulations. Parents could, by united action in forbidding their children to join them, so weaken these societies that they would become practically innocuous. But inasmuch as admission to these fraternities is generally based upon "social standing," parents seem to be averse to interfering with them.

The lesson of all this for Catholic educators is, in the words of the Chicago *New World* (xvi, 4): "Let such organizations never gain a foothold in Catholic schools. The principles of these secret societies are contrary to Christian brotherhood and detrimental to that moral and intellectual training which it is the aim of Catholic education to impart."

Superstition Among Educated Americans.—To what extent superstition still retained a hold among educated Americans was the information sought in a recent inquiry by Prof. F. B. Dresslar, head of the department of education in the University of California. The striking results of his investigation have just been made public in a 240-page report on "Superstition and Education," published by the University.

The data from which his conclusions are drawn were obtained from 875 students of California normal schools, between the ages of sixteen and nineteen. Approximately 80 per cent. of those who furnished the desired information were women. The method pursued was as follows: Slips of paper were handed to the students and they were unexpectedly to write out every superstition they could remember; with an honest expression of belief or non-belief in it.

From the returns Professor Dresslar compiled a table representative of the most superstitious holdings of to-day. This table, which follows, shows the superstitions in the order of the frequency with which they were mentioned by the 875 students examined. The columns of figures represent respectively the number of expressions of (1) non belief, (2) partial belief, (3) full belief, and (4) the totals.

	(1)	(2)	(3)	(4)
If you drop a dish rag, you will have company	77	39	22	138
Thirteen is an unlucky number	75	49	13	137
If you break a looking-glass, you have bad luck	48	49	16	113
Evil will come to you, if you start a journey on Friday	52	24	21	97
If you give a friend a present of a knife or any edged instrument, it will cut your friendship	24	33	32	89
To open an umbrella in the house brings bad luck	61	21	6	88
If you see the new moon over your right shoulder, it is good luck	43	38	6	87
Never begin a piece of work on Friday, for it will bring bad luck	44	20	15	79
If a rooster crows before the front door, you will have company	46	27	6	79
See a pin and pick it up, All the day you'll have good luck, See a pin and let it lay, You'll have bad luck all the day	42	24	11	77
If thirteen sit together at table, one of the number will die before the year ends	35	25	16	76
If a task be begun on Friday, it will never be successfully done	25	20	26	71
To find a pin with a point toward you, is good luck	32	30	7	69
If two friends walk on opposite sides of a post, they will quarrel	25	24	18	67
If you find a horseshoe, you will have good luck	35	24	7	66
If you see the new moon over your left shoulder, you'll have bad luck	29	24	3	56
To dream of a death means a wedding	31	15	8	54
If your nose itches, you will have a visitor	31	16	6	53
To find a four-leaved clover will bring good luck	23	21	7	51

While the results obtained were those of a select class, with more than average intelligence, Professor Dresslar does not believe they would have differed greatly had the same inquiry been made among uneducated classes, for, as he points out, "No system of education has been devised, and none seems possible, which can in the life of the individual so enthrone reason as to permanently subordinate those feelings which compel belief in superstition."

Godless education can least of all attain this end.

Of Professor Dresslar's conclusions perhaps the most interesting from the educational point of view is that too much mythology is taught in the public schools.

In Chicago, recently, a gentleman of exceptional natural ability, graduate of a famous university, who has specialized in science and is noted for his thoroughly scientific methods of investigation and inquiry, visited several seeresses and clairvoyants in the interest of the *New World*. "What was his astonishment to find in the magnificently furnished waiting rooms men and women who by their dress, jewelry, and deportment evidently belonged to the 'better classes from the fashionable residence districts of the city.' As he expressed it, no physician or surgeon in the city, whatever be his standing, has so many patients at any particular moment awaiting their turn outside his office as he found, again and again, eagerly pressing for a sitting with some of those self-styled seers and seeresses." (*New World*, xv, 52.)

Cardinal Merry del Val.—Here is a pen-picture of the Cardinal Secretary of State, drawn by a non-Catholic American lady who recently had an audience with him:

"It was not while he was officiating, but afterward, when we had a half hour with him in his apartment at the Vatican, that any sort of impression could be gained about the most distinguished, and, to the world at large the most interesting personality in the entourage of the Pope. In a simple and unaffected manner that seems always to be associated with real greatness, he discussed the service of the morning, commenting on the music with a discrimination so delicate that made any other criticism seem both crude and superfluous. With a faint touch of regret he spoke of his removal from the Borgia apartments, the most magnificent suite in the Vatican, to the rooms he now occupies. 'Continual contact with the frescoes of Pinturicchio were soul-satisfying to a degree I did not estimate until I left them,' he said quite naturally. With mild amusement he listened to the newspaper report of his 'up-to-dateness,' and, smiling, denied both the motor car, whose possession he had been charged with, and the athletic prowess that he could not verify by any actual achievement. 'How can you say you are an unimaginative people,' he asked, 'with such an American press?'

"The Cardinal is both Spanish and English by birth. His face and bearing suggest the Latin, but the purity of his English and reserve of manner leave no doubt of his Saxon blood. His cultivation, though, is Italian, 'the most exquisite,' Rosetti said, 'since the Greek, that the world has ever known.' He did not impress us as being an *homme du monde*, as he is so oft referred to, but, on the other hand, simply as a great and fine personality, a *grand-seigneur* of the old régime of France. There is about him much more of the air of the ascetic than of the astute diplomat, and one could not talk with him even as briefly as we did, without realizing that the Vatican still keeps alive the spirit of renais-

sance culture, of which it was once the most indefatigable guardian, in the personalities of its court as well as in the carefully preserved paintings in Raphael's Logge."

The Deceased Wife's Sister Bill has now passed both houses of Parliament, and it is interesting to note the position taken with regard to it by the Catholics of England. The Bill, says the *Tablet* (No. 3511), makes a breach in the normal law of the Church and so we regret it. At the same time the position of Catholics towards it has not been free from difficulty. On the one hand, the change in the law will tend to facilitate and encourage a class of marriages which the Church, as a rule, condemns, while, on the other hand, it will remove the legal and social ban which has hitherto attached to marriages for which special dispensations have been obtained, and which have been solemnized with the blessing and approval of the highest ecclesiastical authority. There was no way of reconciling the practice of the Church with the law of [the] land short of a recognition by the State of the dispensing power of the Holy See. It is well known that, while Cardinal Manning always opposed the Bill, Cardinal Wiseman was strongly in its favor, and though in recent years the balance of Catholic opinion has undoubtedly been against the change, the old division of views is reflected in the division lists, Catholic names appearing in both.

Unfortunately, though the Bill is strictly limited in its scope, and removes the prohibition only in cases in which men want to marry the sisters of their deceased wives, the law is not likely to remain for long in its present illogical position. It will be urged that if a man is free to marry the sister of his late wife, *a fortiori* he ought to be at liberty to marry her niece. And if a widower may marry his deceased wife's sister, why may not a widow marry her deceased husband's brother? And if you may marry the sister of your deceased wife, why not the sister of the lady who is your "late wife" in another sense, your divorced wife? Up till now the law has been consistent, and for this purpose recognized no difference between affinity and consanguinity. In other words, a disability which would prevent a marriage between blood relations would also prevent a marriage between connexions by marriage in the same degree. That rule has now been upset, and there is little doubt that all collaterals will sooner or later be placed on the same footing.

While the Catholic Church has wisely admitted the necessity of exceptions to the general rule against marriage with a deceased wife's sister, in the Anglican Church there has been in theory no such relaxation. Lord Hugh Cecil, in a passionate letter to the *Times*, protests against the compulsory use of Anglican churches for the solemnization of unions which, in the view of the Established Church, must necessarily be immoral. "I find it hard to believe that any person of Christian feeling or even civilized instincts can wish to inflict the sort of insult that would be involved in using our churches and our services for carrying out what is in our conviction only an act of sexual vice." Quite so. Only it

must be remembered that Lord Hugh is only speaking for himself, or, at most, as the representative of one school of thought within the establishment, a group of churchmen. The great majority of those who in both Houses supported the Bill are devout churchmen, and certainly do not regard the unions they propose to legalize as "acts of sexual vice." And in any case it is a little late in the day to deny the right of Parliament to select the doctrines which are to be believed in the church of England. If Parliament had not undertaken to abolish the spiritual jurisdiction of the Holy See in this country, the question of the "Deceased Wife's Sister Bill" would never have arisen.

Pecuniary Status of the "Royal Arcanum."—In our edition of July 15, 1905 (Vol. XII, No. 14, pp. 402 sq.) we commented at some length on "The Trouble in the 'Royal Arcanum.'" This organization has since been reorganized, and if we may believe its official *Bulletin* of Aug. 1907, the membership has increased from 237,605 to 239,113, from December 31, 1906, to July 31, 1907. As the *Bulletin* calls these figures "approximate," however, it will be well to receive them with caution. Apparently, though, the worst period since the reorganziation seems to be over and the membership appears satisfied with the new system. We think the new rates are still too low, especially since the mortality appears to be so heavy. Nevertheless there can be no doubt that on the basis of the new rates the order will hold out longer than it could have done under the old plan.

A somewhat alarming feature is the large amount of unpaid death losses. The *Bulletin* reports under "Liabilities: Death Claims Unpaid:"

Offically reported	$272,273.81
Reported, Proofs not received	$558,500.00
Total death losses unpaid	$830,773.81

for which, however, ample funds are claimed to be on hand, the report giving over four millions as excess resources. We shall await the official reports from the insurance departments before expressing any definitive opinion on the present status of the "Royal Arcanum."

Symptoms of Disintegration in the Order of the "Knights of Columbus."—The *Columbian and Western Catholic* of Chicago, a paper devoted entirely to the interests of the "Knights of Columbus," in a recent issue[1] said:

"The order of the Knights of Columbus has today reached, in all probability, the high-water mark of membership within the United States, for it can safely be said that in the greater portion of the United States all eligible candidates for membership have been enrolled in its rank. Within certain restricted areas, principally the great cities, its growth in the future will come. This being so, it may be well for us to stop and critically and soberly consider the question of the permanence of the order. *The ele-*

[1] We overlooked the article and quote from the Portland (Ore.) *Catholic Sentinel*, October 3, 1907.

ment of novelty, the enthusiasm that always accompanies the initial years of the existence of a new organization, can no longer be depended upon to maintain the existing strength of the order.[1] It is a well known fact that the interest of even the most enthusiastic member of any organization, unless some material good holds him firm, dies out in a few years at the most. You cannot keep men for any length of time elevated above the ordinary level of daily existence. They must find some practical result and good as the end of their actions, or they will turn and walk the other way."

Our readers will remember that we predicted several years ago, and more than once, too, that the time would soon come when the "Knights of Columbus" would find themselves compelled from sheer necessity, to strike about for something to supply their missing *raison d'être*. That time manifestly is now at hand. Already some of our Catholic newspapers which have befriended and bepraised the gallant Knights, frequently far beyond their deserts, are beginning to censure them sharply and to call for a new organization better equipped "to meet the needs of the time."

"Some day," says e. g. the *Catholic Sentinel*, from which we have quoted above, "a Catholic society will come along which will spend all its time in benefitting its members and will not have to spend any time getting new members. It will provide schools and libraries and gymnasiums. It will have employment agencies for its younger members and business directories for the older members. In a word, it will strive to benefit its membership in intellectual and social and business ways. The Catholic society that gets into this work first is going to be the great Catholic society in this country. If none of our present societies undertake this work, a special society will be developed to meet the needs of the time."

The Impediment of Affinity.—The deceased wife's sister bill having passed the British Commons, "One of the world's mysteries is why there should be any law against a man's marrying his deceased wife's sister," says the *Mirror* (xvii, 26.) "There's no reason for it, physiological or psychological. And theological reasons for it have been abandoned by the rest of the world long ago."

While the impediment of affinity (v. *The Catholic Encyclopedia* s. v.) is of ecclesiastical making and a dispensation to marry a deceased wife's sister is nowadays, as a rule, readily granted by the Church, the statement that there is no reason for the ancient prohibition is decidedly wrong and involves a slur upon the Catholic Church, from whose Canons this prohibition has passed into the laws of England. Nor have "theological reasons for it" been "abandoned by the rest of the world" (i. e. all outside of the House of Lords.) Any Catholic handbook on Canon Law will show the contrary.

"Negari non potest," says one of the very latest and best of these handbooks (Wernz, *Ius Decretalium*, vol. iv, pp. 661 sqq.), "ex copula carnali.... cum consanguineis compartis constitui pro-

[1] Italics ours.—A. P.

pinquitatem naturalem, quae cum consanguinitate magnam habet similitudinem. Oritur enim mutua quaedam relatio reverentiae et respectus inter illas personas, cui opus coniugale est oppositum. Quod quantopere ipsa naturae voce intimetur, patet ex legibus Romanis, in quibus sancitur: 'Affinitatis quoque veneratione quarundam nuptiis abstinere necesse est.' (§6. Inst. de nupt. I. 10) et omnes fere populi a cultu et humanitate non nimis alieni suis legibus saltem in primis gradibus matrimonia inter affines prohibuerunt. Praeterea affinitati quoque recte applicatur principiun illud S. Augustini ex ordine sociali et ex multiplicandis nexibus amoris inter homines repetitum. Maxime vero urgeri potest illa ratio ordinis moralis, quod saltem per matrimonium legitimum inter duas personas familiarior oriatur conversatio cum consanguineis alterius partis. Quae ut immunis sit ab omni periculo et sinistra suspicione, ad instar relationis inter consanguineos proprios sublata spe matrimonii sapienter ab ecclesia est ordinata."

MARGINALIA

Messrs. Browne & Nolan, of Dublin, have begun the publication of an *Irish Educational Review*, under the editorial management of the Rev. Andrew Murphy, St. John's, Limerick, in which "educational problems will be discussed by those who are qualified by knowledge and experience, so that public opinion may be soundly informed and wisely guided, and true educational progress secured."

"Were not Nichte, Hegel and Schilling insane?" anxious queries the Newark *Monitor* (Vol. v, No. 7) in a vehement editorial article on the vagaries of modern philosophers.

We are glad to be able to assure our esteemed contemporary that the mental condition of the late Professor Hegel, while not perhaps at any time quite normal in the currently accepted sense of the term, was never such as to provoke an official examination *de lunatico inquirendo*.

As for Messrs. Nichte and Schilling, we regret to be unable to satisfy the *Monitor's* curiosity. These two gentlemen are entirely unknown to us, nor do their names appear in any one of the half-dozen extensive "Konversationslexika" to which we happen to have access. Presuming that they are still among the living, perhaps an inquiry addressed to the famous Professor Teufelsdröekh at the University of Weissnichtwo would elicit information apt to allay our esteemed contemporary's anxious solicitude.

According to the *Annuaire de la Franc-Maçonnerie universelle*[1] France has two of the 24 Masonic jurisdictions of Europe: the

[1] Quoted in the *Kölnische Volkszeitung* (Wochenausgabe) No. 42, (Oct. 17, 1907), p. 7.

"Grand Orient" with 296 lodges (of which 58 are in Paris) and 27,000 members; the "Grand Lodge" with 81 branches and 5,100 members. This is therefore one Mason to every 1210 inhabitants. There surely must be "something rotten in Denmark."

The Archbishop of St. Paul has acted on a suggestion lately discussed, among other Catholic journals, in this *Review*, by requesting his priests to make up annually, from their own personal offerings, a "Clerical Papal Fund" (the name, we regret, is not well chosen). Pastors are asked to contribute each twenty dollars; assistants, chaplains, and professors, ten; the Archbishop himself promising to "honor his high office by an act of special liberality." "Exempla trahunt." No doubt the faithful of the diocese will not fail to do *their* share. And other dioceses will follow.

The London *Lancet* recently published an article asserting that appendicitis can be traced to the use of American flour made by the iron roller process. We notice that some of our daily papers are disposed to pooh-pooh this theory, yet it is based on careful observation and intrinsically probable. We recollect that fifteen years ago two of the ablest physicans we ever knew took precisely the same ground now taken by the most prominent medical journal of the English-speaking world. The matter is undoubtedly worthy of close study.

LITERARY NOTES

—Last February, Rev. Erich Wasmann, S. J., by special invitation, delivered a series of lectures in Berlin on the problem of evolution. They were followed by what was to have been a debate between the lecturer and such opponents of his views as cared to argue with him. In matter of fact it turned out to be an eleven-cornered, vicious attack upon Father Wasmann, who was only permitted a few concluding remarks, in which, in the nature of the case, he could do little more than refute some of the chief arguments brought against his position, show up the unmistakable animus of the whole attack, and decline to say anything at all in reply to the allegations—anything but *ad rem*—of such disloyal and bigoted adversaries as the ex-Jesuit Hoensbroech, who did not blush to appear at the deb te with three Jesuit books under his arm—Wasmann's own work on Biology, Wernz's *Ius Decretalium*, and Hilgers' *Der Index*—and to spout forth a violent diatribe against the Index, the Syllabus, the Vatican Council, and a dozen or more doctrines or institutions that have absolutely nothing to do with the subject under discussion. Worse than that: since the famous debate, which naturally attracted attention all over Germany and was even mentioned at the time in the Berlin dispatches of our American daily newspapers, not only have a number of misleading accounts been published in various newspapers, but the whole event has been more or less distorted in two popular brochures, one of them written by a participator in the soi-disant discussion. This compelled Father Wasmann to give to the public *his* side of the story. He does in a book of xii & 162 pp., which has recently appeared under the title *Der Kampf um das Entwicklungsproblem in Berlin: Ausführlicher Bericht über die im Februar 1907 gehaltenen Vorträge und über den Diskussionsabend von Erich Wasmann S. J.* (B. Herder. 95 cts. net). As indicated by its title the volume contains the full text of the author's lectures, with a brief but adequate account of what his oppo-

nents said against him, how he defended his theses victoriously, and how critics, both fair and unfair, judged of the whole interesting performance. We hope to be able to review the book more in detail. Today we will only call attention to the fact that it is a most engaging and valuable work, which shows how the Catholic truth defended by a keen modern mind, well versed in the natural sciences and having the further advantage of that splendid philosophical and theological training which the Jesuit Order gives its members, is bound to come forth triumphantly from even the hottest engagement. *Tolle, lege!*

—Volume III of the International Catholic Library, edited by Rev. Dr. Wilhelm, is a translation, from the second French edition, with all the author's extra notes to the third, of M. Paul Allard's *Dix Leçons sur les Martyrs. (Ten Lectures on the Martyrs by Paul Allard. With a Preface by Msgr. Pechenard, Rector of the Catholic University of Paris. Authorized Translation by Luigi Cappadelta.* xxviii & 350 pp. 8vo. Benziger Brothers. 1967. $2 net.) This classical work is too well known to the learned world for it to be necessary for us to sound its praises. Christ sent His disciples into the world commanding them to be witnesses to His person and mission. The author shows, with all the amplitude which the subject demands, and in the light of the most recent researches, how this testimony was given and also that demonstrative force attaches to it in favor of the divinity of the Christian religion. The introductory chapter on the spread of Christianity during the first three centuries is alone worth the price of this well translated and typographically pleasing volume; not to mention M. Allard's elaborate description of the mechanism of the trial; so exceptional in its jurical character —a description which enables the reader to follow the martyr from his arrest down to the sentence and its fulfilment.

—Accidentally we stumbled upon a brochure, *Luttes pour la Liberté de l'Église Catholique aux États-Unis* by one G. André (Paris: P. Lethielleux). It is a very recent publication, apparently, for the author, who claims to have spent the better part of two decades in the United States, undertakes to relate, for the benefit and encouragement of his persecuted brethren in France, how the Church in this country fought for and won her liberty. We sincerely hope the Catholics of France will not form their views of Church affairs and Church history in America upon such unscholarly compilations as this. Not a few of Mr. André's facts are legends long since exploded by men like Martin I. J. Griffin, and hence the lessons he draws from them have no value. We are beginning to think that the books and pamphlets dealing with American conditions, which appear off and on in various countries of Europe, ought to be more carefully watched and, when necessary, severely criticized by the American press. Unfortunately for us and for the truth, the publishers scarcely ever send copies for review to American journals or magazines, and hence it is only by chance that an American editor or book reviewer runs across one of these misleading if well-meant publications.

—Professor Edgar Goodspeed, of the University of Chicago, with the assistance of a dozen of students, has compiled an *Index Patristicus, sive Clavis Apostolicorum Operum.* It is published by Hinrichs of Leipzic (viii & 262 pp. Price 4.80 marks.) We have not seen the book, but such a high authority on matters patristic as Adhémar d'Adlès assures us in *Études* (44, 112, pp. 568 f.) that it contains a complete list of all the words found in the writings of the Apostolic Fathers, including even the pronouns and particles. "All honor to American philology" he says, "for giving us such a fine specimen of the work which should be done for all the principal Fathers of the Church, as it has already been done for the leading classical authors."

—While we are trying to get up a *Catholic Encyclopedia* of our own, the Poles are at work translating Herder's great *Kirchenlexikon*, interlarding its various articles with historical and biographical notes on the Catholic Church in Poland and its chief representatives and writers. The work is published at Warsaw by Czerwinski under the title *Encyklopedja koscielna.* Its xxix volume advances the momenclator as far as "Uscicki."

—One of the most important numbers yet published of Dr Bardenhewer's *Biblische Studien*, is the fourth "Heft" of volume xii: *Das alttestamentliche Zinsverbot im Lichte der ethnologischen Jurisprudenz sowie des altorientalischen Zinswesens. Von Dr. Johann Hejcl, Professor an der theologischen*

Lehranstalt in Königgrätz (viii & 98 pp. 8vo. B. Herder. 1907. 75 cts. net.) The author undertakes to solve the problem of the prohibition, among Old-Testament jewry, of taking interest upon loans in the light of the most recent researches in ethnological jurisprudence on the one hand, and Egyptology and Assyriology on the other. The upshot is somewhat surprising. Dr. Hejcl shows that originally no interest on loans was taken by any of the ancient peoples. The Assyrians, whose civilization became so wide-spread and dominant, soon became not only interest-takers, but greedy usurers, as appears from numerous cuneiform relics; while the Jews in their official representatives, remained faithful to the ancient practice, crystallized into a law of very general tenor in Ex. 22, 25, and developed more specifically and strictly in Deut. 23, 20-21, and Lev. 25, 36. We have here another case in which the Israelites took, and stood firmly upon, ethically higher ground, in opposition to and in spite of the contrary views and practices of the Assyrian and Babylonian civilization, by which they were surrounded. Dr. Hejcl's brochure is of engrossing interest not only for the professional exegetist, but also for all who are interested in ethnology, jurisprudence, Assyriology, political economy, and the history of civilization. We have no doubt it will attract wide attention.

—Fr. Pustet & Co. present a new edition of *A Christian Apology by Paul Schanz, D. D., Ph. D., Professor of Theology in the University of Tübingen. Translated by Rev. Michael F. Glancey, Inspector of Schools in the Diocese of Birmingham, and Rev. Victor J. Schobel, D. D., Professor of Dogmatic Theology at St. Mary's, Oscott.* (Three volumes; $6. net.) To praise this scholarly work would be carrying coal to Newcastle. It is to be regretted that the new English edition is reprinted from the old stereotype plates (with their two kinds of type) instead of being made from the late Dr. Schanz's revised and much enlarged "dritte Auflage" (B. Herder. 1903—6.) The fact that the third volume grew somewhat more bulky than they anticipated (618 pp.) under the hands of the translators is no excuse, especially as it has now reached a third edition, to withhold the "copious index" promised in the preface to the first volume. The third volume of the latest German edition has 698 pages, yet Dr. Schanz would never have dreamed of sending it out *sans* index. The second has no less than 868 pages with index. The English publishers owe it to the public to make the wealth of material stored up in this *Apology* accessible for reference purposes by adding a full index, preferably a separate one to each volume, but by all means a general index to the whole work. By the way: is there any justification in this country, for publishing a theological work like Schanz's *Apology* without the prescribed "Imprimatur?"[1]

—We have received the following from a scholarly contributor: "You have already noticed (xiv, 17, 542) Mrs. Meynell's Anthology (*The Flowers of the Mind.*) There is a grave error in it which should, I think, have been indicated. Mrs. Meynell judges poems from a purely literary standpoint, which is to say that she does not judge them at all. This is the fault of the critics, so-called, of the day, whether they operate in the field of the other arts or of literature. The conception of a work is quite ignored indeed the artists themselves often seem to find it a very secondary element, which may be almost dispensed with. The Catholic critic, especially in the realm of English literature, owes it to his readers and to respect for his own birthright that he recognize the immutable standards. What is the use of dabbling in all this external beauty? Clothes are nothing if they hang on a broom-stick, a clothes-horse or even a lay-figure. Words, phrases, and even some of the ideas which they embody are nothing unless they convey a message. This fact, obvious enough, one would think, does not exist for Mrs. Meynell. She loses sight of that which constitutes the real value of a poem and that which enables us to rate the relative excellence of poems and poets. This some one ought to tell her gently."

—*The Mystery of Cleverly.* By George Barton. (Benziger Brothers. 95 cts.)

[1] "Noverint typographi et editores librorum," says the Constitution "Officiorum et Munerum," which, so far as we are aware, is in full force in this country, "novas eiusdem operis approbati editiones novam approbationem exigere, hanc insuper textui originali tributam, eius in aliud idioma versioni non suffragari."—Anglice: "Printers and publishers should remember that new editions of an approved work require a new approbation, and that an approbation granted to the original text does not suffice for a translation into another language."

A young man, after many vicissitudes caused by untoward circumctances and the machinations of the ungodly succeeds in carving a career for himself in the newspaper world, and before the author leaves him he is well on the road to prosperity and happiness.

—*The Beil Foundry.* By Otto von Schaching. (Benziger Brothers. 45 cts.) is an interesting tale of the seventeenth century, translated, we suppose from the German and, apparently abridged. There are some misprints and more clumsy expressions. To "let a loud scream," for instance, is poor English. These defects make a book, which is in other respects of more than usual merit less valuable.

—*Harmony Flats.* By C. L. Whitmore (Benziger Brothers. 85 cts.) is a tale of two children who reform a tenement house at the instigation of a fabulously rich great-uncle, disguised as a fairy. The absence of the supernatural motive, without which cleanliness, order and comfort are mere external circumstances and with which even dirt, disorder and misery may become means to the great end, makes this book valueless *for* Catholics.

—In *The Cabin Boys* and *The Trip to Nicaragua,* (Translated from the German by Mary Richards Gray. B. Herder, price each 45 cts.) we have two more of Father Joseph Spillman's tales, beautifully translated. They are interesting and exciting enough even for the boy whose imagination has been fed on "adventure books," and it is unnecessary to point out the many advantages these books possess as compared with too many intended for the young.

—B. Herder has almost ready: *The Fallacy of Socialism. An Exposition of the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss.*—The promised work on American Freemasonry is now also ready in MS. and may be expected within a month or two.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Children's Retreats; Preparing for First Confession, First Holy Communion, and Confirmation. By Rev. P. A. Halphin. Net $1.

A Synthetical Manual of Liturgy from the French of Rev. A. Vigourel, S. S. Net $1.

Lisheen, or the Test of the Spirits. By V. Rev. P. A. Sheehan. $1.50.

The Life of Antonio Rosmini Serbati. From the Italian of Rev. G. B. Pagani. Net $3.

The Sacramental Life of the Church. By Rev. B. J. Otten, S. J. (cloth-lined) 30 cts.

Hidden Treasures of Plenary Indulgences. By Pius Massi, S. J. Net 50 cts.

The Thirteenth, Greatest of Centuries. By James J. Walsh, M. D. Net $2.50.

The Story of the Friends of Jesus. By a Religious of the Holy Child Jesus. 60 cts.

The Christian Daimyos. A Century of Religious and Political History in Japan. By Rev. M. Steichen. Net $1.25.

Letters on Christian Doctrine. (Second Series.) The Seven Sacraments. Part I: Baptism, Confirmation, Holy Eucharist, and Penance. By F. M. De Zulueta, S. J. vii & 398 pp. Benziger Brothers. 1907. $1. net.

A Homily of St. Gregory the Great on the Pastoral Office, Translated by Rev. Patrick Boyle C. M. viii & 23 pp. Dublin: Gill & Co. New York: Benziger Brothers. MCMVII, 15 cts. net. Brochure.

The Bond of Perfection. By P. M. Northcote, O. S. M., Author of "Consolamini" and "The Way of Truth." vi & 104 pp. London: Burns & Oates, Ltd. New York, Cincinnati, Chicago: Benziger Brothers. 1907. 60 cts. net.

The Great Schism of the West. By L. Salembier, Professor at the Catholic University of Lille. Authorized Translation by M. D. (Vol. viii of the International Catholic Library, Edited by Rev. J. Wilhelm, D. D., Ph. D.) viii & 416 pp. Benziger Brothers. 1907. $2. net.

Penance in the Early Church. With a Short Sketch of Subsequent Development. Thesis Presented to the Faculty of Theology in St. Patrick's College, Maynooth, for the Degree of Doctor in Divinity. By the Rev. M. J. O'Donnel. viii & 151 pp. Dublin: Gill & Son. (American ag-

ents: Benziger Brothers.) 1907. $1. net.

The Toiler and Other Poems. By William J. Fischer, Author of Songs by the Wayside. With illustrations by Alfred M. Wickson. 167 pp. Toronto: William Briggs. 1907. $1.25.

Die Deutschen in Amerika. Festschrift zum Deutschen Tage in Chicago, gefeiert am 6. Okt. 1907 im Auditorium vom Zweig-Verband Chicago, Deutch-Amerikanischer National-Bund. (Illustrated.) Chicago: Hermann Loesicke. 1907.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 23 December 1, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dol ars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶ Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

The Holy House of Loreto

[Canon Chevalier's Reply to His Critics]

To the Editor of the Catholic Fortnightly Review.—Sir:



The *Rassegna Nazionale*, publishing in its number of September first an article by Marquis Carlo Nembrini Gonzaga, entitled *Ancora della S. Casa di Loreto* (Florence, 1907, 10 pp. octavo), precedes the same by an editorial note promising in the near future an essay on the mental capacity of the adherents of the legend. The most recent of these, Canon Augusto Monachesi, had his response to the article of Mons. A. de la Matina (who combatted the conclusions of Msgr. Faloci Pulignani) refused because he had dipped his pen in the citric ink (inchiostro limaccioso) which had been employed by all others of his ilk, advocates of a lost cause, unscientific people, without preparation, without acumen, without sincerity, without good faith.

I do not wish to apply these qualifying phrases to all my opponents, but among reasonable people it is recognized that in this controversy all limits have been passed, and Christian charity has been unscrupulously violated. Criticism has at all times been directed against superstitions which laid claim to a historical basis. Even after the extremely explicit brief of Leo XIII, Msgr. Duchesne considered it legitimate to maintain and demonstrate in the most positive manner that the apostolate of St. James in Spain remained unknown until the ninth century. For this he was not blamed from any quarter, nor was there any attempt at refutation. I am ignorant as to the effect of his discovery upon the Spaniards, but I am quite certain that its echo did not resound through both worlds.

Why has it been otherwise with my *Étude historique sur la S. Casa?* I enjoined myself many times from assuming a tone which might irritate, and I did not hesitate to make a sacrifice of certain personal allusions. On this point learned men thought me too lenient in the case of certain falsifiers of the stripe of Torsellini. If my work was as unimportant as it has been sought to demonstrate, the better course would have been to allow it to drop into oblivion, and I would have been the last to protest. Why this avalanche of refutation—which is far from being at an end? Is it not because a place of devotion is being considered more or less as if it were a dogmatic truth, the authenticity of which each one of the faithful believes himself bound to defend? How account in any other way for the fact that nine-tenths of my op-

ponents have attempted to refute my book without having either read it or attempted to look at it? They have naturally attributed to me every imaginable ignorance and error. Anonymous articles composed under the sway of these preconceived notions have appeared in divers diocesan weeklies. I have replied to such as have been brought to my notice. Other periodicals, which had reproduced the attacks, did not have the fairness to set the reply before their readers. Even those who have read my book have been very careful not to give an exact idea of it in reproducing abstracts of it. They have confined themselves to quarreling with some detail, if indeed they have not set forth on a search for errors in my other works (and who has not made mistakes?). In short, an unfair war has been waged against the author, in which the main object has been to belittle him instead of its being to discover documents in favor of the authenticity of the Holy House.

The theological prepossession which I have pointed out above has no justification. In order properly to inform one's self on this head it is sufficient to read the two decrees of the Sacred Congregation of Rites, of scarcely thirty years ago, which I have reproduced (p. 411). In granting the office of an apparition or revelation, the Holy See does not have the intention of approving it: it is "tantum permissa tanquam pie credenda fide solum humana, juxta piam, uti perhibent, traditionem etiam idoneis testimoniis et monumentis confirmatam."

The concessions of this Congregation as regards liturgy do not in any way enjoy effect of the pontifical infallibility. They do not by any means guaranty the historic accuracy of the legends in the divine office. That is the rule. As a matter of fact the popes have many times corrected the Roman Breviary. Leo XIII did so recently in large measure. These corrections suppose previous research on the part of learned men. I have elsewhere (p. 410) pointed out that the particular concession of the office of the translation of the Holy House of Loreto gives it even less value than if it formed part of the body of the Breviary.

"A hundred or two hundred years ago," Msgr. d'Hulst wrote in 1896, "the piety of the enlightened among the faithful was in sympathy with the severities of the critical school, whereas today it is scandalized by them..... The historian would go out of his province were he to presume to impose his conclusions upon science; the faithful would go out of theirs, were they to presume to dictate affirmations to science." (p. 486). And yet we have returned to that axiom of the interpolator of the *Annales mundi* of

Philippus Brietius.: the piety of the majority should not yield to science and to investigation (p. 397). Taking the objections in the *Casket* in conjunction with the criticisms in the *Ami du Clergé*, many of the faithful might be convinced that there is not a single sound page in my book—that I have erred all along the line. This is not astonishing; it was even inevitable that it should come about. My theologian opponents are familiar with the axiom: "Bonum ex integra causa, malum ex quocumque defectu." It suffices for the demolition of the cause of the legend that one only of my arguments against the authenticity of the Holy House be unimpeachable, granted even that it were possible to demonstrate the worthlessness of all my other proofs.

It is commonly said that no work is so poor as to be absolutely devoid of good points. My adversaries are of the contrary opinion as far as I am concerned—in this instance all is bad. This intentional exaggeration is enough to prove the fallacy of their argumentation. It is not necessary for me to introduce myself to American Catholics. Nevertheless, they will allow me to inform them that I have labored in the field of historical research for forty years. When, in 1903, my friends desired to celebrate the completion of my chief work, one of them compiled my bibliography, which, at that time, amounted to 466 numbers. This is not the place to state, even in abstract, the contents of this list. The principal series comprise eighteen volumes on the history of the Dauphiné, twelve volumes of a *Liturgical Library*, and, especially to be mentioned, my *Catalogue of Historical Sources of the Middle Ages*,[1] which merited for me a letter of congratulation from the President of the United States, Mr. Theodore Roosevelt. In 1902 the Académie des Inscriptions et Belles-Lettres de France awarded to me one of its two highest honors (the prix Estrade-Delcros). Msgr. Battandier has proclaimed me as the "most learned man in France and perhaps in the world." (*Études ecclésiastiques*). This praise is undoubtedly exaggerated, I know, but it has its value, coming as it does from an opponent.

I do not wish to fail in respect for any one, but I have searched in vain for the scientific credentials of my adversaries. The term *Science* implies the assembling of an amount of knowledge acquired by prolonged study of the matter in hand, and, when there is question of establishing the status of an event lost in the dim distance of the Middle Ages and deprived of documentary evidence, particular dextrousness and consummate skill are required. Special schools exist where these things are learned, and

[1] *Répertoire des Sources historiques du Moyen Âge.* Paris 1877 ff.

there are also groups of learned men who admit within their circle those who have given unmistakable proofs of their penetration and industry. These qualities and conditions are, to my regret, absent from my opponents, though, in contrast, I find them conspicuous in those who have written estimates of my book in the learned reviews. For instance, I may cite Msgr. P. M. Baumgarten in the *Historisch-politische Blätter für das katholische Deutschland;* Msgr. Charles Bellet in the *Revue d'histoire ecclésiastique* (Louvain: published separately); the Reverend Fathers G. Allmang, in the *Historisches Jahrbuch* (published separately); Stephan Beissel, in the *Stimmen aus Maria-Laach*; Vismer Berlière in the *Revue Bénédictine*; Mod. Blin, in the *Revue Augustinienne*; Leop. de Feis in the *Revista delle scienze teologiche;* A Kröss, in the *Zeitschrift für katholische Theologie;* M. J. Lagrange, in the *Revue Biblique;* Charles de Smedt in the *Analecta Bollandiana;* (published separately); B. Zimmerman, in the *Irish Ecclesiastical Record;* Canons J. A. Chevalier, in *Demain* (published separately); A. Grospellier, in the *Rassegna Gregoriana;* Abbés A. Boudinhon, in the *Revue du Clergé Français;* Aug. Gambaro, in the *Rivista di scienze storiche* (published separately) and in *Studium;* the Rev. J. Mearns, in *The Guardian;* Messrs. Edw. Bishop, in *The Tablet* (published separately); Leon Clugnet, in the *Polybiblion;* H. François Delaborde, in the *Journal des Savants;* Léop. Delisle, in the *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres;* Paul Fournier, in the *Bulletin critique;* von Funk, in the *Theologische Quartalschrift;* J. Guiraud, in the *Revue pratique d'apologétique;* Herm. Hoffmann, in the *Anzeiger für die gesamte katholische Geistlichkeit der Diöcese Breslau; Kölnische Volkszeitung;* E. G. Ledos in the *Revue des Questions historiques;* G. de. M, in the *Journal des Débates;* Arthur Preuss, in the CATHOLIC FORTNIGHTLY REVIEW; Alf. Professione, in *La Cultura;* S. R., in the *Revue archéologique; Studi Religiosi;* Ch. Sustrac, in the *Bibliothèque de l'École des Chartes;* F. Teichmann, in the *Wissenschaftliche Beilage zur Germania.*

All these have accepted without restriction my conclusions and have registered no objection to the force of my chain of arguments. Not, let me hasten to add, that I claim for my *Étude* complete exemption from error and from missing links, but, were these to be corrected and supplied in a new edition, the final estimation of my work would be in no wise altered.

However to turn to the notices of my book in the scientific reviews, who would be so bold as to affirm that all these learned men, each one speaking with competence on a subject of which they have made a study, should be mistaken and that their opinion should be held as of no account. This would be to reverse the rules of probability.

Moreover, I have on my side an authority even more special and still greater, if that be possible. It is known that Dr. Georg Hüffer, who presided at the fifth international Congress of Catholic Scientists held at Munich in 1900, was preparing—before me—a work on the Santa Casa of Loreto. Dr. Lapponi, more conversant than any one else with the researches of Dr. Hüffer, declared a short time before his death that these investigations would prove to be even more convincing than mine. In what sense? French papers, like *La Croix* of Paris, taking their dreams for realities, pretended that they awaited with impatience the appearance of the promised treatise. I am in a position to relieve them of this illusion. After congratulating me on my vigorous campaign for disembarrassing the Church of a legend without historical foundation, Dr. Hüffer assured me that his own conclusions were identical with mine. The unsatisfactory state of his health had alone prevented him from finishing and publishing his work.

I said above—and it cannot be gainsaid that, in order to bring to the ground the scaffolding of hypotheses by means of which the legend of the miraculous translation is supported, it is sufficient to adduce one conclusive argument against the legend. If, for example, it be proved that the materials from which the Santa Casa is constructed come from quarries in the neighborhood of Loreto, it is superfluous to discuss the question of the destruction or permanence of the Holy House at Nazareth. Beginning in the month of July, 1905, Dr. Schäfer, of the Institute of the Görres-Gesellschaft, had examined the walls of the chapel of Loreto, in behalf of Dr. Hüffer, and decided absolutely against the legend. Now the Marquis Nembrini Gonzaga of Ancona has just proceeded to a new verification on the spot with the following results: first of all, the statement, reiterated by the defenders of the legend, that there are no stone quarries in the environs of Loreto is false, since Mt. Conero, a few miles distant, contains many of them, and from the materials obtained there the towns of Ancona, Recanati, and Loreto itself were paved. From these same materials the houses all along the sea-board of the province of the Marches have been built—at Poggio, Sirolo, Umana, etc. Walking recently through the building sheds of the Humbert I. Hospital, now in course of construction at Ancona, Marquis Nembrini Gonzaga was struck with the remarkable resemblance between the stones cut for the edifice and those of the Holy House at Loreto, which he had just examined attentively. Here was the same reddish color which has deceived so many people since Suriano into thinking that the Holy House was built of brick. Here

also was the same very fine grain, and, a feature even more characteristic, the stones were naturally cut in the form of irregular parallelepipeds, like those seen at Loreto. A chemical analysis of this stone has been made by Dr. M. Cassetti (*Appunti geologici del Monte Conero presso Ancona, Roma, 1905*), who finds it to be composed of carbonate of chalk, carbonate of magnesia, and ferruginous white clay. This agrees with the analysis of the material of the Holy House, made in 1857 by Professor Francesco Ratti, on the part of Cardinal Bartolini.

Romans, France. ULYSSE CHEVALIER.

(To be continued.)

Historical Material Desired by the State Historical Society of Missouri.

The constitution of the State Historical Society of Missouri provides that "Its object shall be the collection, preservation, exhibition and publication of materials for the study of history, especially the history of this State and of the Middle West." In realizing this object the Society desires in the first place to collect everything that can in any way shed light upon the history of Missouri, from its earliest settlement to the present time. It is often the case that such material, which is of little or no importance to the individual who possesses it, becomes of great value when incorporated as a part of a library of reference on all historical matters. With a view to encouraging the contribution of such material to its library, the State Historical Society publishes the following list of objects particularly desired by the Society:

1. Books and pamphlets relating to Missouri or to any of its subdivisions; county or local histories or narratives.

2. Books and pamphlets written by Missourians. The Society possesses the most extensive collection of books by Missouri authors in existence, and desires to make the same as complete as possible.

3. Manuscripts: any original documents containing accounts of the early settlement of Missouri or the Louisiana Territory: or of the various movements affecting the history of the State or in which its citizens have participated, from the early relations with the Indians through the French and Spanish periods to the events that have occurred under American rule. Old letters, journals and accounts written by pioneers are especially desired. The

Society has the use of a fireproof vault in which valuable manuscripts are preserved.

4. Official State reports and documents: copies of the revised statutes, session acts, journals and appendixes of the Territorial and early State Legislatures; messages of the governors and reports of the State officers, boards and commissions and of the State educational, charitable, eleemosynary and penal and reformatory institutions.

5. Reports and documents of counties, cities, etc.; ordinances, journals and reports of city councils. Reports of mayors and other city officials. Reports of boards of health, fire and police departments, reports of boards of trade and commercial and business men's associations. Plats of town sites and additions thereto.

6. Reports and documents of educational institutions: catalogues, schemes of studies, reports, bulletins, etc., of universities, colleges, academies and public schools; reports of school boards, school superintendents, college and school associations, teachers' associations, students' clubs and associations, university extension societies, and anything which touches upon the educational life of the State.

7. Reports of societies and organizations: annual and other reports of all kinds of social, religious, industrial and political organizations; reports and published documents of fraternal societies, literary associations, press associations, athletic organizations, women's clubs, social clubs, etc.; reports of all religious bodies, synods, conferences, conventions and associations; reports of railroads, manufacturing companies and commercial corporations; reports of agricultural and horticultural organizations, and of all meetings and proceedings connected with the development of the industrial, commercial, agricultural, mineral or other resources of the State; reports, platforms, declarations, etc., of all political parties.

8. Files of Missouri newspapers and periodicals. The Society is now receiving and binding over 760 periodicals, representing every county in Missouri. Complete volumes of the issues of past years of all Missouri newspapers are especially desired.

9. Maps, engravings, paintings, photographs, etc.; maps of the Louisiana Territory, of Missouri, of counties, townships, cities, etc., pictures of any kind representing historic places, buildings, etc.

10. Historical relics: photographs and other portraits of pioneers and distinguished citizens; autographs of the same: medals; coins; war relics; old arms, weapons, etc.; historical souvenirs of all kinds.

11. Indian relics: stone axes, spears, arrow heads, pottery, weapons, costumes, ornaments, etc.

The Society cordially invites all persons to assist in its developing a great State historical library and museum by contributing any of the above objects or anything that has any bearing upon the history of Missouri. The Society will defray all freight charges upon such donations and all contributions will be credited to the donors, in the official reports made by this Society to the Governor of the State, and will be preserved and made accessible to all the people.

All communications and donations should be addressed to Mr. F. A. Sampson, Secretary of the State Historical Society, Columbia, Mo.

Status of the Ruthenian Catholics in the U. S.

The *Ecclesiastical Review* publishes in its Vol. xxxvii, No. 5, the Apostolic Letter "Ea semper," by which all the Catholics of the Ruthenian (Greek) rite resident in the U. S. are placed under the jurisdiction of a bishop of their own rite and by which their ecclesiastical status is regulated. From a synopsis and some explanatory remarks made by the *Review* we quote the following passages:

Twenty years ago lack of harmonious action between the bishops of the U. S. and the clergy of the Greek rite in communion with the Holy See, arising partly from the sudden influx of immigrants from Austria-Hungary and the difference of their ecclesiastical discipline (married priests!), led to a petition to the Holy See for the establishment of a separate Apostolic Vicariate, through which the priests of the Greek rite might obtain the necessary faculties. The American bishops protested against the introduction of a foreign rite into a country to whose population a married clergy would be a source of confusion.

In 1890 the Holy See instructed the Austro-Hungarian bishops to recall all the married priests who had settled in the U. S., and to send none but celibate priests to America in the future.

There followed several other instructions and decrees to regulate this difficult matter, but they proved ineffective to put a stop to the numerous defections of Ruthenian Catholics to the Russian schismatic church.

By the Apostolic Letter "Ea semper" all Catholics of the Ruthenenian (Greek) rite resident in the U. S. are placed under the care of a bishop of the same rite. This bishop is appointed by the Holy

See, receives his primary jurisdiction immediately from Rome, and renders the account of his administration to the Apostolic Delegate. Nevertheless the exercise of his jurisdiction in each diocese depends upon the consent of the ordinary. This bishop is to consecrate the sacred oils for the use of the Ruthenian clergy, to dedicate their churches, administer confirmation, and generally to officiate at solemn pontificals in the Ruthenian rite. It is his duty also to ordain clerics of the Ruthenian Church, who are duly furnished with dimissorial letters from the ordinary to whose local jurisdiction they belong. With the written permission of the ordinary the Ruthenian bishop is commissioned to make canonical visitations to the parishes and missions of his rite, annually or every other year. The rectors of Ruthenian churches must report to him in detail on their administration. The Ruthenian bishop, on his part, is to report on the moral and economical standing of the Ruthenian parishes to the ordinary of each diocese, or to trustees approved by him, and triennially to the Apostolic Delegate. His salary is to be supplied by a proportionate taxation of the different Ruthenian communities. His residence for the present is to be in Philadelphia.

The ranks of the Ruthenian clergy are in future to be filled by candidates educated in America, and only such candidates will be ordained as have taken the vow of celibacy. Meanwhile every Ruthenian priest who is called from Europe to do missionary work in the U. S., must obtain a letter of permission from the Propaganda. All such priests, although they remain incardinated to their home dioceses, while in America receive and exercise their faculties independently of their home ordinary and may not return to Europe without the written consent of the ordinary of the American diocese where they are doing missionary work. Ruthenian priests are removable *ad nutum ordinarii loci*, but only for just and serious cause. Appeals are to be addressed to the Apostolic Delegate.

Ruthenian Catholics permanently domiciled in the U. S. are free to pass over to the Latin rite, but they must apply for permission to the Holy See. If they remain under the Ruthenian rite, they are subject to their Ruthenian pastors and the regulations of their native rite. A priest of the Latin rite who makes any attempt to induce a Ruthenian Catholic to leave his own rite and to become attached to a Latin parish, incurs Apostolic censure *ferendae sententiae*.

Whilst marriages between Ruthenians and Latins are in no wise restricted, the Latin party is bound to preserve his or her rite. The Ruthenian husband or wife, on the other hand, is free

to adopt the rite of the Latin party; but they can not during the lifetime of the Latin party return to the Greek rite. The marriage ceremony in the case of a Latin husband and a Ruthenian wife must be performed by the priest of the Latin rite in the Latin Church. When the husband belongs to the Ruthenian rite and the wife to the Latin, they are free to celebrate their marriage in either. Where husband and wife retain their separate rites, each is under the jurisdiction of his or her respective parish priest. Children born in the U. S. are to be baptized in the Latin rite if the father is Latin and the mother Ruthenian. If the father is Ruthenian and the mother Latin, the parents are free to have the child baptized according to either rite. The children come within the jurisdiction of the parish priest according to whose rite they have been legitimately baptized, except in cases where the baptism was administered in the alien rite under stress of necessity.

The "Ea semper" has been promulgated by the Apostolic Delegate under date of Sept. 16, 1907, and the first Ruthenian bishop for the U. S. has already arrived in the person of Rt. Rev. Stephen Soter Ortynski. (A brief sketch of his life was published in the CATHOLIC FORTNIGHTLY REVIEW, xiv, 14, 441.)

It is to be hoped that the new arrangement will result in checking the defection among our Ruthenian fellow-Catholics.

Though the case of the Poles is not quite analogous to that of the Ruthenians, since the Poles belong to the Latin rite, the opinion has been freely expressed in Polish circles, that some such legislation like that contained in the "Ea semper" for the Polish Catholics of the U. S. would settle "the Polish question," which is also causing the Holy See much anxiety.

Father Yorke and the Catholic Educational Association

Rev. Dr. Peter C. Yorke has done Catholic education a real service by setting forth in the Parochial School Department of the Catholic Educational Association, at the recent Milwaukee convention, the influence of Christian doctrine on the entire curriculum. We are looking forward with pleasure to the full text of his address in the annual report of the Association.[1]

"Father Yorke's Impressions" of the meeting and its work have been copied from his paper, the *Leader*, by several of our Catholic weeklies. Adverting to his criticisms of the relations

[1] This report appeared while the present article was being put into type. We shall review it later.

of the college to the parish, a writer in the *Leader* of August 17 states that these criticisms are in some instances justified. Conceding that the deficiencies complained of are of the nature of domestic imperfections, the article goes on: "But there is another and a more serious obstacle which the Catholic colleges have to confront, and that is the fact that the Catholic community of the United States appears to be perfectly dead to the need of higher education of any kind. If the Catholic pupils were flocking into secular high schools and universities, there might be reason to blame the parents or the Catholic colleges for not doing their duty; but the fact of the matter is the Catholic young people are not flocking into any colleges or universities. They are not even finishing the ordinary grammar grades." (This statement is hardly to be taken literally when we hear so much about the large number of Catholics attending non-Catholic universities.)

"The reason of this state of affairs," the writer finds, "is that the Catholic community is not deeply impressed with the need of higher education. It is not a question of money or facilities. Not even the State itself supplies so many and such excellent institutions of learning. In California we have an academy in almost every village, and there are four colleges for men in the very center of the populated district. In the distribution of wealth Catholics have not been neglected, and certainly the average Catholic is far better off than half the parents from the interior who send their children to Berkeley or Stanford. Yet Catholic children are taken from school and put to work or to business simply because their parents think it the best way for them to make their way in the world."

"When college men get together they are inclined to take it for granted that every one admits the use and benefit of a college education. There are many people who don't, and the majority of Catholics seem to belong to that class. We believe that *two things* are necessary for the Catholic colleges to do—*to begin a campaign of education among Catholics themselves* as to the benefits of the higher education for boys and girls, to show how it helps them in the battle of life, and that, in spite of all our modern inventions, knowledge is still power. The *second thing* is to organize and coordinate the *Catholic institutions of learning from the primary grades to the university*, that the system itself will hold the youth, and he will naturally pass from institution to institution. We are deeply convinced that no small portion of the attendance at secular institutions is owing to the *organisation of grammar school, high school, and university, and to the vis inertiae by which*

a pupil drifts along, so to speak, in a well known and easy channel." (Italics ours.)

We heartily agree with these last suggestions. Returning now to "Father Yorke's Impressions," his statement of the discussion of the topic "Catholic Students at Non-Catholic Universities" at Milwaukee is inadequate and does not tally with the impression that most others present at that discussion obtained. The case was considered simply as a case in moral theology. The principles involved were set forth and the difference of conditions in Europe and America pointed out. The part Father Yorke took in the discussion was intended "to call the attention of the college men to this truth, that if they wanted to stir up an interest in Catholic higher education among the pastoral clergy, they would have to show them how that education benefits the parish. Then it was pointed out that it happens that a Catholic boy on his return from college does not put his foot inside the church, that the Catholic boy does not lend a helping hand in church affairs, that on such occasions he may be found down town in a lodge denouncing the apathy of the French Catholics, that a Catholic boy has funds enough for half a dozen secret societies, but hasn't a pew in his church, etc."

Carefully pondering over these charges we are justified in asking: Is it fair by generalization to build up what may be possibly interpreted as a sweeping condemnation of Catholic college work? We can hardly believe that the highly individualized cases stated by Father Yorke represent actual occurrences in all their details. At any rate to draw from single facts a generalized criticism is neither good logic nor tasteful rhetoric.

After having been treated so profusely to Father Yorke's remarks, we are surprised not to find anywhere in the press a line of rejoinder. In the discussion at Milwaukee it was readily admitted—although Father Yorke does not mention the fact in his "Impressions"—that often, in spite of the best efforts and instructions on the part of the teachers, students do not come up to the expectations of the college authorities; that free will, which is not forced even by divine grace, is an important factor; that even among the twelve Apostles there was one traitor.

However, every Catholic college that has been in existence for a reasonable length of time, can point with pride to students who are industrious and self-sacrificing helpers in their respective parishes. Many a Catholic graduate takes a broad and intelligent interest in the social improvement of the community. It seems to be a weakness of human nature to be at times so bewil-

dered by cases of scandal as to become unduly pessimistic or to imagine the sun to have come to his end because for some days dark and rainy clouds have befogged our view. Whilst there are undeniably Catholic college students who, by their indifference and scandalous conduct are a credit neither to their church nor to their college or family, there is to be found in active life many a college student who practices his religion fearlessly and in spite of opposition and ridicule. The Catholic college graduate—we speak of the layman especially– is very frequently met acting as a leader, animated by the spirit of O'Connell, Ozanam, Windthorst, although his activity may not cover a field as wide or as glorious as that which was assigned to these famous heroes. There are those who have imbibed and are practising the modern Catholic lay apostolate in the best sense of the word. Among the leaders of such thoroughly Catholic societies as the St. Vincent de Paul Society, the Marquette League, the Federation of Catholic Societies, the German Central-Verein, you find a goodly number of former students of Catholic colleges. No doubt more such workers should be recruited from the ranks of the college students. Our Catholic college faculties will, therefore, make new and more zealous efforts than ever before to train their students along these lines of Catholic activity. But even after they will have done all in their power, there will still be failures. The Catholic colleges know but too well that they have to contend with grave difficulties; that the spirit of worldliness which creeps in sometimes from secular institutions, can be combated only with partial success; that there will always be opportunity for criticism and that, even when they are on the best of terms with all who can promote the work of Catholic higher education, they have to arm themselves with patience. Nevertheless a kind word of encouragement or frank complaint, or at times also a charitable excuse, will do a great deal towards bringing results which will gratify all those who are interested in the progress of Catholic education.

We most emphatically and unreservedly endorse the advice of Father Yorke that our Catholic institutions of learning, from the primary grades to the university, should be organized and coordinated and that a campaign of education should be started and vigorously continued among the Catholics themselves. This campaign should work itself out to the effect that the grave commendations of the Third Plenary Council of Baltimore be carried out. If the warnings of the Council are heeded, there will be no more of that dangerous plan of encouraging Catholic students to attend non-Catholic universities.

PARERGA AND PARALIPOMENA

Some Reflections on the Recent Papal Encyclical.—While it is not at all likely that there lives anywhere in the world a professed Catholic who holds all the errors condemned in the Encyclical "Pascendi Dominici Gregis" (especially since they appertain to so many diverse spheres of thought), it would be vain to deny that these errors exist and that they hang together by the bond so luminously traced out in the pontifical letter. In other words, without entering into the question whether the "modernist" is a living breathing man or the product of an intellectual synthesis, there can be absolutely no doubt that what the Paris *Univers* calls "le bloc moderniste" exists *in rerum natura*, and that it is this "bloc moderniste" at which the Encyclical is aimed.

The most notable of these errors had already been denounced expressly in the decree "Lamentabili," improperly called "the New Syllabus." When this decree appeared, no educated Catholic at all acquainted with the controversies of our time could help perceiving in what direction the guns of the Holy Roman and Universal Inquisition were pointed. The French writer who drew up a list of certain authors with references to those of their writings in which the condemned errors could be found, may have "committed an indiscretion;" but his performance was one which a thousand other writers could have repeated with equal correctness and facility.

While the errors condemned by the Holy Father were widely scattered and defended piecemeal by many different authors, they were all of them portions of one and the same system, drawn from the same sources and expressing the same aspirations. They arose out of the non-Christian, if not anti-Christian, philosophy of the day and reflected the positivistic spirit of our modern civilization. No one who was *au courant* of contemporary Catholic literature but had to feel that a not inconsiderable number of Catholics nearly everywhere, many of them men of high intellectual attainments, were drifting slowly but inevitably into what the decree of the Holy Office calls "a wide and liberal Protestantism" (Prop. LVV).

The Encyclical "Pascendi Dominici Gregis" shows how, by continuing on this way, they are bound to land in religious nihilism pure and simple.

The headstrong among the modernists will, of course, refuse to retrace their steps. But there can be no doubt that many faithful Catholics who have hitherto in good faith followed these leaders, expecting to receive from them the "saving synthesis" harmonizing modern culture with the ancient faith, will take warning and give up the not only unprofitable but dangerous wild-goose chase.

How this pseudo-Christianity, so justly characterized by Pius X as the amalgam of all heresies, was able to organize itself against the Church under her very eyes and partly within her pale, is a mystery of darkness the complete clearing-up of which must be left to a history of the occult influences constantly at work in this

world against the kingdom of Christ. The co-operating human motives were: a too great confidence in purely human philosophy, the fascination exerted by the advances of modern science, and, finally, that which His Holiness denounces as the root of all the rest—the spirit of hault pride and independence.

May I conclude these rambling observations with the remark that in the light of the "New Syllabus" and the Encyclical "Pascendi Dominici Gregis" the admirable article on "The Inroads of Positivism" in THE REVIEW of May 11, 1899 (over eight years ago) will repay perusal?—AN OLD SUBSCRIBER.

As to Life Insurance.—No. 22 of the *Grenzboten* (Leipsic) contains an excellent paper on the dividend systems of different life insurance companies. The companies under consideration are all German and the technical explanations would hardly interest our readers; but some of the conclusions drawn by the author are of general application and deserve to be noticed here.

The author shows that by adopting certain ways of calculation it would be possible for a company to establish a very attractive dividend showing for a limited period, at the expense of future earnings and the risk that a falling off in new membership might endanger the solvency of the company, should the payment of unearned dividends be continued too long.

In view of the fact that, since the revelation of the abuses in the business management of some of our large American companies, a considerable number of new life insurance companies has sprung up all over the United States, it will be well to bear in mind that practically no line of business is so little understood as the regular or old-line insurance system. The proof of this assertion is furnished by the large membership of the socalled fraternal societies which are mostly conducted on a basis much too low for permanency. There is no doubt that a good many of these new companies, after flourishing a while, will go under, leaving a number of disappointed policy-holders and possibly also mourning widows and orphans, for whom a loving husband and father thought to provide by insurance which did not stand the test of time. If there are ways of making any particular company attractive by declaring large unearned dividends, or otherwise juggling figures, we know of insurance managers who would not hesitate to employ such methods.

If you desire good life insurance, the best way is to look for solvency first and cheapness only secondarily. The investigation of the New York State Insurance Department brought to light many ugly facts; but it also showed that practically all the companies under fire were as solid as could be desired. There are enough old-established companies of unquestioned financial standing to give an applicant plenty of choice. If one wishes to take chances on dividends, let him select an old-established mutual company whose age proves its financial methods to be safe. Whoever desires to fix the cost of his insurance at an unvarying annual charge may select any long-established stock company that sells insurance at non-participating rates. In either of these cases an applicant

will not need to bother his head with the technical details of life insurance, while the danger of disappointment will be reduced to a minimum.

The Joylessness of Modern Life.—"It is difficult," says the New York *Intelligencer*, (an organ of the "Reformed Church"), "not to be depressed with the awful joylessness of much of modern life. No age has ever been more eager and determined in its pursuit of pleasure, but none has ever failed more signally of attaining the prize. Men have multiplied pleasure without increasing joy. They have built a beautiful cage, but have not captured the bird. The machinery for enjoyment has been extensively enlarged, but the product has not been correspondingly improved. The world still holds a sorrowing hunger in its heart. It is not an easy matter to locate the cause of this anomaly of the modern world, of the absence of joy where all the conditions for it seem to be present. Knowledge, prosperity, enlarged sense of the beauty of the earth, conquest of the forces of nature, effective associated activity, all would seem to perfect the means of undiminished delight in life, and we cannot but wonder at the failure. It may be that the pace is too fast. Bowling along at high speed into the midst of nature's secrets we discern them not. The automobile is a type of our living. Affording more than any other vehicle the finest possible advantage to revel in the seductions of the open country, it presents at the same time the most alluring temptations to race recklessly through the scenes whose secrets are inevitably hidden from the hurrying glance. So also are lost the deepest joys of life by the habitual rush of our crowded days. Repose is necessary to secure the more precious secrets of life. It takes time for thought in order to discover and truly value them."

It was from a vivid realization of the joylessness of modern life, as here set forth, that the CATHOLIC FORTNIGHTLY REVIEW lately recommended that the exquisitely beautiful final chapter, "Von der Freude," of Bishop Keppler's *Aus Kunst und Leben* (Neue Folge. B. Herder 1907) be given wide circulation among English-speaking people as *A Little Book of Joy*.

The root of modern joylessness, alas, will be hard to extirpate. No decaying civilization can produce true happiness.

Names by Contraries.—Under this heading the *Nation* lately printed a very amusing editorial article, which we think our readers will enjoy as much as we enjoyed it ourselves. We reproduce the article below, with a few slight changes:—

To call a day when nobody works "Labor Day" is an example of the American tendency to name things on the *lucus-a-non* principle. A policy which obliges nearly every one to protect himself is called Protection. Corporations which universally awaken suspicion are Trusts. The most heinous of taxes is a duty, and property which may lose its value in an hour is a security. Walking delegates either sit still in barrooms or drive about in cabs. Waists are worn on the back and shoulders. Soda water is sold in dry goods stores, and the logician may get general notions at the bargain counter. Glasses standing on a table are tumblers.

In the naming of places this perversity is still more apparent. If a town is called Centreville, it is sure to be on the border of a State or county; and if there is a Grand Hotel there, it will accommodate but six guests. American Indians do not come from India. A California stream which occasionally drowns a herd of cattle and washes away a railroad bridge is named Dry River. Many a low-lying town is Mount Vernon. The thriving village of Nearby is in the wilds of Mississippi. At Medicine Hat, no medicine is to be found and no hat. St. Louis and San Francisco, named after holy men are admitted to be the wickedest cities in America. Kansas City is in Missouri and Iowa County nowhere near Iowa. South Bend is on a north bend of the St. Jo River. In New York South street is on the East River, West street is on the North River. At some points in order to reach the Subway you must take an elevator. The West End of Long Branch is southeast of the village, and the latter is a mile from the short branch of the Shrewsbury, after which it is named.

Wise persons avoid country hotels bearing such names as Bellevue, Bay View, Grand View, knowing that their windows open on potato fields and graveyards. A favorite custom of early settlers was to cut down all the trees, put up a few houses in the style of a simplified beehive, and a church with a gold ball on the spire; and to their creation they would give some name suggesting sylvan beauty, such as Woodbridge or Willowbrook, though there was no water near, or Oakdale and Forest Manse because there were no trees. No one would be so foolish as to suppose that Pleasantville or Paradise was anything but a suburban slum. Probably the mayor of the former calls his treeless place "The Evergreens," while the parsonage surrounded by ailanthus trees is "Hemlock Villa."

Ecclesiastical bodies are also erratic in the matter of names. Of course, Presbyterian elders in these days are the youngest and most active men in the congregation. Protestant Episcopalians wish to be called American Catholics. The least formal of religious bodies is Methodist. Christian Science is unscientific, and Latter Day Saints are polygamous. In the newspaper world, the Squodunk *Independent* is owned by the Turnpike Company, and the *Palladium* is edited by a coward. Likewise in politics, the Chief Executive is one who assumes the functions of judge and legislature, while those who travel about making speeches constitute the Cabinet. In Chicago, luncheon is eaten after the theatre, and fashionable people in Boston dine at the New York lunch hour. In Richmond, Va., and in Natchez, necklaces worn with high-neck gowns are "opera chains." At the inland town of Seaview knickerbockers are called "knee pants." In the South, no one throws stones; he "heaves rocks." Men who train dogs to walk on their hind legs are professors. Any one who wears gold braid and has heard a governor make a speech becomes a colonel. As a people we dislike ostentatious language, and cover the shrinking form of truth with a veil of wrong names.

"The Society of the Missionary Fathers of the Most Precious Blood" is the title of a richly illustrated brochure lately issued by the St.

Joseph's Printing Office, Collegeville, Ind. It contains a life-sketch of the Society's founder, Blessed Caspar del Bufalo, a brief account of the establishment and progress of the Congregation, especially in America, a description of its novitiate, houses and courses of study, etc., in this country, together with some notes on vocations to the priesthood, which the booklet is evidently intended to foster.

The Fathers of the Most Precious Blood are "not bound by special vows but only by solemn promise of obedience to a common superior and allegiance by 'bond of charity' to the constitution of the Society. Each priest receives a regular annual allowance; he may retain all personal donations and his patrimony, but must give the fruits of his labor to the work of the Society. [The C. PP. S.] being no order, strictly speaking, the Fathers wear the dress of the secular priest with the addition of a large missionary cross and chain."

Their "American founder" was Rev. Francis de Sales Brunner, who came over with seven priests, six students, and one lay brother in 1843, at the request of Vicar-General Henni of Cincinnati (later Archbishop of Milwaukee.) "December 21, they landed at New Orleans and immediately began their journey to Cincinnati up the Mississippi and Ohio Rivers. Christmas day they celebrated as solemnly as they could under the circumstances. They improvised three altars on the deck, and after reciting the Christmas office in chorus, each of the priests celebrated three Masses. Twenty-four grand Acts of Sacrifice on that Christmas morn! An event, we venture to say, that never occurred before, nor will occur again on the silent bosom of the Father of Waters! January 1, 1844, they arrived at Cincinnati and presented themselves to Bishop Purcell. He received them most courteously and appointed them to the mission work of Northern Ohio," which was settled largely by German Catholics. Their labors in the Northern and middle Western parts of the Buckeye State, says John Gilmary Shea in his famous *History*, "were signally blessed, and the healthy growth of the Church in that part of Ohio must be ascribed mainly to these excellent priests," who are today in charge of a seminary, a college, numerous parishes, and seven missionary houses. Many of the Fathers, moreover, are chaplains and spiritual directors in Sisters' convents, homes for the aged poor, and hospitals.

The brochure under review is an American complement to Father G. Jussel's German pamphlet *Einige Notizen über die Kongregation der Missionäre vom kostbaren Blute*, which we noticed in our issue of August 15, 1907 (pp. 504 sq.). We are sure it will be read with genuine pleasure by every Catholic interested—as we all ought to be—in the history of our holy Church in this country.

The Catholic Fortnightly Review owes it to the Fathers of the Most Precious Blood to make use of this opportunity to give public expression to its editor's sincere gratitude for the encouragement and support he has received from so many of them since the day this magazine was started. May the blessing of God continue to be upon all their labors!

Baptist Variations.—Here is another contribution to the never-ending history of Protestant variations:

The centralizing tendency of the age bids fair to work a radical alteration in the methods of the Baptist denomination. Historically, each local congregation of Baptist believers has the absolute right to settle all its affairs for itself. The various Baptist associations are merely voluntary organizations of Baptist individuals, and always disclaim any power of any kind over any Baptist church. Baptist unity, it has been held, must be a spiritual unity, depending upon the acceptance of a few fundamental principles which have been assumed by Baptists to be plainly taught in the New Testament. But this is a day notably impatient of any theory which stands in the way of men who want to "do things," and so all over the country individual Baptists have been crying that the denomination must create some means of putting itself as a whole into positive and officially determined action. During the recent Baptist "anniversaries" this feeling found such outspoken expression as to lead to the provisional formation of a "Northern Baptist Convention." An appeal has since been made to a great many Baptist local "associations" to approve of that movement.

"Behind the Scenes With the Mediums" is the title of an interesting exposé by David P. Abbott, who is himself a clever and successful "performer" (Chicago: Open Court Co. 1907). Mr. Abbott has been about the mediums and explains all their devices. Sealed envelopes, slate messages, tappings, and luminous clouds have no terrors nor mysteries for him. And all those who have a kind of shamefaced desire to know just what Spiritists do and how they do it will be entertained by his exposures. Even those who go full of faith to consult palmists, clairvoyants, fortune-tellers, and other modern sorcerers, will find him interesting. The lady who shudders when the prophetess gives her name and address with her eyes shut, and the gentleman who reads with avidity the letter written by his deceased mother-in-law, can here discover the *modus operandi.*

From what the author says, it may be inferred that belief in the genuineness of spirit manifestations, clairvoyancy and other forms of magic is induced in two ways; first by the skill of the performer, and second by the inability of the victim to observe what really takes place. Even the initiated have to be on their guard to avoid being taken in. Indeed, a part of the mediums' skill consists in producing that confusion of mind which makes the visitor an easy prey. It is possible, for example, for one person to pretend to have both his hands in contact with those of another, while all the while one of them is free to fan the air, to move musical instruments about, and to strike the dupe on the face and head. Clairvoyants often have a detective system by which they learn the circumstances of their clients. When in doubt about what to say they may make assertions with a rising inflection of the voice; and in this way they get involuntary answers. The visitor will probably deny afterwards that he has made any response.

Extraordinary pains are taken to prearrange the manifestations of the séance. Many of the audience-chambers of the Spiritists are fitted with elaborate contrivances—curtains, trapdoors, and concealed entrances which hide or admit their confederates. One medium uses "many elegant costumes, all made of the finest silk." He has one piece "consisting of twenty-one yards of the finest white French bridal veiling, which can be contained in a pint cup." This, after having been painted with a luminous fluid, brings the spirit world into the most dingy hall. A kid glove placed within the bandage which covers the eyes enables the person blindfolded to see whatever is written on slips of paper or slates. And in all performances, the means employed to confuse and distract the witness are varied. "Systems of pumping or fishing are an art with mediums, and they grow very expert at it, and do it so naturally that it takes an expert to detect that he himself is giving the medium information."

Apparently Spiritism is a profitable business. "A medium once told me that the public never knew half of the money that is gathered by mediums.... He also said that it is not the common people who are the best patrons of mediums, but doctors, lawyers, merchants, teachers, and the more intelligent class of persons."

"The author's disclosures"—justly observes the *Nation*—"should make any unbiased reader more than ever skeptical as to even the best authenticated stories of modern miracles. The professional medium may not earn his money honestly, but he earns it by great cleverness and industry. Psychologists or men who have had a limited experience of the world are unfitted to outwit such shrewd and nimble-fingered men and women."

One Method by Which it is Proposed to Solve the Problem of Religious Education is to allow children of parents who desire it to send the children to their respective churches on Wednesday afternoons, for such instruction as each church deems advisable, credit being given for these religious exercises equivalent to that for corresponding regular school work, the Wednesday afternoon session in the public schools being retained for such as do not avail themselves of the Wednesday afternoon Sunday-school. Enthusiastic advocacy of this plan by one of its chief promoters may be found in *Religious Education and the Public School*, by the Rev. George U. Wenner, D. D., a Lutheran pastor of [New York] city. (Bonnell, Silver & Co. 75 cents.)

The above paragraph is cut from No. 3065 of the *Independent*. We have not seen the Rev. Mr. Wenner's book; but it seems strange to us that a pastor of such a conservative and deeply Christian denomination as the Lutheran[1] should "enthusiastically advocate" a measure which is after all nothing but a miserable makeshift and has not the slightest chance of being adopted.

[1] The Lutherans support over 4,000 parochial schools in this country with an average attendance of about 200,000 pupils throughout the year. (See an article by the Rev. Cornelius Clifford in the Newark *Monitor*, Vol. v, No 9.)

Modern "Psychology."—Here is one more example of what is nowadays called psychology: "If a harpoon be stuck in the tail of a whale, the impression requires time to be transmitted to the whale's brain along the afferent nerve, before the whale becomes conscious of the pain, and another period of time is needed for the transmission of an impulse from the brain along a motor nerve to set the tail in motion. There are thus five different stages of the phenomenon: (1) The excitation of the end-organ producing the neural change; (2) the conduction of the neural change along the afferent nerve to the brain; (3) the transmission of the sensory impression into the motor impulse; (4) the transmission of the motor impulse back along the efferent nerve to the appropriate muscle; (5) the contraction of this muscle into the signalling action when the whale wigwags its distress."

As a matter of fact all this is not psychology, but physiology. "But," as Fr. Gibbons has justly remarked (*Theories of the Transmigration of Souls.* B. Herder. 1907. 30 cts.), "when men had denied God, they were also bound to deny the separate entity of their own souls; and hence all human thought and human endeavor became reduced to the same level and weighed in the same balance as the flicking of a whale's tail or the jumping of a flea."

Since, according to modern science, the soul is nothing but a matter of molecular mechanics, there is no reason why we should not have the psychology of a grammophone or of a motor-car.

Reminiscences of Old Virginia.—The tercentenary exposition of Jamestown has evoked many reminiscences of John Smith, Pocahontas, and the early days in Old Virginia. But we have nowhere seen any reference to what was perhaps the most curious happening of that time, the coronation, by order of His Britannic Majesty, of Chief Wahunsunakok, commonly though somewhat inaccurately called Powhatan. Wahunsunakok was the head warchief of an Algonquin tribe, the Powhatans, whose principal village, Werowocomoco, was situated on the north side of the York River, about fifteen miles northeast from Jamestown as the crow flies. He was more generally known by his title as "The Powhatan", just as the head of an Irish or Scotch clan is styled The O'Neill or The MacGregor. John Smith and others of the early settlers speak of him as the emperor and his subordinate chiefs as kings, "a grotesque terminology which was natural enough at that day, but which in the interest of historical accuracy it is high time for modern writers to drop."[1]

Our readers are familiar with the story of how John Smith was captured by the Powhatans and how he was rescued by the chief's daughter Pocahontas. His own account was for a long time disbelieved as well-nigh incredible. But the best present-day historians accept it as substantially accurate. "That incident is precisely in accordance with Indian usage, but it is not likely that Smith knew enough about such usage to have invented it, and his artless way of telling the story is that of a man who is describing what he does not understand. From the Indian point of

[1] John Fiske, *Old Virginia and her Neighbours*, I. 111.

view there was nothing romantic or extraordinary in such a rescue: it was simply a not uncommon matter of business. The romance with which white readers have always invested it is the outcome of a misconception no less complete than that which led the fair dames of London to make obeisance to the tawny Pocahontas as to a princess of imperial lineage. Time and again it used to happen that when a prisoner was about to be slaughtered, some one of the dusky assemblage, moved by pity or admiration or some unexplained freak, would interpose in behalf of the victim; and as a rule such interposition was heeded. Many a poor wretch, already tied to the fatal tree and benumbed with unspeakable terror, while the firebrands were heating for his torment, has been rescued from the jaws of death, and adopted as a brother or a lover by some laughing young squaw, or as a son by some grave wrinkled warrior. In such cases the newcomer was allowed entire freedom and treated like one of the tribe. As the blood debt was cancelled by the prisoner's violent death, it was also cancelled by securing his services to the tribe; and any member, old or young, had a right to demand the latter method as a substitute for the former. Pocahontas, therefore, did not 'hazard the beating out of her own brains,' though the rescued stranger, looking with civilized eyes, would naturally see it in that light."[2]

When Captain Newport returned from his first visit to London, he brought with him, among others, an order which, in the words of John Fiske,[3] was grotesque enough to have emanated from the teeming brain of James I. after a mickle noggin of usquebaugh. "Their new ally, the mighty Emperor Powhatan, must be crowned! Newport and Smith did it, and much mirth it must have afforded them. The chief refused to come to Jamestown, so Mahomet had to go to the mountain. Up in the long wigwam at Werowocomoco the two Englishmen divested the old fellow of his raccoon-skin garment and put on him a scarlet robe which greatly pleased him. Then they tried to force him down upon his knees—which he did not like at all—while they put the crown on his head. When the operation was safely ended, the forest-monarch grunted acquiescence and handed to Newport his old raccoon-skin cloak as a present for his royal brother in England."

The Reversion of Modern Biblical Criticism to More Conservative Views has repeatedly been noted in this REVIEW. Prof. Adolf Harnack, the brilliant critic of the Berlin theological faculty, continues to surprise friend and foe by his conservative results in his investigation of the book of the Acts. His work, *Lukas der Arzt*, to which we lately drew attention, was a decided advocacy of the traditions which made the third Gospel and the Acts the products of the same author; he has now supplemented these researches by a special investigation of the "Zeitangaben der Apostelgeschichte des Lukas," which he submitted to the Philosophico-

[2] Fiske, ibid. pp. 128—9. For other examples of such rescue and adoption, see Parkman's *Jesuits*, p. 233, and Parkman's *Old Regime in Canada*, revised ed. p. 108.

[3] Fiske, ibid. p. 133.

Historical Section of the Berlin Academy of Sciences, and which is now published in the Transactions. It is substantially a defense of the unity and historical credibility of the book from a new point of view, namely, the chronological, particularly by bringing the chronological data of the Acts into connection with the recognized facts of secular history.

Harnack asserts that the contents of the Acts are historical; and thinks also that the so-called "We sections" of the book belong to its kernel and cannot be separated on the ground of being the product of a foreign author.

Harnack's rejection of the Tübingen critical views is regarded in conservatively inclined Protestant periodicals as evidence that the high tide of negative criticism of the New Testament has been reached, and that the waters are now receding.

Are We in Danger of a "Learned Proletariat"?—Germany is overrun with university graduates, more than can find suitable employment. Consequently the learned professions are overcrowded, and the holders of advanced degrees may have to take to ordinary manual labor in order to earn a livelihood.

In this country the danger of a "learned proletariat" has not yet troubled us. Of course we do not reckon in the category of the erudite the holders of the bachelor's degree. Nine-tenths of these do nothing more than spend three or four pleasant years at college, listlessly attend the required lectures, and glance through a few books; if they acquire even a tincture of scholarship in the high sense, they bravely live it down within half a decade. Your holder of the doctorate, who has devoted three or four years to graduate study, is, however, a person of intellectual ambitions. Last year our universities bestowed some 327 doctorates in science and philosophy, as against 325 in 1905 and 326 in 1906. But in 1898—according to the figures in *Science* for August 30, 1907,—there were 236 doctorates. With our rapidly growing population, we should surely be able to assimilate an increase of nine or ten, year after year for some time to come. Then, too, the task is not so formidable as it might seem, forin several institutions the requirements for the doctorate are notoriously low.

The "Gloria in Excelsis," in the Liturgy of the Mass, is the product of a gradual growth like the "Ave Maria" and the "Te Deum." Rev. Clemens Blume, S. J., who contributes a scholarly disquisition on its origin to No. 6 of the current volume of the *Stimmen aus Maria-Laach*, sums up his conclusions as follows:

To the angelic Gloria, which found a place in the liturgy as early as the second century, there was added in the Greek Church no later than the middle of the fourth century a prayer of praise and petition, which appears to have been originally compounded of two separate prayers addressed to God the Father. Both consisted substantially of Scriptural words and phrases, the first being derived chiefly from the Psalms, the second from the New Testament, to some extent through the medium of the Apostle's Creed. The first of these two prayers can be traced back to the

second century. Towards the middle of the fourth century, the dogmatic controversies on the divinity of Christ and the Holy Ghost led to corresponding modifications in the "Gloria," which changed the hymn into one of praise to the Most Holy Trinity. After some more minor alterations, it finally assumed, in the eleventh and twelfth centuries, here and there as early as the ninth, the shape in which it is today sung or recited at Mass. Hence the Fathers of the fourth council of Todedo were not so very far from the truth when they said that those portions of the "Gloria in excelsis" which follow the words of the angels, were composed by the Fathers of the Church. The Western Church derived the Gloria from the Orient; and it was probably St. Hilary of Poitiers who brought it with him on his return to Gall, in 360, and who translated the Greek text into Latin.

Life Insurance and Total Abstinence.—There are various life insurance companies which give better terms to total abstainers than to others. Other companies charge a lower premium to abstainers while giving the same rate of bonuses.

It is an interesting question how far the more favorable conditions given to abstainers are justified by the facts. "We have to recognize," says the London *Saturday Review* (No. 2706), "that the promotors and managers of assurance companies making a special feature of policies for abstainers have a bias in favor of this class of people, and may unconsciously give them unduly good terms. It may also be that for admission to the most-favored class the medical examination may be somewhat stricter than for admission to the general section. The important point however is whether or not the more favorable mortality which records show characterize temperance sections is due to total abstinence from intoxicants, or whether there may not be other causes which conduce to both teetotalism and favorable mortality.

"When we look at the records of some of the first-class assurance offices which make no feature of total abstinence, we find that their mortality experience is as good as that of the temperance sections of some other companies. Careful medical examination and the limitation of business to a selected class of lives is shown to be as favorable from a life insurance point of view as total abstinence."

As far as any evidence that we know of is concerned, we see no proof that teetotalism is the cause of long life. There can be little doubt that a large number of excellent people who live very steady regular lives tend to become teetotalers. It is largely in accord with their conditions, habits of life, and mode of thought. There is also no doubt that steady habits of life are of extreme value from a life insurance point of view and we are disposed to think that the good terms in life assurance which can be obtained by teetotalers are much more due to steady habits than to the teetotalism itself. The regular habits make people good lives from an insurance standpoint, and at the same time make them teetotalers. Thus, instead of total abstinence causing the longevity, the habit of life causes both the longevity and the teetotalism.

What Catholic Education Must Furnish in Order to Hold the Field, is succinctly set forth by the Rev. Alban Goodier, S. J., at the conclusion of a lecture reproduced in our excellent contemporary, the *Month* (No. 519 p. 284). We quote:

"We demand of Catholic parents that they should entrust their children to us, and at no small expense to themselves, and at the cost of no small sacrifice of the worldly prospects of their children. To justify our demand it is obvious that we must have something to give them in return; something of which we claim to possess a monopoly in the educational market. In many other matters we may be behind our rivals. Our means may be less abundant; our material less select; the bait we have to offer less attractive. If, then, our aims are merely to produce what is being every day produced by countless educators around us, with all our many disadvantages, and with all our unavoidable limitations, we must be hopelessly beaten. At best we must be simple imitators and no more; and when the dissatisfied Catholic parent asks for a reason why he should be at such trouble to procure for his son what may be equally procured at less expense elsewhere, we shall have nothing but generalities to give him in reply. But, so long as our aims are higher, so long as our nobler ideals are kept well in view, so long as our teaching of grammar, and mathematics, and history, does not stop at an examination, but reaches forward to the years beyond, inspires a spirit that will last a lifetime, above all that instils that faith which, more than anything else, it is our profession to instil; so long we shall be conscious to ourselves that we possess a power which to others is wanting. With this power behind us we can face any criticism. What is more, with this power to support us there can be no doubt—as our rivals themselves have more than once acknowledged—that we can hold the field and win battles for the Church as St. Ignatius and his companions won them of old."

MARGINALIA

All the sickening twaddle we have lately had about the "unwritten law" leads directly to the conclusion that the machinery of the courts is superfluous. If a husband or a father or a brother may make himself the executioner, why not the wage-earner who feels himself wronged, or the exiled revolutionist? We are thoroughly convinced that the maudlin sentiment, of which we had such large doses in the Thaw trial, has been poisoning the general notions of justice, as it was fated to do. The unwritten law carries with it unappointed sheriffs and self-created judges, and mobs acting as juries, and frenzied men putting to death on suspicion. When once a people begin to tolerate private vengeance for any cause, the way is opened for private vengeance for all causes.

The *Semaine Religieuse de Saint-Flour* recently, in exhorting the Catholics of France to support their Catholic press more generally and effectively remarked: "The worst daily paper published in Southern France boasts that it is compelled to increase its edition by several thousand whenever pilgrim trains pass through on the way to Lourdes." In other words, thousands of Catholic pilgrims *en route* to Lourdes buy and read a newspaper which is both sensational and anti-Catholic! "Such things are possible only in France," comments an American Catholic exchange. But what about those American Catholics who after they have attended mass and, perhaps, received holy communion on Sunday morning, purchase a yellow sheet of the *Chicago American* stripe at the church-door and proceed to devote the better portion of the remaining hours of the Lord's day to an absorbing perusal of its filthy contents!?!

The *Atlantic Monthly* lately showed up a town ridden by secret societies, in this fashion: In a western city honeycombed with lodges, it is related that everybody belongs to at least one lodge, and nearly everybody to two or three. Recently a new family came to town and located just across the street from the past-master of all the organizations. One day, a week later, he caught the five-year-old son of a neighbor as the lad was passing, and with a few preliminary remarks led up to: Say, my boy, is your father a Mason?—No, sir, was the sharp reply.—Probably, then, he is an Odd Fellow?—No, sir, he ain't.—Knight of Pythias? Woodman? Workman? Pyramid? Forester? Maccabee?—The boy shook his head.—Isn't your father a member of any lodge? demanded the questioner in a puzzled tone.—Not one, replied the boy.—Then why on earth does he make all those signs when he comes out in the front yard every morning?—Oh, that ain't lodge, cheerfully explained the lad. Pa's got St. Vitus dance.

Purists will be concerned to hear from Professor Lounsbury that *mutual* in the sense of "common" can be found in Shakespeare, Addison, and Pope, not to mention others of less authority, so that Macaulay was quite wrong in his denunciation of Croker as being guilty of "the low vulgarism of *mutual friend*."

Commenting on the "Church of England Congress" recently held at Great Yarmouth, the London *Saturday Review* (No. 2,710) says: "When churchmen have ceased talking about the problems of the age they may begin to grapple with them. The great constructive ages were studious but not talkative. One cannot, for example, imagine the monastic orders which transformed Europe originating thus. Besides, the Church is just now singularly lacking in leadership and in ideas."

The same (Protestant) journal informs us (l. c.) that "the Bishop of Carlisle told his diocesan conference the other day that the

Church of England was 'dwindling into a mere sect,' and that there was 'abundant evidence of a rapidly deepening gulf between the English Church and the English nation.'"

The subjoined extract from a letter signed F. H. R. and printed in the New York *Evening Post* of July 29, 1907, got lost for a while in a pile of clippings on our desk. It is too valuable to be cast into the waste-basket:

"I recall vividly the coarseness and vulgarity of two male teachers who as steerage passengers were returning to the [United] States to work haying, after serving a year under the American commissioner of education [in Porto Rico], and boasted *en voyage* of the exploits in gallantry with which they had interlarded their pedagogic labors. This is but a suggestion of the resentment over radical Americanizing of the schools of Porto Rico, which may find exaggerated expression in the opinion that it is a crime to teach the tongue of the carpet-bagger in the island schools. In a letter I lately received from an island correspondent..... occurs the following:

"'The unhappy island is realizing that it is not any freer for having witnessed a change in the form of oppression. Yesterday we had the bull fighters; nowadays we have the cowboys.'"

In New York, according to the daily press, the City Board of Education has appointed a special committee of three to inquire of the public school teachers whether the abolition of corporal punishment has been beneficial or detrimental in maintaining order and respect. Should the consensus of opinion be adverse to the present methods, it is proposed to restore the rod to its former position in the schools of the city. Complaints have recently come from many teachers that they are unable to maintain order because the supervising force is powerless to inflict punishment for offenses affecting general behavior.

There were nearly 150 English-speaking delegates present at the recent international Socialist congress at Stuttgart, twenty-two of them Americans.

The Wichita (Kas.) *Catholic Advance*, which has always been friendly to the "K. of C.," remarks in a recent number (viii, 2):

"The Knights of Columbus are so intent upon getting up that Catholic University fund that it is said they are becoming affected with *pewrentitis*, a malady which is apt to give concern to pastors with a limited church revenue."

In reply to query concerning the present ecclesiastical status of Father G. Tyrrell, the ex-Jesuit, we beg to state that Father Tyrrell has been, by order of the Pope, deprived of the sacraments. His case is reserved to Holy See.

LITERARY NOTES

—*The Queen's Festivals. An Explanation of the Feasts of the Blessed Virgin Mary for her Little Ones.* By a Religious of the Society of the Holy Child Jesus. (Benziger Brothers. 60 cts.) Nothing comes from this pen but what is good and above the ordinary. If this book were only to teach children that the liturgy is the fountain-head of all devotion worthy of the name, it would accomplish a great end. There are one or two slight errors which might be corrected in a future edition. The Canon of the Mass is said (pages 32 and 39), never to change. The alteration of the "communicantes" at Christmas, the Epiphany, Easter, the Ascension and Pentecost is overlooked; St. Andrew's day is set for November twenty-ninth instead of November thirtieth (page 45).

—*The Fountain of Living Water or Thoughts on the Holy Ghost for Every Day in the Year.* Collected and Arranged by Rev. A. A. Lambing, LL. D. (Fr. Pustet & Co. $1.50.) Selections from spiritual writers, more or less well known, on the subject of the attributes, gifts, and operation of the Holy Ghost. The book is especially well suited for those who have little time for spiritual reading, but those accustomed to daily meditations will also find abundant subject-matter in these excerpts.

—*A Mirror of Shalott. Being a Collection of Tales told at an Unprofessional Symposium.* By Rev. Robert Hugh Benson (Benziger Brothers. $1.25) contains thirteen tales embodying the personal experience of the narrators in meeting with certain preternatural phenomena. The stories are well told and well worth reading, though we are of the opinion that the end of the author would have been better served had re l names and dates been given. Such relations as these are worthless if they be not true, and if they be true, some one must vouch for the facts. It is easy to see the interest which occurrences like those described in this book have for a convert like the author. For the Protestant the supernatural and the preternatural have a vague existence in theory, but in practice they are systematically denied or limited to the period of Our Lord's life on earth and that of his Apostles. Even the by-paths of this new world opening out before the convert are "ways of pleasantness," offering ever new proofs of the wisdom of the Church in safeguarding the truth throughout the changes of men and of ages.

—*The Princess of Gan-Sar.* (*Mary Magdalen*). By Andrew Klarmann. (Fr. Pustet & Co. $1.50). Father Klarmann exhibits in this new fruit of his literary activity a vivid imagination and an exuberant style; also considerable knowledge of the times and manners of which he writes. His characters are drawn with no uncertain hand, and each personage stands out as a distinct, clearly conceived individuality. These points indicate that our author possesses some of the qualities which make a good novelist. It is with keen regret, therefore, that we find it necessary to mention a very serious blemish in this work. It is sometimes legitimate and even necessary for the novelist to allude to certain unspeakable evils; but in doing so it is not permissible to employ terms which seldom venture beyond the covers of the unabridged dictionaries and never salute the ears of that class of people which constitutes the Catholic reading public. The use of such outlawed words and their accumulation in consequence of too much detail in describing the life of St. Mary Magdalen before her conversion, render this book especially unfit reading for the young. We think that this defect is due to a lack of that unconscious appreciation of the just value of the words and phrases of a language which is rarely, if ever, attained in maturity, but which is the outcome of an indigenous breeding, birth, and early environment, as well as of education. Father Klarmann is not immersed in English. He puts it on outside and it does not always fit well. We are sorry that *The Princess of Gan-Sar*, admirable in many respects, should fall short in so important a particular as that which we have mentioned.

—*When Love is Strong.* By Grace Keon (Benziger Brothers. $1.25) is a novel with an exciting plot and a style better than the average. The story hinges on the outcome of a mixed marriage, and the outcome is happy. This is what we may call a violation of poetic justice; but as few young

women would be willing to purchase earthly happiness at the price of the ordeal suffered by the heroine of this romance, the moral of this tale is safe.

—*Ailey Moore.* By Richard Baptist O'Brien, D. D., Dean of Limerick (Fourth edition. Fr. Pustet & Co. $1.00) is a reprint of one of the standard Irish novels. The time of the story is the middle of the last century; and it is interesting and profitable for the better understanding of present issues to note how causes, just perceptible fifty years ago, have wrought and are working their full quota of effects. Moreover, two generations past, it was considered advisable, not to say necessary, to know something about literature before undertaking to make it, and we find in these older writers a freedom and finish of style and a wealth of allusion and suggestion which we seek in vain in the light literature of today. Formerly a writer could count on a fair amount of intelligence and education on the part of his readers. Now everybody reads and anybody writes. The consequences may not all be bad, but those of them that are would be greatly counteracted by the diffusion of such books as *Ailey Moore.*

—*The Catholic Church and Modern Christianity.* By Rev. Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. (B. Herder. Price, retail, 25 cts; per dozen, $2.25) is a little hand-book meeting the pet prejudices of the non-Catholic world with answers correct to date. The attitude of non-Catholics as a whole is, as Fr. Otten points out, hostile to the Church. The character of this hostility changes with the times and its different phases must be met with reasonable arguments. Even though we may not have the opportunity of using this book to overcome the prejudices of those outside the Church, we have urgent need of fortifying each one his own faith against the undermining influence of the spirit of the times, and Fr. Otten's compact treatise furnishes us with the means.

—*Sermons to the Novices Regular. By Thomas à Kempis.* Authorized Translation from the Text of the Edition of Michael J. Pohl, Ph. D., by Dom Vincent Scully, C. R. L. (London: Kegan, Paul, Trench, Trübner & Co.; St. Louis: B. Herder. $1.35) is volume V of the series, two numbers of which have been briefly reviewed in these columns. The present volume is of great interest not only as the work of Thomas à Kempis, but because it reflects the spirit of his times and in the "examples" which follow almost every sermon gives us vivid pictures of contemporary life. All this makes the sermons themselves and the truths which they inculcate more real and therefore more efficacious.

—*Sursum Corda. Letters of the Countess de Saint-Martial, in Religion Sister Blanche, Sister of Charity of Saint Vincent of Paul.* Authorized Translation from the French. (Volume VI of the International Catholic Library. Benziger Bros. $2.) These letters give one the picture of a character for whom life was, indeed, constant activity. Born of Protestant parents and educated as a Protestant, she married a Catholic nobleman. Her husband died after ten years of happy married life, and then it was that Madame de Saint-Martial received the grace to become a Catholic. A few years later she became a Sister of Charity. Her letters written to her mother during the period of her novitiate are wonderfully spontaneous and unconscious and therefore a clear and true reflection of the religious life in general and of Sister Blanche's own most interesting individuality. The translation is rather awkward and at times gives the French words English forms without translating them. Even this drawback cannot destroy the freshness and the vividness of the letters.

—*Madame Louise de France. By Léon de la Brière.* Authorized Translation by Meta and Mary Brown, is volume VII of Rev. Dr. Wilhelm's International Catholic Library. (Benziger Bros. $2.) Like *Sursum Corda* (vol. VI of the same series) this book is the record of one who passed from the high places of this world to the lowly life of the cloister. It would, however, be hard to find a greater contrast than that between the royal Carmelite and the noble Sister of Charity. The sins of her house and coming calamities bowed the shoulders of Madame Louise de France. Her soul was of the heroic type, privileged to feel the weight of the cross she bore. This book is beautifully translated and is as valuable as a historical study as it is interesting as biography.

—In *Glimpses of Travel and other Sonnets. By John Rothensteiner.* (Fred-

ericktown, Mo.: Democrat News Print) we have real poetry. There is in every sonnet a thought worth expressing, and it is always beautifully expressed. These poems are worthy of a better outward dress and of a larger audience than they are likely to find. If space were plenty two or three of particular excellence would be reprinted here for the benefit of our readers. As it is we must ask them instead to turn to Father Rothensteiner in some hour of weariness and see what refreshment lies in viewing the world with the eyes of a Christian poet.

—A beautiful Christmas gift for German speaking children is *Vom göttlichen Heiland. Bilder aus dem Leben Jesu. Gemalt von Philipp Schumacher, der Jugend erklärt von Franz Xaver Thalhofer.* (68 pp. small quarto. Munich: Allg. Verlagsanstalt. St. Louis: B. Herder. 1907. $1.20.) The seventeen full-page illustrations, showing scenes from the life of the Savior which appeal particularly to the young, are beautifully done in four colors. Sixteen black and white marginal pictures aid in further elucidating the text, composed by one of the foremost Catholic juvenile writers of Germany. He does not rehash the Bible history but strives to teach the child reader to understand the illustrations offered and to extract from them, or rather from the scenes which they depict, those sentiments that go to make for true Christian character. The book is admirably adapted for the Christmas table and will afford pure delight to old and young alike.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Paradise Lost. A Compendium of Milton's Twelve Books with Notes. Part I, Books I—VI. 147 pp. The Educational Publishing Company, Boston, New York, Chicago, San Francisco. 1907. Paper 15 cts.; full cloth, 25 cts.

Roman Coins at St. John's College, Toledo, Ohio. (Forming Vol. II, No. 2, of *St. John's College Quarterly.*)

The Sacramental Life of the Church. By Rev. Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. 239 pp. B. Herder. 1907. Retail 30 cts.; per dozen, $2.70.

New Boys at Ridingdale. By Rev. David Bearne, S. J. 159 pp. Benziger Brothers. 1907. Net 85 cts.

The Gift of the King. A Simple Explanation of the Doctrines and Ceremonies of the Holy Sacrifice of the Mass. By a Religious of the Society of the Holy Child Jesus. 176 pp. Illustrated. Benziger Brothers. 1907. 60 cts.

The Stories of the Miracles of Our Lord. By a Religious of the Society of the Holy Child Jesus. 178 pp. Benziger Brothers. 1907. 60 cts.

The Story of the Friends of Jesus. By a Religious of the Society of the Holy Child Jesus. 178 pp. Benziger Brothers. 1907. 60 cts.

Textkritische Untersuchungen zum hebräischen Ekklesiastikus. Das Plus des hebräischen Textes des Ekklesiastikus gegenüber der griechischen Übersetzung untersucht von Aloys Fuchs, Repetent am Collegium Leoninum zu Paderborn. (XII. Band, 5. Heft der "Biblischen Studien" herausgegeben von Prof. Dr. O. Bardenhewer in München. XI & 124 pp. 8vo. B. Herder. 1907. Net $1.

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The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

Vol. xiv. No. 24 December 15, 1907

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Published on the first and fifteenth day of every month. ¶ Subscription Price two dollars and fifty cents ($2.50) a year: foreign, two dollars and seventy-five cents ($2.75). ¶ Publication Office: Techny, Ill. ¶ Communications for the Editor and Publisher should be addressed to: Bridgeton, St. Louis County, Mo. ¶ Remit either by registered letter, postal or express money order, bank draft, or postal note; never send cash in unregistered letters. ¶ To personal checks five cents should be added for Exchange. ¶ In sending notice of Change of Address, do not fail to give the old address as well as the new one. ¶ Forms close ten days in advance of publication date. ¶Advertising Rate: twenty cents net per agate line. For space apply to Mr. A. Cogho, 1915 Virginia Ave., St. Louis, Mo.

Three Mysteries

Three mysteries there are of deepest light
Adored in silent awe of mind and sense;
Of cloudless splendor, subtle, quick, intense,
O'erpowering all as with the wings of night.

O Blessed Trinity, thou God of Might,
And Wisdom, and of Love's Magnificence!
O son of God made man: Omnipotence
Become a feeble child, man's sole delight!

And Thou, who in Thy Father's bosom dwellest
Eternally, and in the Virgin's womb
Wert made incarnate by the Eternal Dove;

O Mystic Presence in our earthly gloom,
O living food, O sacred blood that wellest
From glorious wounds, sweet Sacrament of Love.

(Rev.) John Rothensteiner

Freemasonry in South America



The *Catholic News*, a weekly journal published at Port-of-Spain, Trinidad, in its Vol. xvi, Nos. 800—1, presents an English translation of a remarkable pastoral letter, issued under date of July 3, 1907, by Mt. Rev. Juan Bautista Castro, Archbishop of Caracas, Venezuela. It treats of Freemasonry in South America, especially in Venezuela, and its salient passages, which we reproduce below, can be read with interest and profit also in this country.

"Venezuela," says the Archbishop, "seems to be the spot where Masonry has put forth its best efforts to simulate Christianity or Catholicism, and it must be admitted that it has been to a great extent successful in palming off its deceptive methods on this country; so great, indeed, that on one or more occasions it has found its way into the sanctuary. The defence made by many members of the Masonic fraternity in Venezuela is of common and general knowledge; they declare that Masons assist at Mass, baptize their children, contribute to the building of churches and to the spread of public worship, and even are members (horrid and scandalous to note!) of many confraternities. The general attitude of Masonry in our Republic has found expression on remarkable occasions in the diffusion of Catholic ideas, the propagation of

divine creeds, and its orators have pronounced discourses which would not have dishonored a Christian platform.

But as, in spite of everything, the anathemas of the Church against Freemasonry, thundered forth with equal force here as throughout the Catholic world, Venezuelan Masonry set about teaching and demonstrating by all the methods suggested by its sectarian skill, that the excommunications uttered against the institution were absolutely impotent in Venezuela, as they were contrary to the laws of the Republic, the right of benefice, the episcopal oath, and numberless others. The effort was vain, because the excommunications have reference to the spiritual order and the regulation of the conscience, and have no concern with temporal power. This fact had ultimately to be admitted, but not till the Masons in Venezuela had caused much mental and spiritual perturbation.

As a consequence of these artful methods, Venezuelan Freemasonry has been divided in a more striking manner than elsewhere, into two groups: one consisting of the leaders of the institution, who know its principles and aims, and who strive arduously for their accomplishment; the other of the led, whom Masonry wheedles with varying objects, without allowing them to enter the inner sanctuary of its pernicious designs. It was of these latter that Pope Leo XIII in his Encyclical *Humanum Genus* against Masonry says: 'All that we have said and shall say must be understood of the Masonic sect *per se* and not of every one of its followers. There may be some among them, and not a few, who, though culpable for having associated themselves with such organizations, yet do not in themselves share in its crimes, and are ignorant of its ultimate aims.'

This explains the two contrary currents of Masonic manifestation in Venezuela. Masonry has inspired or encouraged all religious persecutions that have arisen in the country; there are numerous documents to prove this. In a remarkable report and memorial it made a powerful appeal, in 1865, for the change of the Christian constitution and laws of Venezuela into lay and pagan ones. The development of efforts have been unremitting since then, and we are witnesses of its latest phases. It was due to these endeavors that on the ruins produced by a persecution of the Church, a persecution momentous in the annals of the country, the first Masonic temple was raised, at the inauguration of which the magistrate, who had ordered its erection, said: 'This is the temple of civilized humanity, officially erected by the government of Venezuela to the independence of human reason.' And yet with

all this the name of Jesus Christ was invoked, and there were manifest signs of adherence to His divine work and the benefits which it conferred on the world. By means of the first, Masonry realized its projects; by means of the second, it hoodwinked the greater number of its adherents.

Must we not, therefore, consider it an inestimable blessing of the Providence of God, that Venezuelan Freemasonry has declared openly, that its purpose is to destroy Christianity and the Church, and to wage a war of extermination against Jesus Christ? Attend, beloved sons, to what has just happened.

Latin-American Masonry has begun to hold international congresses in order to draw more closely its bonds of union in these republics, and mark out a vast plan of conspiracy against the Church. The first congress was held last year in Buenos Aires, the second will take place next year in Rio Janeiro. Venezuelan Masonry, through its representatives, has signed a treaty of peace and concord with the Fraternity of Buenos Aires, which appears at the present moment to be the most frantic; it has adopted the resolutions determined by that congress to be transmitted to all the lodges in America, and has made them compulsory, under penalty of the law, to the Masons of Venezuela. We append without comment the articles having reference to religion and the Church.

'5. Latin-American Masonry shall combat by every means in its power the clerical [i. e. Catholic] propaganda, and the establishment and development of religious congregations, combining efforts to secure their expulsion from these countries. To effect this:

'(a) Freemasons shall not have their children educated in colleges managed by religious bodies.

'(b) Freemasons shall use their influence to dissuade their wives and prohibit their children from going to confession to a priest.

'(c) Freemasons shall not contribute in any way to the support of the religious bodies and their chapels.

'6. Freemasonry shall strive to enlist members of political parties, who may defend its ideals and undertake to vote for:—The separation of Church and State, the expulsion of the religious congregations, civil enquiry, civil marriage and divorce, purely secular education, lay nurses in the hospitals, the suppression of the military clergy, and other clerical [i. e. Christian] laws.

'7 Every Mason shall be bound to act in the profane world in accordance with the principles of Freemasonry; those who violate this code of honor are liable to the most severe penalties of the Masonic law.

'10. Freemasonry shall strive to secure the withdrawal from the Vatican of the representatives of governments, as these do not acknowledge the papacy as an international power.

'11. Freemasonry shall endeavor to prevent the exploitation of the Indians by the religious bodies and shall induce the institution of lay missions to undertake their civilization.'

What is denominated The Grand Orient of Venezuela, has approved, adopted, and transmitted to the whole Masonic fraternity of the Republic this decision, in order that, being fully informed of it, all the members of each body shall give it their strictest attention and adherence. Thus it is expressed in a Masonic leaflet now circulated. This is nothing less than an organized plan of warfare against Holy Church. It is not, therefore, matter for wonder that Venezuelan Freemasonry, applauding the fierce persecution now going on against the Church in France (a persecution against which not only the Catholic world has protested, but even men with the merest sense of honor and justice) after having declared that what is happening in France is due particularly to the determined and vigorous contingent that Freemasonry has supplied to that government, resolves:—

'To express a vote of adhesion to, and sympathy with, the Grand Orients and Supreme Councils of France and Italy for the dignified and resolute attitude which they have taken in the question of the separation of Church and State.'

This was published in the 10th number of the Masonic Journal of Caracas."

Archbishop Castro concludes that in the light of these facts it is no longer possible for any one to be at the same time a Mason and a Catholic. He exhorts his clergy to "exercise great vigilance" and begs the Freemasons to "have some regard for the feelings of parish priests, and not to offer themselves as godfathers at christenings"; also, if they belong to pious confraterities, to "elect between abjuring Freemasonry and leaving the confraternity of which they may be members."

To judge from the tone of this pastoral letter, there must be many crypto-Masons among the Catholics of Venezuela.

Are there any among the Catholics of these United States? The Coughlin Case at Bridgeport, Conn., and several similar examples have shown that there are some; how many, no one can tell. It is here as in South America. Unsophisticated men are induced to join the Masons under false pretences. It is only the initiated few, the leaders, who know Masonry's true aims and strive arduously for their accomplishment. In this country the

work of unmasking Freemasonry has been undertaken by a Catholic scholar, the upshot of whose researches, already adumbrated in the REVIEW, will soon appear in book-form. Orders can be placed with B. Herder, 17 S. Broadway, St. Louis, Mo. In *La Croix* of Montreal, a writer who has some inkling of its contents, refers to this forthcoming work as "un livre à sensation." It will prove sensational to many and, we are sure, will put an end, definitively and for ever, to the allegation that American Freemasonry, unlike the Freemasonry of Continental Europe and Latin-America, is not an anti-Christian sect but a harmless benevolent society.

The Holy House of Loreto

[Canon Chevalier's Reply to His Critics]

II.

By confining themselves, in their refutation of my book, to subtleties concerning details, my opponents have kept in the background the value and the amount of matter of higher interest which it contains. In this question of the legend of Loreto, we have before us, as I have said, not a dogma but a historical fact. In studying it there is required not only the application of the principles of logic for determining the truth, but also the specific rules formulated by competent scholars as necessary for its impartial inspection. I have found these rules enunciated in connection with the holy sudarium of Cadouin by a learned man as notable as a good Catholic as he was for his exceptional competence in dealing with what pertains to the Christian Orient—the late Count Riant. "While not adopting certain independent doctrines concerning the history of Apostolic times; while bowing without discussion before the traditions handed down by the first Christians; and while recognizing as authentic relics those which were considered as such without written proofs by the Fathers of the Church, —it seems to me that one may not place in the second rank the oral tradition of later periods subsequent to the point where the continuous series of written testimony begins, but may demand that the authenticity of a relic of the first order, solemnly presented for the veneration of the faithful, must be established by an *unbroken chain* of written testimony, collecting directly the heritage of the tradition of Apostolic times in order to transmit it to us without lapses." To these words of Count Riant, written in 1870, I added: "These considerations apply precisely to the

Holy House, inasmuch as, according to the legend, it is identical with the house of Nazareth.' (p. 7). Now, with regard to this matter, where is this "unbroken chain of written testimony"? There are not even odd links. Keeping to the chronological order, which seemed to me the most natural, I believe that I have shown:

First, by the relations of travelers and pilgrims, that (a) previously to the period assigned for the first translation (A. D. 1291), the house of the Blessed Virgin in Nazareth had been destroyed, or at least (b) that the spot which had witnessed the mystery of the Annunciation continued, as in the past, to be the object of the veneration of visitors;

Secondly, by charters, that there existed a church of St. Mary at Loreto previously to the time of that same translation;

Thirdly, by a rigorous classification of documents and the legitimate elimination of spurious ones concerning the Holy House, that there was no mention, either at Loreto or elsewhere, of this translation previously to the year 1472;

Fourthly, that the popes and the Congregation of Rites have been exceedingly reserved in declaring themselves on the subject of the miracle of the translation. The first bull that affirms it is of the year 1507; the inscription in the Martyrology, of the year 1669; the first "officium proprium," of the year 1699. (p. 7—8.)

As must have been noticed, I do not lay much stress on the destruction before 1291 of the house of Nazareth, on the continued existence of which the criticisms of the *Casket* rest, to a great extent; but I maintain that no traveler made mention of its disappearance. And if it be thought that this disappearance is proved by Ricoldo, who mentions two altars instead of three, I reply that one need only continue the reading of my résumé (p. 73) to see, two lines further on, that Sanudo (in 1321-1322) and Breidenbach (in 1483) saw three altars.

The vital point is that during the interval which extends from the assumed period of the translation to the end of the fifteenth century the legend has on its side only spurious documents. I have published three of these (1295, 1297, and about 1330), and I call upon any paleographer or diplomatist worthy of the name to confirm their spurious nature. Since then I have discovered two others, which I have published in the *Mélanges d'archéologie et d'histoire de l'école française de Rome*: one is a bull attributed to Clement V (1310), the other, a relic of Farfa. To these five documents must be added a sixth: the mention of the translation of the house of Nazareth in the *Mappa mundi spiritualis* of Jean Ger-

main. I have shown that the original manuscript of the *Mappa mundi spiritualis*, written in 1459, does not contain the passage, which is a fraudulent addition made—without evil intent—by the Latin translator of the work at a period when the legend was in vogue. (pp. 183 sqq.)

It cannot be denied that there is in this accumulation of falsifications a strong presumption against the authenticity of the Holy House. One falsehood—much less a series of falsehoods—is not invented for the purpose of supporting a recognized fact. To the minds of reflecting opponents the absence of all mention of the translation during one hundred and eighty years could not but be a very embarrassing argument; so they hastened to quiet the pious faithful by assuring them that documents will be found, —have been found in the archives of the Congregation of Indulgences and of the Vatican. I replied that it would be difficult to see how this Congregation, which dates only from the seventeenth century, should have in its archives contemporaneous records of an event which a fifteenth-century tradition assigned to the thirteenth century. Nor is there room for the belief that the Vatican possesses bulls more ancient or more explicit than those which I have published. And this because in presenting for confirmation to Pius IV thirty-one bulls relating to the pilgrimage, its directors could not have left out those which were of greater importance than the ones which they presented. A friend of mine, who is a canon of Loreto, wrote to me recently: "I believe that the collection of Loreto in the Vatican, which has not yet been explored to the very bottom, may provide us with surprises." If there existed among the Vatican archives a collection of Loreto, it would long ago have been "explored to the very bottom" and even published in its entirety. There certainly do exist at the Vatican documents relating to the Holy House: I have published more of them than my predecessors. The late Father Denifle, O. P., who was assistant to the curator of the Vatican archives, discovered there a set of documents very compromising for the authenticity of the house of Nazareth. He spoke of this find to a number of his friends, several of whom have borne witness to the circumstance since his death. But during his lifetime the matter was not agitated and no one had the curiosity to ask him for a sight of the documents or even to take down the number. I have instituted a search for this collection, and I undertake, as soon as it shall be in my power to do so, to publish it in its entirety, no matter what may be the consequences for my work.

Another argument, which my opponents refuse to take into account, is the universal silence of contemporaries, both in the East and in the West. For a negative argument it is, under the circumstances, of very great importance. Here it is, as developed by Count Delaborde, professor at the École des Chartes: "During this long period (from 1291 to 1472) not a voice was raised among the Christians of the East to lament the disparition of this precious dwelling. In the West, too, not a voice was raised to celebrate a miracle which should have astounded not Italy alone, but the whole of Christendom. How is it that Villani,—to cite but one—Villani, who describes in such detail the fall of Saint-Jean-d' Acre in 1291, and who gives himself up on this occasion to long dissertations on the disappearance of the Christian power in the Holy Land; Villani, who delights in reporting miracles occurring far from Italy, and, nevertheless, of much less universal interest, such as that of the Rue des Billettes in Paris; A. D. 1290;—how is it that Villani says not one word of the alleged disparition of the Holy House from Nazareth? How is it that the pope to whom, as the defenders of the legend claim, the magistrate of Recanati gave notice as early as 1295 of the arrival of the Holy House; how is it that all those who, following his lead, called upon Christendom to undertake a new crusade, refrained in their appeals from citing an event so apt to arouse the enthusiasm of the multitudes? How is it, finally, that in the bulls conceded to the church of Loreto before the sixteenth century, there is not one word which can be construed as relating to the translation or even to the existence of the Holy House?" (*Journal des Savants*, 1907, pp. 368—369.) What I myself have to say concerning this silence of Italian chroniclers, may be seen at pp. 154 and 155 of my book. The silence of St. Antoninus of Florence, it has been sought to explain on the score of his "not thinking himself as yet assured as to the authenticity of this event." Besides the fact that this same hesitation seems to have held back all historians of Loreto up to the year 1632, it is strange that St. Antoninus did not experience the same scruples before inserting in his Chronicle the fable of the female pope Johanna, the most fearful calumny ever thrown into the face of the Roman Church.

But how, it might be said, could the legend of Loreto with all its developments have been invented without having a foundation—at least rudimentary—in the past? I have shown by three examples how it is possible to embroider on a foundation of nothing a well-developed historical theme: William Tell, St. Philomena, and St. Theodosia (pp. 479—482). If I revert for a mo-

ment to the second of these, it is because the question was reopened by Father Gius. Bonavenia, S. J., in order to contest the exceedingly scientific and exceedingly authoritative conclusions of Signor Orazio Marucchi (*Controversia sul celeberrimo epitaffio di S. Filomena, v. e. m.*, Roma, 1906). Professor Marucchi in his rejoinder proved to his ignorant opponent that the disposition of the slabs of the *loculus* discovered in the cemetery of Priscilla and transported to Mugnano, was not due to accident, but to the distinct intention, noticed also in other instances, of the *fossores*. (*Studio archeologico sulla celebre iscrizione di Filomena scoperta nel cimitero di Priscilla,* Rome, 1907). He showed him that the *fossores* did not inscribe the name of the deceased before setting the bricks which closed the tomb, but afterwards. He showed moreover, that nothing in the present case denotes a martyrdom, which is absolutely excluded by the expression, "Pax tecum." The experience of Father Bonavenia demonstrates once more the necessity of undertaking studies of this sort with complete indifference as to the conclusions to which they may lead.

Concerning the origin of the legend of Loreto I have been very reserved. It is strange that the authorship of explanations given by different writers has been attributed to me, whereas I have simply reproduced them without the least intention of adopting them; and it is also strange that no mention has been made of that explanation which has seemed to me—and to many others—the most probable, because the most natural and that having the greatest appearance of truth. The documents designate at first by the words "almae domus" the dependent edifices of the sanctuary, where pilgrims were received, and even the hospital where the sick and the poor gathered. The use of the word "domus" in the singular to designate the sanctuary itself, is of later date. The popular imagination made it the real house of the Blessed Virgin.

What is the origin of the sanctuary itself? It has been insisted that the "ecclesia Sancte Marie in fundo Laureti," of 1194, and even that of 1285, is a different sanctuary from that of the pilgrimage. The essential point is to establish that the church devastated by the Ghibelines of the country in 1313-1314 is really that which the legend later qualified as the Holy House. There is no mistake possible here, since it was despoiled of the oblations of the faithful and the image of the Virgin of its adornments. It is the very same which John XXII designates as a rural church, with a chaplain, in 1320; for he alludes to the pillage which it had suffered. In order to determine incontestibly that it was theparish

church of the locality, it suffices to keep in view the fact that in the Middle Ages country pastors were designated as chaplains. (p. 143.)

But whence came the statue which was later called miraculous? Professor Dante Vaglieri has recently drawn attention to the fact that, at the close of the thirteenth century, Albania was the scene of a struggle between the Angevins and the Servians. These last ended by turning to Constantinople and its Orthodox Church. The consequence was for a number of Catholics of the country that they were forced to expatriate themselves. They crossed the Adriatic and came to settle in the Marches, bringing with them an image of the Virgin. It is possible to fit this relic into the periods fixed by tradition. Until the appearance of the legend of the translation, this statue was the treasure of the church of Loreto, and Paul II, in 1470, still limited himself to saying that the church contained an image of the Blessed Virgin surrounded by a group of angels, which the mercy of God had placed there. There is up to this time so little question of translation, that the title of the sanctuary was at first, and remained (until 1464 at least), the Nativity of the Blessed Virgin: that was the "gloriosum festum" of the district. It was changed later to that of the Incarnation, in order to conform to the legend which had meanwhile gained the upper hand.

My opponents have done their readers a great injustice by not putting before them the extract which I gave (pp. 464 and 465) from the book of the Assumptionist Fathers on Palestine, the best on its subject from an archaeological standpoint. Here are a few lines from it: "The examination of the excavations conscientiously made by the Franciscans, and the descriptions of early pilgrims, would hardly permit one to connect the cave itself with the little structure of Loreto.... But we ought frankly to confess that Oriental tradition does not mention the translation and that no ancient text gives us any information concerning the site or even the existence of the Holy House in front of the cave of Nazareth." My opponents should in justice have given more space to the evidence of those who contradict the legend. There were contradictors from the first, and a denial is not a sufficient answer to the contemporaries who speak *de visu*. When later on, minds of the first rank, such as Mabillon and Montfaucon, describe their sojourn and their devotions at Loreto, without pronouncing the word translation, their silence is a formal admission that they held it as doubtful and that it had no historical consistence in their opinion.

I make bold to assert that no faculty of letters, even in a Catholic university, either in Europe or America, would accept a historical thesis the conclusion of which would be favorable to the legend of Loreto. Just let some one try it!

Romans, France. ULYSSE CHEVALIER.

(To be concluded.)

Probabilism

Probabilism is quite often held to be an immoral contrivance of the Jesuits.

Below follows a brief, clear, and forcible statement of its true character from the pen of a contemporary Jesuit. It is a page from the English organ of the Society and well deserves to be laid away for use against ignorant and fanatic ranters.

Says Rev. John Gerard, S. J., in No. 519 of the *Month:*

Probabilism..... which, by the way, was certainly not of Jesuit invention, rests wholly on the maxim *Lex incerta non imponit obligationem certam.* If there be doubt as to a law, there can be no certainty as to the obligation which that law imposes: and if there be no certain obligation to the contrary, a man is at liberty to adopt a course against the rightness of which arguments and authorities may nevertheless be brought.

It is obviously required, that the doubt as to the law and its binding force must be *real*, that is to say, there must be sound reasons, not mere sophisms, in support of it. And, in the first place, such reasons must satisfy the conscience of the inquirer himself, for without this there can be neither probability nor possibility of his action being lawful. He must, that is to say, be fully convinced that he is free to act as he does. In cases such as Dr. Littledale[1] imagines, where something is "plainly forbidden by God's law," in Scripture or otherwise, there can be no question, nor was ever supposed to be any, of finding a justification, and to represent Probabilism as having any connection with the like of these is monstrous. Murder, perjury, impurity, and calumny, are and must ever be simply bad, and no excuse can possibly be devised to cloak their iniquity.

But there must always remain a multitude of practical problems, as to which it is not so easy to decide. A law may be certain and obvious, and yet its application to a particular case by no means be so—more especially when it is a positive law of

[1] Article "Jesuits" in the *Encyclopedia Britannica.*

human origin, like the precepts of the Church. Murder is, no doubt, a crime, but *is it* murder for a soldier to kill an enemy in battle, when he knows little of the causes of the war, and so cannot decide as to its justice? Lying is forbidden by the law of God, but *is it* a lie for a servant to say that his master is "not at home"? A Catholic is bound to hear Mass on Sunday, but does the obligation hold if the nearest church be five miles or ten miles away?

To satisfy his conscience in such cases a man may either argue out the matter himself, applying general principles of morality to the particular case in point; or he may consult the opinion of those who have made such subjects their special study, and decide according to their verdict. In the very common event of their being a difference of opinion amongst the doctors, some affirming and others denying the lawfulness of a certain course, and there being men of recognized authority upon either side, and force in the arguments they severally adduce, it is clear that neither opinion is so definitely proved as to be absolutely certain.

Nor can it be said that to have recourse to the opinions of moralists is to substitute external authority for the voice of conscience; the very fact that authors of recognized standing and good repute in the Church adopt an opinion, is sufficient to show that it has arguments in its favor sufficient to convince men whose judgment is admitted to be worthy of consideration, and the arguments brought must be not merely counted but weighed. In the majority of instances it may even be said that this is the best and surest way in which to arrive at a satisfactory conclusion. There are comparatively very few who are capable of arguing out for themselves the sort of questions of which we speak, or even of seriously attempting to do so. In common life, when in doubt upon matters of the kind, men consult their friends, although these may be no more capable of forming an opinion than their questioners. It seems a more common-sense plan to take counsel of those who have given their life to the study of such questions, and can have no personal consideration to warp their judgment.

If the opinions of moralists are found not to be unanimous upon any point, it naturally follows—as has been said—that neither opinion is so plainly wrong that a man can be compelled under pain of sin to renounce it and adopt the opposite. It should be remembered, though it is constantly forgotten, that the question is always in such cases, not what a man should be recommended or exhorted to do, but to what a penitent can be obliged *sub*

gravi, what a confessor has a right to demand of him as a condition for absolution. And if there be theologians of recognized authority for an opinion which the confessor himself does not share it is held by Probabilists that he is not justified in treating the said opinion as untenable.

This holds good even though there be a majority of moralists on one side, for, provided that those of the minority be authors of acknowledged standing, their verdict is not convicted of error because they are fewer. When jurymen or judges differ about a case, it is not necessarily the larger number whose judgment is right.

As to the extreme case, which Mr. Figgis[2] and others are wont to cite, of an opinion being held lawful though sustained only by one solitary authority, it is manifest that though but one be *known* as supporting a certain view, he may yet be such as to give assurance that the opinion he adopts is not a mere baseless individual whim. To know that St. Alphonsus, or St. Antoninus, or St. Thomas, or Cardinal de Lugo supports a certain view is sufficient to show that this is not ill-founded, and is not even confined to this one upholder.

But to suppose a case in which one solitary theologian, an *Athanasius contra mundum*, maintains an opinion which others unanimously condemn, and to say that, on the strength of this sole supporter, the view he champions becomes practically lawful, is ridiculous, as will speedily become evident if writers, instead of providing illustrations for themselves by means of their own imagination, will seek them in any Catholic manual of moral theology. They will not find it very easy to discover instances in which a merely probable opinion is declared to be tenable as against one more probable.

"Christian Science" in Theory and in Practice.

The philosophical system of Mrs. Eddy, which underlies "Christian Science," is so incoherent that Father R. H. Benson justly says that the most charitable construction we can put upon it is that she provided herself with the smaller edition of a philosophical dictionary, asked her friends the meaning of some words, and guessed at the rest.

So far as it can be extracted at all, the system is as follows: God is mind and alone has true existence in the highest sense.

[2] *From Gerson to Grotius, 1414—1625.* (Birkbeck Lectures on Ecclesiastical History.)

Man also is mind (Mrs. Eddy does not explain whether man is, therefore, divine or not). Since God—or shall we say, "the divine" —alone is real, all that is opposed to the divine must be unreal. Therefore matter is unreal. Again, God is good; therefore the opposite of God is not good; therefore evil has no existence. "There is no sin or suffering," she says. "There is but one primal cause, therefore there can be no effect from any other cause." (She is apparently unaware that there is such a thing as second causes.) Again, "God does not cause man to sin, be sick, or die." Hence sin, sickness, and death have no real existence.

But why, then, does the world persist in believing in these things? Because, she says, the mind of man has become debased (how this is possible, if deterioration from the primal cause is an impossiblity, she does not explain). This debased perception she calls by the name of mortal mind; and sickness and death in her theory have a kind of phantom life when regarded by mortal mind. The cure then is evident: man must refuse to yield to the allurements of mortal mind; he must stoutly deny its veracity, and thus gradually the idea of sin and sickness will be eradicated, and with the eradication of the idea such an attenuated existence as they possess will also pass away.

Mrs. Eddy is right when she declares God is a spirit; she is wrong when she denies that the Word was made flesh. She is right in proclaiming the superiority of mind; she is wrong in deducing from that proposition that if human mind ceased to perceive, there would be no divine mind to save the situation.

Practically "Christian Science" aims at the destruction of such "delusions" as bodily suffering by a means other than that of medical science. There is no question at all that cures are wrought by this extraordinary system. We are quite willing to allow that even objective diseases may be cured by Mrs. Eddy's system: for the power of self-suggestion is certainly a remarkable fact, and one hesitates from attempting to limit the effect of a convinced mind acting upon the body.

Where I take exception to the system,—says Father Benson, whom we are following,—is in the fact, that bodily disease has no right to be selected alone for treatment from all the manifestations of mortal mind. Food also, according to the new gospel, must be a delusion. So is money; so are carriages and horses and trains and steamboats and clothes—for they are all manifestations of a thing which does not exist, since "God is spirit, and spirit is all." Yet Christian Scientists take their three square meals a day, wear clothes, travel by train, etc. Mrs. Eddy herself charges

five dollars prepaid for her miracle-working book, and something like one hundred dollars, we believe, for a course of higher study.

What do "Christian Scientists" say to this charge of inconsistency? They say that a present concession must be made to these fantastic ideas; the "mortal mind" of the rest of the world is still too strong for the elect, they must continue to wear their chains a little longer. Mrs. Eddy goes even further and sadly laments the limiting power of vulgar credulity. "Until the advancing age," she writes, "admits the efficacy and supremacy of mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation."

Until that time comes we may surely be pardoned if we continue to see a little inconsistency in all this, and to explain what successes are attained by "Christian Science" by the principle of self-suggestion rather than by a philosophical fallacy. It might be otherwise if there was really any startling evidence that "Christian Scientists" believed what they said. When Mrs. Eddy ascends a pillar like St. Simon Stylites, or confines her diet to pulse and water like the holy children—for even we do not ask that she should subsist entirely on high and noble ideas—when American professors of this creed cross the Atlantic on mill-stones, or even without them, upborne by their supreme consciousness of the superiority of mind over matter—even we might also say, when the preachers of this religion go out barefooted and frockless to proclaim the good news of the kingdom to those who cannot afford five dollars as the price of their liberation—when we see all this—when we see even one-hundredth part of the self-denial of the meanest among the Christian saints, or the very faintest sign that God is working among them in a manner in which he does not work in hypnotic establishments, perhaps then we shall be able to treat them with more respect and less laughter, and be patient enough to study their complicated books with something resembling sympathy.

Father Benson concludes his lecture, of which the above paragraphs are a précis, (the full text can be found in the *Tablet* No. 3464), with the remark that, clearly, "Christian Science" cannot claim, in any acknowledged sense of those words, to be either Christian or scientific. It is "a digest of an emasculated Protestantism and a misunderstood ideal, manifested in an inconsistent course of life." And he bids us particularly to remember that the sacra-

mental system is after all the one and only positive scheme which can be reasonably held. It is from the loss of this that the new heresy has had its rise. When matter was no longer understood to be the divinely-appointed vehicle of the spirit, it became its enemy.

The Catholic Sunday School

The Catholic Sunday School: Some Suggestions on its Aim, Work, and Management by Rev. Bernard Feeney. (xxii & 233 pp. 8 vo. B. Herder. 1907. $1.)

As Archbishop Ireland emphasizes in his spirited Introduction to this book (p. xiv), the only ideal school "is the Catholic school, where the religious instruction goes hand in hand with the secular, where religion takes its place in the daily programme of studies, where the atmosphere is permeated and perfumed with faith and and piety, entering every moment into the very soul of the child, and fashioning it into the living exemplar of things divine."

Our chief duty, therefore, is to provide Catholic schools wherever possible—and the increasing number and growing prosperity of our people make it possible almost everywhere. With the continued mulplication of parish schools the Sunday school will become less and less necessary.

In the belief, however, that "that day....is [yet] far off, when every Catholic parish in the land will have its Catholic school," and that consequently, "for a long time to come, the Sunday school will be the only means of educating a large number of our children in their religion," (p. 194) Father Feeney has compiled this volume of "suggestions for its greater efficiency," explaining what a Sunday school is and how it ought to be conducted to accomplish its purpose most successfully. These suggestions betoken deep thought and careful observation, and, so far as we are able to judge, are all of them practical and excellent.

While it is true that, as Archbishop Ireland again says (p. xiv), that "nothing supplies the place of the Catholic school in the religious formation of mind and of heart," and that "the child left outside its portals will, nearly always, be wanting afterwards in Catholic life and spirit, whatever other means were devised to develop in him the germinal graces of his baptism;" it is just as true that where for some reason or other no parochial school can for the time being be established, the pastor is bound in conscience to apply, and the parents have an equally sacred

duty of aiding him in applying, the best possible "other means" of furnishing the needed religious instruction—and that seems to be the Catholic Sunday school. We venture to say that any Sunday school conducted in the spirit of Father Feeney's manual, and in conformity with his suggestions, is likely soon to develop into a regular parochial day school, such as every congregation ought to have, and such as nearly every congregation, even though the number of children fall considerably below one hundred, as a rule *can* have, provided both pastor and people are willing to do their full duty, even at a sacrifice. So that by being circulated widely this book would by and by lose its *raison d'être*. We do not think we could give it higher praise than that.

Religious Instruction in Our High Schools, Academies, and Colleges

In a paper contributed to the Newark *Monitor* (v, 8) our brilliant former colleague of the *Providence Visitor*, Rev. Father Cornelius Clifford, now Prefect of Studies at Seton Hall College, discusses "the proper management of the regular course of religious instruction in our Catholic high schools, colleges, and academies. Intimating rather than asserting, that this course is not treated in the afore-mentioned institutions as seriously as it deserves, he recalls some remarks made several years ago at one of the meetings of the Catholic Educational Association by Father McHale, C. M., whose plea, he says, "was for nothing short of a fuller and more wisely graduated course of religious instruction than is commonly enforced here in America. Those aspects of the question upon which he directly dwelt had the effect, moreover, of calling attention to the slip-shod methods and general *insouciance* which seem to characterize a good deal of the teaching euphemistically styled catechetical in not a few of our more ambitious institutions of learning. Though the distinguished educator was too charitable a priest, and altogether too shrewd a judge of the general sensitiveness of the academic skin to be needlessly explicit,"—comments Father Clifford—"it was impossible not to feel what has been abundantly proved by the experience of many an undergraduate since the paper was originally published, that there was, and still is, a great need of reform. The catechetical course has been too often relegated to a subordinate place in the schedule of studies. It has been entrusted to incompetent lecturers; or it has been set down for some drowsy

hour of the week not commonly associated in the minds of the young with alert and serious study. What is most discouraging of all, there is no one text-book which happily fulfills the hard requirements of our American environment." Wilmers, edited by Fr. Conway,—Fr. Clifford thinks,—is antiquated and not adapted to the "mysterious psychology" of the American boy and girl. Fr. Sylvester J. Hunter's three-volume *Outlines of Dogmatic Theology*, for some unexplained reason (probably its comprehensiveness and "dogmatic" character), "will not do"—our teachers will not have it.

Fr. Clifford offers no satisfactory solution of what he calls a grave and insistent problem; but confines himself to the quite obvious remark that the higher course in Christian doctrine should not be entrusted either to very young or to very old teachers, lest it be mismanaged. He winds up with the suggestion that during the last two or three years at least this course "should be in charge of a special teacher, who may follow the lecture system if it can be done."

We happen to know from experience that, even with a good teacher, the lecture system, under the conditions ordinarily obtaining, at least in our colleges, is far from satisfactory,[1] *unless* there be in the hands of the students some fundamental treatise —a book, in the words of Father Clifford, "that answers to all the special needs of the English-speaking world."

While we are not prepared to assert that *A Systematic Study of the Catholic Religion by Charles Coppens, S. J.*, (St. Louis: B. Herder. 1903. ix & 370 pp. 8vo. $1.) "answers to *all* the special needs" of English-speaking students; yet since it is the work of an experienced teacher, prepared directly for the purpose here under consideration; viz. to serve as a set of printed syllabi for reference and preservation, being clear, full, and explicit throughout, based on Father Hunter's *Outlines*, which Fr. Clifford esteems so highly, containing all of that work's best features, minus the "prolixity" which renders it unfit to serve as a text-book,—we do not see why by means of it a course of lectures on Christian doctrine could not be made both interesting and profitable, especially if the lecturer follow Fr. Coppens' advice that those

[1] "There is one serious inconvenience in this system, which outbalances many of its advantages, namely that most students find it beyond their power to remember the explanations with such accuracy as the importance and the difficulty of the matter require. If attempts are made to take notes during the lectures, it is usually found to be impossible to do justice to the subjects treated."—Rev. Charles Coppens, S.J., *A Systematic Study of the Catholic Religion*, Preface pp. iii—iv.

who explain his brief text-book should ever have at hand a copy of Fr. Hunter's learned work, and, we may add, make another copy of Fr. Hunter's *Outlines* accessible to advanced students who desire to go into the subject more deeply and at greater leisure.

PARERGA AND PARALIPOMENA

The Polish School Question.—In a note on "Polish in the Public Schools" in our No. 12, p. 374, we expressed a fear lest the movement to have the Polish language taught in the public schools of cities which have a large Polish population might lead the Poles, who are essentially a Catholic people, to send their children to the public rather than to the Catholic parochial schools. We now see from the *Prasa Polska* (Milwaukee, 1, 8), which we quoted in that note, that our apprehension was not unfounded. In fact, it is becoming quite manifest that the leaders of this movement are of set purpose antagonizing the Catholic parish schools. If these schools in Polish congregations are really as poor and inefficient as the *Prasa Polska* asserts them to be—a point which we are by no means ready to concede,—the alternative is not to induce the public school authorities in Polish districts to add the Polish language to their curricula and then send Catholic children there; but to *improve the parochial schools*. The *Prasa Polska* claims that the demands of the Polish Catholics for better parochial schools "are ignored." But are not the people who support these schools also in control of them? If they are willing to make the necessary sacrifices—and is there any sacrifice too big to be made for the Catholic training of our children?—who can, who will prevent them from making their parish schools in every way equal to the best in the land?

Candidly, the leaders of this movement impress us as soreheads, to whom language and nationality is dearer than the sacred faith of their fathers, the faith to which Poland, like Ireland, owes the chief part of its glory.

The CATHOLIC FORTNIGHTLY REVIEW has stood up long enough and valiantly enough, we trow, for the rights and the mother-tongue of every nationality represented in the great body of American Catholics, to prevent undue aspersion of its motives in making this criticism; nor is it at all ready to believe that the views expressed by the *Prasa Polska* are those of the majority of our Polish coreligionists. But no matter how small the number of these malcontents may be, the active campaign they are carrying on in the public press compels us to point out the un-Catholic and dangerous character of their ulterior aims, so long insidiously veiled, but now fully disclosed.

Our oft-expressed demand that the Poles be given adequate representation in the American hierarchy, was and is inspired

largely by the hope that the watchful solicitude and naturally powerful influence of two or three Polish bishops, or auxiliary bishops, in various parts of the land would effectively check such dangerous movements as the one here censured against the parochial and in favor of the godless public schools,—movements which, if allowed to run their course unimpeded, are sure to bring about the spiritual ruin of thousands of innocent Catholic children.

Legends vs. the Truth.—Our attention has been drawn to the following editorial note which recently appeared in the *Ave Maria* (Vol. LXV, No. 17):

> Apropos of a question concerning the Breviary, the *American Ecclesiastical Review* gives terse expression to a verity which is well worth emphasizing in these modern, or "modernist," times. "Most of us," says the *Review*, "learn more solid and lasting truth from legends in our days of innocence than ever at a later age, we learn from the teachings of science."

The *Ave Maria* writes, of course, in self-defense. The fact that it is able to quote an *obiter dictum* of the *Ecclesiastical Review* in support of its rather childish position on the question of legends, does not alter the truth that "pious and edifying stories" of the kind which fill so many, especially of the earlier volumes of our Notre Dame contemporary, must not be applied in the training of the young in our critical age except with extreme reserve and caution. As the learned Jesuit Father Hull pointed out several years ago in the Bombay *Examiner* (Vol. LVI, No. 52), whether pious legends are put forth as true, or merely as stories, the habit of reading them is bound to have a considerable effect on the mind of the reader. Educated people, in whom the critical faculty is fairly developed, generally exercise their discretion and judgment. They have no hesitation in rejecting those stories which are obviously improbable or fantastic, and rather wonder that such pabulum should be offered to them. If a story is free from intrinsic improbability or absurdity, they give at the most a provisional assent. But simple people—whether they pass as educated in the general sense, or have merely learnt to read without much training of their mental faculties—are very much at the mercy of such stories, and are apt to form their notions of God's dealings from them. They cannot understand holy men putting forward stories, especially pious ones, which are not true; and in fact they almost think it a matter of duty, and in some vague sense a part of piety and faith, to believe them. The consequences are often serious. The principles of faith and religion are confused in the minds of these simple people. They lose the distinction between the noble and precious deposit of God's revelation, and human narratives which certainly may be erroneous. Then, when they come across a critical discussion of such matters, they are shocked and begin to identify criticism with impiety and scepticism. This is one obstacle which stands in the way of progress; for while on the one hand, the circumstances of the time demand that accurate information should be conveyed to the faithful on such topics; on the other hand it is always undesirable to disturb the minds of the simple.

Hence the importance of carrying out the policy we have recommended on several occasions, viz., of not teaching to the young things which they must unlearn afterwards. If a greater caution were exercised in dealing with such subjects, the problem would solve itself. By desisting from the propagation of dubious and apocryphal matter and carefully selecting only that which is well authenticated, the minds of the rising generation would find themselves well furnished with solid knowledge on which they could rely; and they would never at a riper age have to undergo the trying ordeal of disillusionment. They would know the truth, and the truth would make them free.

"Bettering One's Position."—The Rev. John A. Ryan, D.D., has contributed to the *Catholic World* Magazine (No. 512) a paper of exceptional interest and value. He shows why money debases and enslaves those who possess it, and in a more sordid way, those who have none of it. Its debasing influence springs from the circumstance that it is the chief means of "bettering the position" of persons whose concept of what constitutes "betterment" is ignoble and false. Dr. Ryan makes clear especially these points:

The materialistic theory of values and of life which impels men to multiply and vary and develop and satisfy indefinitely those wants that are grouped under the head of shelter, food, clothing, social intercourse, and amusement, is false. To those persons—and their number is legion—who explicitly or implicitly adopt and pursue this materialistic ideal, money is literally "everything." It really and truly enslaves them. And it is difficult to say which class receives the greater hurt—those who succeed to a considerable degree in realizing their aim, or those who utterly fail. Although the latter do not attain to that excessive satisfaction of material wants which is demoralizing, their incessant striving for it prevents them from adopting reasonable views of life, and their failure leaves them discontented and pessimistic.

In the second place, ninety-nine out of every hundred persons will lead healthier, cleaner, nobler, more intellectual, and more useful lives, if they neither pass nor attempt to pass beyond the line of moderate comfort in the matter of material satisfactions. Dr. Ryan hazards the assertion that the majority of families that expend more than $2.500 per annum for the material goods of life, would be better off in mind and character if they kept below that figure.

For these reasons, he says, reflecting and discriminating persons have but scant sympathy with the ambitions of the mass of comfortably-situated country people who come to the city to "better their position," or with the desire of the highest paid sections of the laboring classes to increase their remuneration. Today, as of old, the prayer of the Wise Man represents the highest practical wisdom: "Give me neither poverty nor riches; give me only the necessaries of life." Even the majority of Catholics seem to hold to the Christian conception only theoretically and vaguely, not clearly and practically; and Rev. Dr. Ryan is therefore doing a most necessary and excellent work, and contributing towards

the solution of many of the most disturbing questions of the day, by recalling these forgotten truths and applying them to concrete present-day life.

To those interested in the subject—as all educated and charitable persons ought to be—we recommend *Die christliche Lehre vom Erdengut nach den Evangelien und apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Von Alfred Winterstein, Domprediger in Würzburg.* Mainz 1898. xiv & 288 pp. 55 cts.

K. of C. Doings.—The *Columbian and Western Catholic*, a K. of C. organ published in Chicago, has for some time had the following "Special Notice to the Members of the Knights of Columbus" standing in bold-faced type at the head of its editorial columns:

"Dear Sirs and Brothers—Many complaints have been made to the management of 'The Columbian' that the paper is found in the hands of many persons not members of the order. As this paper is published for the benefit of the members of the order of the Knights of Columbus, we would respectively [*sic!*] ask that our subscribers would [*sic!*] be more careful with their copies of 'The Columbian' than they have been heretofore. 'The Columbian' is strictly a paper for the members of the order of Knights of Columbus and should not be found in the hands of any others but members of the order. We trust that it will not be necessary for us again to call the attention of our brother members to this fact."

Somehow the *Columbian* does not practice what it preaches, for the editor of the CATHOLIC FORTNIGHTLY REVIEW, who is not, so far as he is aware, a member of the Knights of Columbus, has been for a long time and is still receiving the *Columbian* as an exchange.

Nor, after a close perusal of the *Columbian* for some two years or longer, can we imagine any reason why this journal should be carefully withheld from outsiders or non-members. Reading its every issue attentively during the period mentioned has neither induced us to apply for membership nor grievously shocked our sensibilities. The *Columbian* does not bother its head—if it has a head—with the deeper questions underlying the controversy that is raging about the "Knights of Columbus," nor does it try to bolster up the claims of some of the more enthusiastic members with regard to the "high ideals" of the "Order." It is purely and, we may say, frankly, a purveyor of "lodge" gossip and intra-mural smallbeer. The number we happen to have before us (Vol. xxxix, No. 41)[1] as we write, (it is a fair representative of

[1] The publishers of the *Columbian* some years ago bought out the old *Western Catholic* and profess to continue it; hence the Vol. xxxix and their at first blush somewhat surprising claim at the head of the editorial page, that the *Columbian and Western Catholic*, "Established 1867" (long before such a thing as the "Order of the Knights of Columbus" was even thought of) is "The Oldest Catholic Paper in the West." In matter of fact it is neither a "paper" in the ordinary sense of the term; nor "Catholic;" nor, consequently, "the oldest Catholic paper in the West;" but merely one of several quasi-official society or club organs of an association of men who claim to be Catholics and who have given their lodges or councils, or most of them, names of a Catholic flavor.

its species), besides the usual quota of likenesses of prominent members, a limited amount of general advertising, a (probably pilfered) "five minute sermon" (the only distinctively Catholic feature), and an introductory article on making "Discovery Day" (Oct. 12) a national holiday, is filled from cover to cover with "Official Notices of Meetings of Various Chicago Councils," a local K. of C. Directory, lengthy reports, in what Elbert Hubbard would call "Chicago tongue," of the "Doings in Chicago Councils," and, finally, "Knights of Columbus News From All Sections." One has to read many a weary column of inane twaddle until one lights upon a specifically Catholic item, and then it usually is nothing more deeply religious than a banquet toast to "Pope Pious X." [*sic!* p. 5]. Column after column and page after page bristles with "doings" such as "luncheons," "receptions," "smokers," "comedies," "pinocle turnaments," "smoke-fests" [*sic!*], "calico hops" [*sic!*], "private stags" [*sic!*], "ladies' nights" [*sic!*], "minstrel shows," "harvest parties," in which "all the lads and lassies of far and near" are invited to participate, among the inducements to attend being such "special features" as that "there will not be a chair in the hall, but the floors will be plentifully strewn with hay and the walls decorated with corn-stalks" (pp. 14—15)—which "entertainments on a high plane" are occasionally interspersed with an "exemplification of degree work" and a brisk "K. of C. Baseball League" game, "Leo XIII vs. Madonna" (p. 18).

And there you have a fair description of an average number of one of the most prominent quasi-official, organs of the great and wonderful "Order of the Knights of Columbus!"

On sober second thought, there *is* a reason why the Chicago *Columbian* should request its K. of C. subscribers to "be more careful with their copies." It was clearly a mistake that the paper was sent to the irreverent and hypercritical scribe of the Catholic Fortnightly Review, and we shall undoubtedly be dropped incontinent from the *Columbian's* exchange list, even as a red-hot doughnut is dropped from the paws of a South Side street urchin, as soon as this number of the Review will have been read in Suite 310 at No. 59 Dearborn Street, Chicago, Illinois.

Now that the mischief is done, we are really beginning to wonder how we shall be able to worry along without our weekly dip into this fountain of mirth; but, "quod scripsi, scripsi," and after all we are only giving a great and publicity-loving organization just one little advertisement more.

Chicago and the Iroquois Fire in Latin.—It is not too much to say that the practice of Latin composition as an art is a thing of the past in the secular colleges of the country. There is still an attempt at putting together Latin words and building up Latin sentences, but it is an attempt very discouraging, according to all accounts, both in the process and in the result. Catholic colleges aim higher. And if their students do not always write Latin with elegance, it is encouraging at least to know that there are Catholic professors who do. A little pamphlet entitled *Chicago and the Iroquois Fire in Latin by Hilary Doswald, O. C. C., St. Cyr-*

il's College, Chicago, Ill., is proof of this. It is a brief sketch in Latin of the city of Chicago with an account of the Iroquois Theatre fire of four years ago. First appearing in the Roman *Vox Urbis*, this little sketch is now republished by the author in pamphlet form. The subject matter is old; but it is the novelty of seeing dressed up in an ancient tongue the happenings and doings of a bustling modern metropolis like Chicago, that attracts our attention. The Latin is good, clear, and simple, with something of the true classic ring in it. Indeed the spelling here and there goes back even beyond the classic period. Thus we find *heic* instead of the usual *hic*. The author seems to have a fondness too for the *hisce* form of the dative and ablative plural, which we meet at every turn. These are, of course, merely verbal minutiae with regard to which each one may follow his own taste.

It speaks well for the classical standard maintained at St. Cyril's College, Chicago, that one of its professors is able to write thus elegantly, even picturesquely, of things modern in the language of the old Romans.

On the Necessity and Advantages of the Roman Index.—While a coterie of opinionated theologians and misguided Catholic laymen in Germany and elsewhere are chafing under the restrictions imposed by the Index, not a few Protestants long for a similar institution within their various denominations. We have repeatedly in the course of the last thirteen years, quoted utterances to this effect. A passage from a little book recently published by a convert from Anglicanism also deserves to be reproduced.

"Is there any discipline as regards the teaching of true or false doctrine in the Church of England? With the various and sometimes contradictory interpretations of the formularies which are given by different people it may be difficult to say exactly what her doctrines are, but even in those things which are generally agreed upon, is there any means of preventing the clergy from teaching false doctrine? Is it not notorious that books are written, and sermons preached, by English clergymen, in which such things as the Virgin Birth, or the miracles of our Lord, or the authenticity of parts of the Bible, are implicitly, if not directly denied?

In such cases an outcry is raised by certain members of the Church, but nothing, apparently, can be done. The writer or preacher continues to hold his position. Those who look to the State to exercise discipline in repressing ritualism do not call upon the State to rebuke or punish teachers of false doctrine, and experience shows that such an appeal would be useless. Those who preach the authority of the Church of England, or of her bishops, are bound to confess that neither Church nor bishops can exercise discipline in this matter. Sometimes a bishop may raise his voice against false teaching, but beyond uttering a protest he seems to have no power to prevent such teaching; for if he has the power, how is it that it is never used, and members of the Church of England continue to deplore the fact that so much false doctrine is taught with impunity.

Protestants sometimes speak of the 'tyranny' of the Catholic Church, and of the hardship of books being placed on the Index; but surely it is better that there should be some standard of orthodoxy to which all must conform, than that every one should teach whatever he may choose for himself. To many converts from Anglicanism it has at first been a cause of wonder, but also a great joy and comfort, that any sermons they hear in a Catholic church in any part of the world, or any Catholic books they read, always teach the same doctrines, have the same authority behind them, and never contradict each other. (*Have Anglicans Full Catholic Privileges? By E. H. Francis,* vii & 77 pp. 8vo. Benziger Brothers. 1907. 30 cts. net. pp. 73 f.)

The Fact of a Progressive Decline in the Natural Growth of the Population of the U. S. is confirmed by a recent Census Bulletin. As early as 1820 the tendency towards a slackened rate of increase was noticed. Professor Wilcox, who analyzes the census data in the Bulletin, points out that the exact birth rate of the United States is not known; yet he regards the proportion of children to the total population, and especially to the women of child-bearing age, as "an approximately accurate and significant clue" to the natural growth of population. Since 1890 the ratio of children to women of child-bearing age has shown a decrease with every decennial census. For children under five years of age, the decline in the ratio between 1860 and 1900 has been from 634 to 474. It is noteworthy that between 1890 and 1900 not a single State in the North Atlantic division took part in the decrease. Among the negro population also the proportion of children is far less in 1900 than in 1880. Confirmatory of the general theory that the decline in the birth rate is consequent upon a rising standard of living [which means more luxury and greater selfishness] is the newly attested fact of the larger families born to the mothers of foreign stock, the difference being almost two to one in their favor as compared with native Americans.

Popular Magazines.—Many of our most popular magazines are getting to be as bad as the miscellany sections of the average Sunday newspaper. Glancing over any one of the gay-colored monthlies that adorn our book-stands, says a recent critic, we see at once that the advertising section is decidedly the better half. It is no exaggeration to say that in soliciting the advertisements, writing them, putting them into appropriate type, and printing them carefully, far more intelligence and energy are displayed than in the subordinate business of editing the magazine proper. A competent advertising man is a highly paid specialist, and—speaking broadly—commands twice the salary of a mere editor. For the editors, as all their friends gladly testify, are inexpensive mediocrities. The importance of the advertising is indicated by a remark made a few years ago by a magazine publisher: "If I can get a circulation of 400,000, I can afford to give my magazine to any one who will pay the postage, and I can grow rich from the advertising." Whether this statement was ever literally true we do not pretend to say; probably the present prices of white pa-

per would force a revision of the estimate; but, in any circumstances, the fact remains that the proverbial advice to the publisher of a magazine is: Advertisements are the principal thing; therefore get advertisements.

To the achievement of this noble end the direct and obvious means is a large circulation. The aim, then, is to make your stories, your articles, and your pictures appeal to the largest possible reading public. To choose material of literary excellence is fatal; for not one reader in a thousand can boast anything more than the most rudimentary taste. The great majority of our citizens had the benefit of no formal education beyond the grammar school. They have more experience in life than school children, but except for the few in whom opportunity or natural aptitude has developed a liking for worthy books, they find their chief pleasure in the trivial and childish—with plenty of pictures. They are incapable of sustained attention, and they therefore demand all sorts of scraps and snippets; they must have even the short story shortened still further into the "storiette." It is for a clientele of this grade that many of our most widely circulated magazines are obviously intended. The managers of these periodicals point with pride to their hundreds of thousands of readers, and thus secure the overwhelming bulk of the advertising. These cheap and vulgar productions not only crowd out decent magazines where they might otherwise be read, but by gobbling up the advertising they leave the magazine of respectable but limited circulation with little or no financial support.

Our un-Christian Christian Nation.—The New York *Christian Intelligencer* (quoted in the *Evening Post* of the same city, Oct. 12) complains that we are "losing our inherited religious character as a Christian nation."

"There is abroad in the land," it says, "a growing neglect of the services of religion, an indifference to God's claims for obedience and worship, which betokens a philosophy of life which is purely secular, a practical atheism which ignores God and His law and has no fear that He will punish the transgressor."

The *Christian Intelligencer* sees an outgrowth of this spirit in the desecration of the Sabbath, the growing secularization of the public school, the prevalence of intemperance, profanity, licentiousness, dishonesty, political corruption, the weakening of family ties, and the wide and seemingly increasing spread of vice and crime —tendencies which forebode national disaster.

Our esteemed contemporary is right in its diagnosis that the American nation is in a bad way; but unlike a good doctor, it fails to prescribe or even to suggest a remedy. A religous newspaper does not fulfil its highest mission by simply complaining and proving that we are no longer a Christian nation and are fast going to the Devil.

The truth of the matter is, we fear, that Protestantism has no efficacious remedy to offer. The only physician that can save the failing patient is the ancient, venerable, discarded Mother Church,—and to her the modern world refuses to listen.

On Promoters and Their Methods we reproduce from a recent issue of the *Success* magazine the subjoined illuminating paragraphs:

Some time in your life you read an alluring advertisement and wrote to a promoter for his prospectus. That put your name on a "sucker list." And perhaps you sent some of your money and received in exchange a beautifully printed stock certificate. That put you on a preferred list. These "sucker lists," carrying all the way from 5000 to 50,000 names, are regularly offered for sale. Some of the very choice lists are made up of "suckers" who can be caught for amounts from $1000 up. I know one man who has a "sucker list" of 250,000 names, and he is proud of the fact that he has landed 30,000 of them. I know another man who has 28,000 victims on his list. The promoter may buy Michigan lists (recommended for copper companies), clergymen's lists, 'ten-dollar suckers' lists, railroad stockholders' lists, German investors' lists, farmers' lists—any variety that suits his fancy.

Pursuing the inventors by the gumshoe method, the promoter takes his "sucker lists" and proceeds to try various kinds of bait on his prospective victims. In these days, when advertising and salesmanship have been reduced to an exact science, many clever wrinkles have been devised to catch the "suckers." Some of these command the admiration of men of business. One man in Chicago opens up on the investor with a series of heart-to-heart letters about investments, written in admirable style, following each other at ten-day intervals. It is not until you receive the third or fourth letter that you discover that the resourceful Chicagoan is a company promoter and has stock to sell you. Then he goes ahead bombarding you with prospectuses, maps, circulars, and what not. I have had a score of communications from him without ever since responding to his appeals, and his campaign to "land" me has cost him (including postage, stationery, and printing) not less than 75 cents. If he is working on a "suckers' list" of 40,000 names, which is entirely probable, he has spent $30,000. And the "suckers"—investors he calls them—must pay the bill.

When the promoter gets an investor nibbling on the bait sent him by grace of the United States Post Office Department, he proceeds to spend money more lavishly on him. I nibbled some to learn the ways of the animal. Two Goldfield promoters bombarded me with long telegrams at ten cents a word—telegrams of fifty to seventy words. "Buy Goldfield Goat quick for big rise. Now 38, going to 90 few days. Telegraph your order." "Only few shares Bullfrog Bird at ground floor price 50. Next allotment 75. Get in quick." Sending telegrams on which the tolls are from $5 to $7 is pretty expensive shooting in the air, but if you can "land" one victim for $500 you have paid for a good many telegrams. Personal solicitation is even more expensive. The New York promoter sent four agents to see me in the course of a fortnight and one of these had to travel 400 miles. I was not the only victim they were after. Each of these agents covered a district in which there were many nibbling "suckers" and one good haul covered a whole month's expenses.

MARGINALIA

Again there are rumors of a schism among the followers of Mother Eddy. All the Protestant denominations seem to split into different sects as by some inevitable law. There is no reason why "Christian Science" should be an exception to the rule. The *Nation* suggests that "religious unity might be promoted were all to accept 'comprehension'; or each church might patent or copyright its distinctive doctrines and thus make secession from it illegal."

A valuable, gold-embroidered chasuble is now in the Museum of Fine Arts in Forest Park, St. Louis. The *Globe-Democrat* says it was purchased at the value of the gold bullion it contains from a Massachusetts man, who bought it from a surgeon in the United States Army, who had served with the troops in the Philippines in the Tagalog country. "The surgeon in turn purchased it from an enlisted man in one of the regiments on duty there, who had captured it in battle."

Think of a chasuble "captured in battle"! Most probably, like so many other valuable vestments and vessels, it was stolen from some church in the islands. Yet there is not even a suggestion that it be returned to its rightful owners.

Edouard Drumont relates in his paper, *La Libre Parole* (No. 5638), how one day he met Jules Lemaître and said to him:

"Writers who defend the Church will have some very able attorneys to plead their cause when they appear before the judgment seat of God."

"I suppose you mean their articles," answered Lemaître; "those eloquent, courageous, stirring articles which they have written in defence of the good cause."

"No," said Drumont, "I mean the articles which they were tempted to write, but never wrote."

LITERARY NOTES

—Our excellent contemporary the *Deutscher Hausschatz* (Pustet & Co. 24 numbers annually. Subscription $3), in entering upon its thirty-fourth year, bas donned a new, more modern and more artistic dress, in which, we have no doubt, it will please its numerous clientels better than ever. The Hausscatz, despite much criticism and competition, has managed to hold its own and remains today what it has been for a good many years, one of the most ably edited and most popular illustrated magazines for German speaking Catholics. May it live long and continue to prosper!

—The *Manuale Vitae Spiritualis* of Blosius (Herder, St. Louis. Net $1.10) belongs to the "Bibliotheca ascetica mystica", a series of classical writings on Christian virtue and perfection, republished in Latin by Fa-

ther Lehmkuhl, S. J., under the auspices of the Cardinal-Archbishop of Cologne. Into this little volume have been gathered what are perhaps the most beautiful gems of the pious Abbot Blosius' spiritual treasury. It is superfluous to praise and recommend an author who was esteemed, loved, and appreciated by St. Ignatius and St. Francis de Sales, and who is well known for his singular sweetness and unction and the practicality of his varied and prudent advice, which without a trace of rigorism exhorts to solid virtue and the loftiest hights of perfection. In his preface the Cardinal of Cologne welcomes the republication of the old standard works of ascetical literature, especially such as are written in Latin, which is the mother-tongue of the Church, a language especially loved and cherished by her and therefore epecially dear to her representatives on earth. We heartily recommend the *Manuale Vitae Spiritualis* to priests and seminarians.

—Mr. Martin I. J. Griffin has at length published the first volume of his *Catholics and the American Revolution* (352 pp. Published by the author 1907. Price $3.) Like all of Mr. Griffin's writings, this book is "somewhat disjointed in the manner of presentation", a collection of documentary material rather than a digested history. The author in his "Manifestation", or preface, says that it is too early to undertake the work of writing a connected and complete history of the part which Catholics have played in the American Revolution. It is safe to predict, however, that, when the time will come to undertake this task, he who undertakes it will find Mr. Griffin's source-book quite indispensable. American Catholics are only beginning to realize the debt of gratitude they owe to Mr. Martin I. J. Griffin. Their descendants, some day in the future, we are sure, will built him a monument. The present work, of which a second volume is in preparation, is published by subscription, but as only 719 copies of the edition have been subscribed for, Mr. Griffin has a few hundred left, of which he is willing to dispose for three dollars a volume. His address is: 2009 North Twelfth Street, Philadelphia, Penn.[1]

—*The Church in English History. A Manual for Catholic Schools. Being an Outline of the Most Important Events, from the Introduction of Christianity to Catholic Emancipation in 1829. By J. M. Stone.* (xi & 287 pp. London: Sands & Co.; St. Louis: B. Herder. 1907. $1 net). This manual, which tells the leading events in English Church history, their causes and effects, can be recommended not only to pupils in our secondary and higher grade schools, but to all who delight in historical reading. It is a thoroughly reliable, well-digested, and interesting book. We have but one regret: that it stops at the year 1829. By condensing the letter-press somewhat, room could have been gained for four or five additional chapters, sketching the glorious history of the Catholic Church in England up to date. We hope that, when a new edition will have become necessary, the authoress and the publishers will adopt this suggestion, the only one which even the most exacting critic can make. We wish we had such an excellent manual of *American* Church history.

—*Cousin Wilhelmina by Anna T. Sadlier* (St. Louis: B. Herder. $1) is a story of contemporary New York life. The central figure is Travers Preston, a much-traveled gentleman of means and of artistic taste, who has gradually lost the fervor of his earlier Catholic life. Cousin Wilhelmina is the scion of a family once famous in the social life of the metropolis, and in whose early history Preston becomes deeply and strangely interested. Another, younger, "Cousin Wilhelmina" appears on the scene, and—thereby hangs the tale. Of course the wedding bells ring lustily in the last chapter, and we are happy to learn that Preston has not only won the younger Wilhelmina, but, with the help of an old "apple-woman" and her daily rosary, has also found his way back to the true faith. A refreshing feature is the absence of the conventional villain.

—*Pourquoi l'on doit être Chrétien? Questions capitales par M. Lepin* (Paris: Gabriel Beauchesne & Cie. Rue de Rennes 117. 1907. fr. 0.50). This booklet of but sixty-one pages, which comes to us from a professor of theology who is already well known for his exegetical works, treats of such fundamental questions as the end of man, his chief work in life, etc. In Vol. XIV, No. 7, the CATHOLIC FORTNIGHTLY REVIEW called attention to the confession of a New York man of

[1] We cannot but regret the innumerable typographical errors that mar Mr. Griffin's quotations from foreign languages.

letters, who gloomily exclaimed: "Life is a mystery, and I know not the solution." Professor Lepin's book is an aid to all such. Whoever reads it carefully and with an open mind will come to the conclusion that the Christian view of life is the only one that is rational and that satisfies at the same time all the aspirations of man's higher nature. But he will also subscribe to the pointed paragraph in M. Lepin's "Conclusion:" "Since as a rational being, it is my duty to honor and to serve God in that religion which He approves, I must render Him this honor and service in the spirit and according to the teachings of the Holy Catholic Church."

—Our esteemed contemporary the *Ohio Waisenfreund* has increased the number of German Catholic almanacs appearing in this country by one more: the *Ohio Waisenfreund-Kalender*, published by, in, and for the Papal College Josephinum, which also issues the *Waisenfreund*, at Columbus, Ohio. We have looked through this new almanac with genuine pleasure. It is well written, agreeably printed, and finely illustrated. The articles on the late Msgr. Jessing and the establishment of the Josephinum College give to it a certain historic value. The *Ohio Waisenfreund-Kalender* can be had from the Papal College Josephinum at thirty cents net per copy.

—*"Bob" Ingersoll's Egosophy and Other Poems. By Rev. James McKernan.* (Pustet & Co. 40 cts.) These rhymes, often rough and faulty, but showing here and there a touch of originality or pungency, suffer much from injudicious arrangement and careless printing. It is but a step from the sublime to the ridiculous, but it's a far cry from the ridiculous to the sublime. When one reads on one page "To an Old Clothes-brush" and on the next "To a Relic of the True Cross," and, again, finds "The Banshee" immediately before "Te Deum Laudamus," one gives up trying to cover the distance. "In memorium" is about as clumsy a misprint as we have seen. Why should these things be?

—The Classic Library, published by the Educational Publishing Company (Boston, New York, Chicago, San Francisco) is being enriched by an edition of Milton's Paradise Lost, the first volume of which comprises books I to VI, compendiarized, with literary and explanatory notes (*Paradise Lost. A Compendium of Milton's Twelve Books with Notes. Part I: Book I—VI.* Price, paper, 15 cts.; full cloth, 25 cts.). The editor's purpose is to interest pupils and educated readers generally in Milton's great world-epic, the contents of which, as is truly observed in the Preface, "concerns us more directly than those of any other epic," because "the story of Paradise Lost is our own story." So far as we can see, the text, so much of it as is given, is given whole, and the omissions, marked by points, cover only such passages as are not essential to a full understanding of the poem. There is nothing new or remarkable in the purely literary notes, but the religious and esthetic notes, especially the longer ones (e. g. pages 10; 14; 15; 54; 67; 83; 147), are imbued with the spirit of positive Christianity. Studied in this way and with the help of such notes, Milton's Paradise Lost can be read understandingly and with both intellectual and moral profit even by the less talented student. We recommend this edition for introduction into our high schools, colleges, and academies, and also for private reading.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

Meditations for Monthly Retreats for the Use of Religious. With Preface by Rev. H. C. Semple, S. J. xxvi & 232 coll. Benziger Brothers. 1907. $1.25 net.

Herder's Konversationslexikon. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Achter (Schluss-) Band. Spinnerei bis Zz. 1910 coll. Net $3.50.

Catholics and the American Revolution. By Martin I. J. Griffin. Volume I. 352 pp. Ridley Park, Pa.: Published by the Author. 1907.

Ohio Waisenfreund-Kalender für das Jahr 1908. 2. Jahrgang. Gedruckt und herausgegeben im päpstlichen Collegium Josephinum, Columbus, Ohio. 25 Cts.

—Benziger Brothers expect to publish next year a text-book of moral theology in English by Rev. T. Slater, S. J.

Der Wanderer-Kalender für das Jahr 1908. Mit zahlreichen Illustrationen. Siebenter Jahrgang. St. Paul Minn.: Der Wanderer.

Lives of Early Catholic Missionaries of the Nineteenth Century in Illinois. Memoirs of Rev. John Larmer. Chicago: Press of the H. G. Adair Printing Co. Copyrighted 1907. (Brochure.)

The Guild-Boys' Play at Ridingdale. By Rev. David Bearne, S. J. 162pp. Benziger Brothers. 1907. 85cts.

Thoughts on the Religious Life. Reflections on the General Principles of the Religious Life, on Perfect Charity the End of the Religious Life, on Vocation, the Vows, the Rules, the Cloister Virtues, and the Main Devotions of the Church. With an Appendix of Maxims and Counsels of Saints and Spiritual Writers. Edited By Rev. F. X. Lasance. xv & 911 pp. Benziger Brothers. 1907. $1.50 net.

Report of the Proceedings and Addresses of the Fourth Annual Meeting [of the Catholic Educational Association.] Milwaukee, Wis., July 8, 9, 10, 11, 1907. Published by the Association. Office of the Secretary General, 1651 East Main Street, Columbus, Ohio.

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